

**A
DICTIONARY
OF
SCHOLASTIC
PHILOSOPHY**

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OF
SCHOLASTIC
PHILOSOPHY

BERNARD WUELLNER, S.J.

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PREFACE TO THE SECOND EDITION

This DICTIONARY, covering most of the technical language used in all branches of scholastic philosophy, is meant chiefly for undergraduate students. Familiarity with an author's language and meanings opens the door to a true, deep grasp of his thought. The beginner remains a stranger, ill at ease and somewhat lost, until he gains some mastery of the terminology of a great philosopher. A sound student of philosophy seeks as ready a grasp of the terminology of the great and contemporary scholastic thinkers as a physicist or music critic possesses of the special vocabulary of his cultural interest.

A dictionary is true if it reports usage even if the usage does not conform to reality or shows other faults in understanding, clearness, and the like. The compiler, as a reporter, does not try to settle philosophical debates about the beings, problems, concepts, distinctions, and views that lie behind the language. The philosopher, unlike a compiler, is interested in exact terminology and sharp definitions because he is seeking to describe reality or precisely express some aspect of his understanding of reality. Hence, the hard fights about definitions that scar the pages of the scholastics. As realist philosophers, these thinkers treat beings and activities, not merely their own ideas or ways of thinking. But the real is accessible to everybody and carries names invented and used by the ordinary man. Scholastic realism, then, often employs common or natural language and stays close to common usage, though it often refines on this usage. Another feature of scholasticism is its inherited Aristotelian appreciation of definition as method. Often beginning a discussion of a moot issue by insisting on finding the right term for what they mean and on expert explanation of their definitions, schoolmen characteristically will then prove their definition to be the right statement of what a nature, a property, or an activity truly is. Evidence, not assumed definitions, must settle philosophical problems. Scholastic writers, for instance, try carefully to decide what being *is*, not merely tell what they or others *mean* by being; or, in another instance, they try to discover and gather together all essential features of a political society before they are satisfied with their definition of a state. Philosophers struggle over terms and true meanings because they are striving to penetrate the facts. Clear, consistent, sharply used language is an excellent tool of theirs; but it is not philosophy. The subtlety of some philosophical issues, the analogies and variety in the universe of the real, the fluidity and opaqueness of the human mind,

and an original mind's fondness for his own terminology combine to fashion philosophical language that is not always as good an instrument for communication between thinkers as might be desired.

From time to time, the formulation of definitions has become a landmark in philosophical progress by sharpening the issues and by hitting deep into reality. Aristotle, for example, with his genius for building philosophical language, defined for us *art, change, intrinsic form, judgment, life, nature, potency, prime matter, quality, science, soul, substance, time, and moral virtue*. Cicero contributed *beatitude, philosophy, and republic*. Augustine added *eternal law, peace, and virtue*. Boethius offered the honored definitions of *eternity, free will, and person* that all thinkers since have had to consider. St. Isidore of Seville, Avicenna, and Peter Lombard made collections of definitions. St. Thomas Aquinas contributed many of his own, e.g., *law*, but also transformed his predecessors' use of *agent intellect, being, illumination, efficient causality, judgment, person, virtue*, etc. The language of scholasticism, and indeed of all philosophies, owes more to Aristotle and Aquinas than to anyone else. But it is plain that modern systems and modern logic have enriched, modified, and partly jumbled the terminology of contemporary scholasticism.

This DICTIONARY has given particular attention to the combinations of incidental with principal terms, for this was felt to be a special need of our younger students. Assistance in these compound terms or phrases is seldom provided even by excellent English dictionaries.

Some of the charts list the various meanings of a term; others, the applications; others, the divisions; others add the incidental terms. Some of these groupings are questionable and merely approximate for a number of reasons. Even so, they may aid the student in seeing some of the relationships between members of a family of terms and situate these in his mind better than only the verbal definitions will do.

References on meanings, distinctions, and historical usage are at times added for some major or disputed terms. In these and like sources, the alert student will find descriptions, analyses, proofs, debates, and even bewilderment among great scholastics. The references are meant to be good references, not necessarily all or the best on the subject.

The practical economy of the task in terms of subject matter and cost suggests that nobody expect more than the book offers. For it is a dictionary of philosophy, not of psychology, of theology, or of any related subjects. It is a dictionary of scholastic philosophy, not of all philosophies, even though some attention has been paid to some points of other philosophies. It is not an historical dictionary of scholastic usage; it is not

the dictionary of *all* scholastic philosophy. Some of these tasks have been done. Major attention has been given to the terminology, distinctions, and uses of Aristotle and St. Thomas; they have influenced all the scholastics and even many nonscholastics in philosophical language and meanings. Terms that seem to occur commonly in the better modern books and textbooks with a Thomistic bent have been hunted during years of compilation. Novel terms and peculiar meanings, adopted by only one or a few writers, can be plucked from the writer's statement or context.

Alfred North Whitehead in *Process and Reality* warned us of "the fallacy of the perfect dictionary": the assumption, namely, that there is a stable, well-known philosophical vocabulary perfectly complete and satisfactory for any philosophical discussion. Yet needless unclarity, uncertainty, equivocation, looseness, and neologisms ought to be shunned. No academy of international philosophy authorizes and regulates usage. Uniformity would stifle growth and contact with the modern mind; yet abandonment of tradition and complete modernization of scholastic language would also be perilous. The young student will find no well-paved highway into the land of philosophical communication. This **DICTIONARY** helps us scholastics to understand each other and our own literature and classroom lectures and gives nonscholastics some glimpses into what we truly mean. The reading of the history of philosophy and of some leading modern works, together with patient listening in discussion, enables one to understand the language of the particular nonscholastics with whom one may happen to be engaged.

Teachers of philosophy like to warn students against beginning and ending their knowledge of philosophy with a study of its terms and definitions. While a dictionary can be one of the greatest self-helps in learning, yet it can be misused. Watching words and meanings is only one skill needed by a philosopher; understanding, correlating, and proving are much higher abilities. Since understanding is needed, the student must recognize that a list of usages, however finely discriminated for different situations and concepts, does not substitute for his intelligent interpretation of the actual sense of a term in its context. For context gives the full-bodied meaning of a term and its particular shading or its special interpretation by a given philosopher; context itself often supposes some grasp of the history of a problem.

The student must also attend to the meaning of the listed term, not just to the literal phrasing of a definition. Teachers and textbooks often give good alternative statements of a definition. So, too, does this **DICTIONARY** in an effort to find a way of putting a definition that will

better strike now this reader and now that one. And behind context and the history of philosophy stands reality. It finally determines what our important philosophical terms should mean. One must beware of the vocabulary trap, the danger, that is, of becoming little more than a logician whose interests lie only in the modes of predication and not in things, the subjects of predication. But things and their parts and their causes and their fellow beings demand names when known; things generate knowledge; knowledge generates the desire for better, clearer, richer knowledge of things; all this must lead to meanings of terms. When one has enough terms and meanings, one has a dictionary. It is the hope that when the sun of the intellect is not fully risen and the moon of a text is clouded, this **DICTIONARY** may serve beginners as a little flashlight showing a trail into the lovely land of philosophical truth.

GUIDE TO ENTRIES

I. Order of Entries

The alphabetical order of the *principal* term determines the basic sequence of entries.

Incidental terms used to restrict a principal term to one of its divisions are listed after the full set of meanings of the principal term. These divisions follow the alphabetical place of the first letter of the first modifying term. This order helps to easy finding of these terms, but it has the disadvantage of not pairing opposed terms and of not grouping subdivisions together. The charts of the divisions or other indications in the text will often lead to discovery of these relationships among the members of a division.

Many English dictionaries list compound terms and phrases that open with an incidental term by the first letter of that term; for example, *missing link* is entered under *mis*. This DICTIONARY seldom follows that rule unless some special consideration would make the listing under the principal term misleading or unexpected. Usually, then, the entry for compound terms and phrases is to be found under the principal term. References to the principal-term entries will be made by SMALL CAPITALS and to modifying terms by *italic small letters*.

Latin words and phrases as well as expressions from other languages are listed alphabetically among the English words.

Abbreviations are seldom listed separately from the philosophical term for which the abbreviation is used.

Modern logical notations are not regarded as abbreviations of words but as symbols in a special language. They occur only in a special section at the end of this DICTIONARY.

Compound words that today are spelled as a single word in English, even though they are compound in Latin texts, are entered according to the first letter of the single English word.

When the same word with identical spelling is used as more than one part of speech, the sequence chosen is noun, adjective, verb, or adjective before adverb. In some cases, these meanings are so close to each other that only one of the parts of speech is listed: the noun rather than the verb, the adjective rather than the adverb. When the adverb occurs only in some senses of the adjective or when the adverb is common in philo-

sophical texts, the note *Also adv.* is attached to the adjective or some meanings of the adjective.

Within an entry, the elements follow each other in this sequence as far as they fit the term being discussed:

Term or phrase

Its part of speech

Its distinct meanings; to each of these may be added references to antonyms, synonyms, and related terms; often an illustration of its meaning or use may be given, introduced by *as*

Its divisions

Phrases, etc., that include the given term, especially if these be axiomatic or idiomatic

Citation of a principle about the term; for example, the principal of finality

Scholia or notes which may include: the recognized abbreviation of the term in standard English dictionaries; comment on use and misuse of the term or on preference between it and its synonyms; references to philosophical literature that discusses the term, usually in the historical order of the date of birth of authors; chart or diagram of meanings, divisions, contrasts, etc.

The diagrams and charts follow a term as closely as printer's space allows. A chart may combine information for a number of terms scattered through the alphabet. Thus *object* and *subject* will appear in the same chart. It is placed in the text at the earliest occurrence of the related terms.

II. Order of Meanings

If a term has more than one meaning, the distinct meanings are separated from each other by a period and a number. The effort has been made to avoid putting two meanings under one number, as Latin definitions sometimes do. It is hoped that duplications of meanings have also been avoided. Meanings or definitions that are approximately equivalent are given within the same number and are separated from each other by a semicolon.

Etymological meanings are seldom given. When given, this nominal or literal meaning comes first.

Historical sequence in the set of meanings is rarely given.

In imitation of good English dictionaries, the attempt has been made to present the distinct meanings in a flow of related and analogous connections. But such a current often becomes arbitrary and conjectural

on any editor's part; loosely connected and even disconnected meanings defy a pattern of ordering them. Hence the position of a meaning within a set of meanings of the same term is often not indicative of its original or derived status, of its preferred or commonest meaning. The editor has tried to give a generalized or fundamental meaning before more limited meanings; the active before the passive meaning; the causal meaning before the result; the act before the power and its habits; the transitive verb before the intransitive's meaning unless the intransitive seems to be more basic or more usual; the first known or primary analogue precedes the secondary analogues in a set. Meanings of ordinary language and of technical philosophical language may be intermingled since much scholastic terminology was not invented *ad hoc* but takes up and refines the ordinary speech of men.

Field labels designating use in some branch of philosophy or a related science or in a particular philosopher or school are given in italics. Sometimes these labeled meanings are divisions rather than distinct meanings of the principal term. But the practice of English dictionaries in listing these as distinct meanings is well established and useful even if it is not an analytically perfect system of entering meanings.

III. Placement of Variants and Alternatives

Variant spellings of the same word are not entered separately if they are very like each other. If they vary much in spelling (as *aesthetic* and *esthetic*), all spellings are listed, but the definition is presented only once. This chief entry is referred to by the abbreviation, *q.v.*

Varying words for the same term are usually put in parentheses in lists of divisions of terms and in the charts. Multiple equivalent terms will be separated from each other by semicolons within these parentheses. Usually, only one of these variants is defined; the others give only the synonym, followed by the suggestion that the first variant be consulted.

The same philosophical notion may bear names taken from Greek, Latin, and Germanic roots. In these and like cases, only one of the names is defined; the other names cross-refer to it by the one-word synonym.

Some terms and variants of terms appear in standard English dictionaries with the caution that they are *obsolete*, *obsolescent*, etc. These may be withering away in ordinary speech, but many of these are leading a lively existence in technical philosophical writing. Hence, this DICTIONARY has included them without a death notice.

IV. Acknowledgment

After many experiments with different styles of entering terms and meanings, the excellent technique of the College Edition of *Webster's New World Dictionary of the American Language* (Cleveland: The World Publishing Co., 1966) was adopted as the best for the purposes of this **DICTIONARY**. In addition to its intrinsic worth, the technique has a special advantage for many students who are already familiar with this particular dictionary of their own language.

St. Thomas' commentaries on the works of that main architect of philosophical language, Aristotle, are almost always worthy of careful study.

GUIDE TO ABBREVIATIONS USED

- [A —] — capital and long dash; spelling of a term begins with a capital in a specified sense.
- a.; aa. — article; articles
- ABBR. — abbreviation
- ad — reply to objection (by number or numbers)
- adj. — adjective
- adv. — adverb
- ANT. — Antonym, Antonyms
- Aris. — Aristotle
- c — *circa* (Lat.): about (used with some dates)
- c. — *corpus* (Lat.): body of the article or text
- Cat. — Aristotle's *Categories*, cited by chapters
- cf. — confer; compare; also see
- C.G. — St. Thomas Aquinas' *Summa Contra Gentiles*, cited by books (in Roman numerals) and chapters (in Arabic numerals)
- ch. — chapter; chapters
- Chr. — Christian
- Comm. — *Commentary; Commentaries*
- Comm. in Met. — St. Thomas' Aquinas *Commentary on Aristotle's "Metaphysics,"* cited by books, lectures, and place numbers
- d. — (with a year number) date of death
- def. — definition
- ed. — edition; editor
- e.g. — *exempli gratia* (Lat.): for example
- esp. — especially
- fl. — *floruit* (Lat.): at the peak of his influence; used with some dates
- ibid.* — *ibidem* (Lat.): in the same place
- id.* — *idem* (Lat.): the same, especially by the same author
- i.e. — *id est* (Lat.): that is. This explains or paraphrases whereas *e.g.* adds an example.
- l.; ll. — *liber; libri* (Lat.): book; books
- Lat. — Latin
- lect. — lecture; lesson
- lit. — literally
- loc. cit. — *loco citato* (Lat.): in the place cited
- Met. — Aristotle's *Metaphysics*, cited by books and chapters, and arranged so that Ia is numbered II, and following; metaphysics, as field label

- N. — Note
 n. — noun
- N. Eth.* — Aristotle's *Nicomachean Ethics*, cited by books (in Roman numerals) and chapters (in Arabic numerals)
- no.; nos. — number; numbers; paragraph number(s)
- p.; pp. — page; pages
- par. — paragraph
- pl. — plural
- q.; qq. — question; questions
- q.v. — *quod vide* (Lat.): consult; see this term, passage referred to
- REF. — reference; references
- S.; St. — Saint
- Sent.* — Peter Lombard's *Four Books of Sentences*; *In Sent.*, some author's commentary on the *Books of Sentences*
- S.T.* — St. Thomas Aquinas' *Summa Theologiae*, referred to or cited by parts (in Roman numeral), questions (in the first Arabic numeral), and articles (in an Arabic numeral preceded by a., aa).
- supra* — above (Lat.): see above
- s.v. — *sub verbo*; *sub voce* (Lat.): see under word named
- schol. — scholastic; scholasticism
- sc. — scilicet; namely; that is to say
- sec. — section or sections of a book
- SYN. — synonym; synonyms; synonymics
- T. Aq. — St. Thomas Aquinas
- tr. — translated by; translation; translator
- v.; v.i.; v.t. — verb; intransitive verb; transitive verb
- vs — versus; against; opposed to
- vol., vols. — volume; volumes
- * — a term or phrase in Latin or some other language that standard dictionaries do not recognize as Anglicized; hence, it is cited as a word in a foreign language. The sign * is used at the entry and italics elsewhere.
- ? — disputed classification; disputed interpretation; uncertain date

Other references to authors and to works are given by full name and title. No commonly accepted system of referring to titles of major works of the scholastics prevails. One may adopt the usage of the better edited philosophical magazines.

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Ontology

Thesis 1¹:

Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsicis principiis necessario coalescat.

Potency and act divide being in such a way that whatever is, is either pure act, or of necessity it is composed of potency and act as primary and intrinsic principles.

Thesis 2²:

Actus, utpote perfectio, non limitatur nisi per potentiam, quae est capacitas perfectionis. Proinde in quo ordine actus est purus, in eodem non nisi illimitatus et unicus existit; ubi vero est finitus ac multiplex, in veram incidit cum potentia compositionem.

Since act is perfection, it is not limited except through a potency which itself is a capacity for perfection. Hence in any order in which an act is pure act, it will only exist, in that order, as a unique and unlimited act. But whenever it is finite and manifold, it has entered into a true composition with a potency.

Thesis 3³:

Quapropter in absoluta ipsius esse ratione unus subsistit Deus, unus est simplicissimus, cetera cuncta quae ipsum esse participant, naturam habent qua esse coarctatur, ac tamquam distinctis realiter principiis, essentia et esse constant.

Consequently, the one God, unique and simple, alone subsists in absolute being. All other things that participate in being have a nature whereby their being is restricted; they are constituted of essence and being, as really distinct principles.

Thesis 4⁴:

Ens, quod denominatur ab esse, non univoce de Deo ac de creaturis dicitur, nec tamen prorsus aequivoce, sed analogice, analogia attributionis tum proportionalitatis.

A thing is called a being because of being. God and creatures are not called beings univocally, nor wholly equivocally, but analogically, by an analogy both of attribution and of proportionality.

Thesis 5⁵:

Est praeterea in omni creatura realis compositio subiecti subsistentis cum formis secundario additis, sive accidentibus: ea vero, nisi esse realiter in essentia distincta reciperetur, intelligi non posset.

In every creature there is also a real composition of the subsisting subject and of added secondary forms, i.e. accidental forms. Such composition cannot be understood unless being is really received in an essence distinct from it.

Thesis 6⁶:

Praeter absoluta accidentia est etiam relativum, sive ad aliquid. Quamvis enim ad aliquid non significet secundum propriam rationem aliquid alicui inhaerens, saepe tamen causam in rebus habet, et ideo realem entitatem distinctam a subiecto.

Besides the absolute accidents there is also the relative accident, relation. Although by reason of its own character relation does not signify anything inhering in another, it nevertheless often has a cause in things, and hence a real entity distinct from the subject.

Thesis 7⁷:

Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiae cum esse et substantiae cum accidentibus.

A spiritual creature is wholly simple in its essence. Yet there is still a twofold composition in the spiritual creature, namely, that of the essence with being, and that of the substance with accidents.

¹ St Th. I^a. Q.77, a.1; Metaph. VII, 1 and IX, 1 and 9; ...

² St Th. I^a. Q.7, a.1-2; Cont. Gent. I, c.43; I Sent. Dist.43, Q.2; ...

³ St Th. I^a. Q.50, a.2, ad 3; Cont. Gent. I, c.38,52,53,54; I Sent. Dist.19, Q.2, a.2; De Ent. et Ess. c.5; De Spir. Creat. a.1; De Verit. Q.27, a.1, ad 8; ...

⁴ St Th. I^a. Q.13, a.5; Cont. Gent. I, c.32,33,34; De Pot. Q.7, a.7; ...

⁵ St Th. I^a. Q.3, a.6; Cont. Gent. I, c.23; Cont. Gent. II, c.52; De Ent. et Ess. c.5; ...

⁶ St Th. I^a. Q.28, mainly a.1; ...

⁷ St Th. I^a. Q.50 and ff; De Spir. Creat. a.1; ...

Cosmology

Thesis 8⁸ :

Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu ; quae potentia et actu ordinis essentiae materiae et formae nominibus designantur.

However, the corporeal creature is composed of act and potency even in its very essence. These act and potency in the order of essence are designated by the names form and matter respectively.

Thesis 9⁹ :

Earum partium neutra per se habet, nec per se producitur vel corrumpitur, nec ponitur in praedicamento nisi reductive ut principium substantiale

Neither the matter nor the form have being of themselves, nor are they produced or corrupted of themselves, nor are they included in any category otherwise than reductively, as substantial principles.

Thesis 10¹⁰ :

Etsi corpoream naturam extensio in partes integrales consequitur, non tamen idem est corpori esse substantiam et esse quantum. Substantia quippe ratione sui indivibilis est, non quidem ad modum puncti sed ad modum ejus quod est extra ordinem dimensionis ; quantitas vero, quae extensionem substantiae tribuit, a substantia realiter differt, et est veri nominis accidens.

Although extension in quantitative parts follows upon a corporeal nature, nevertheless it is not the same for a body to be a substance and for it to be quantified. For of itself substance is indivisible, not indeed as a point is indivisible, but as that which falls outside the order of dimensions is indivisible. But quantity, which gives the substance extension, really differs from the substance and is truly an accident.

Thesis 11¹¹ :

Quantitate signata materia principium est individuationis, id est numericae distinctionis (quae in puris spiritibus esse non potest) unius individui ab alio in eadem natura specifica.

The principle of individuation, i.e., of numerical distinction of one individual from another with the same specific nature, is matter designated by quantity. Thus in pure spirits there cannot be more than one individual in the same specific nature.

Thesis 12¹² :

Eadem efficitur quantitate ut corpus circumscriptive in loco, et in uno tantum loco, de quacumque potentia per hunc modum esse possit.

By virtue of a body's quantity itself, the body is circumscriptively in a place, and in one place alone circumscriptively, no matter what power might be brought to bear.

Psychology

Thesis 13¹³ :

Corpora dividuntur bifariam : quaedam enim sunt viventia, quaedam expertia vitae. In viventibus, ut in eodem subiecto pars movens et pars motu per se habeantur, forma substantialis, animae nomine designata, requirit organicam dispositionem, seu partes heterogeneas.

Bodies are divided into two groups: for some are living and others are devoid of life. In the case of the living things, in order that there be in the same subject an essentially moving part and an essentially moved part, the substantial form, which is designated by the name soul, requires an organic disposition, i.e. heterogeneous parts.

Thesis 14¹⁴ :

Vegetalis et sensilis ordinis animae nequaquam per se subsistunt, nec per se producuntur, sed sunt tantummodo ut principium quo vivens est et vivit, et, cum a materia se totis dependeant, corrupto composito, eo ipso per accidens corrumpuntur.

Souls in the vegetative and sensitive orders cannot subsist of themselves, nor are they produced of themselves. Rather, they are no more than principles whereby the living thing exists and lives; and since they are wholly dependent upon matter, they are incidentally corrupted through the corruption of the composite.

⁸ St Th. De Spirit. Creat. a.1 ; and everywhere ...

⁹ St Th. I^a. Q.45, a.4 ; De Pot. Q.3, a.5, ad 3 ; and elsewhere ...

¹⁰ St Th. Cont. Gent. IV, c.65 ; I Sent. Dist. 37, Q.2, a.1, ad 3 ; II Sent. Dist. 30, Q.2, a.1 ; ...

¹¹ St Th. Cont. Gent. II, c.92-93 ; I^a. Q.50, a.4 ; De Ent. et Ess. c.2 ; ...

¹² St Th. III^a. Q.75 ; IV Sent. Dist. 10, a.3 ; ...

¹³ St Th. I^a. Q.18, a.1-2 and Q.75, a.1 ; Cont. Gent. I, c.97 ; De Anima everywhere ; ...

¹⁴ St Th. I^a. Q.75, a.3 and Q.90, a.2 ; Cont. Gent. II, c.80 and 82 ; ...

Thesis 15 ¹⁵ :

Contra, per se subsistit anima humana, quae, cum subiecto sufficienter disposito potest infundi, a Deo creatur, et sua natura incorruptibilis est atque immortalis.

On the other hand, the human soul subsists of itself. When it can be infused into a sufficiently disposed subject, it is created by God. By its very nature, it is incorruptible and immortal.

Thesis 16 ¹⁶ :

Eadem anima rationalis ita unitur corpori, ut sit eiusdem forma substantialis unica, et per ipsam habet homo ut sit homo et animal et vivens et corpus et substantia et ens. Tribuit igitur anima homini omnem gradum perfectionis essentialem ; insuper communicat corpori actum essendi quo ipsa est.

This rational soul is united to the body in such a manner that it is the only substantial form of the body. By virtue of his soul a man is a man, an animal, a living thing, a body, a substance and a being. Therefore, the soul gives man every essential degree of perfection; moreover, it gives the body a share in the act of being whereby it itself exists.

Thesis 17 ¹⁷ :

Duplicis ordinis facultates, organicae et inorganicae, ex anima humana per naturalem resultantiam emanant : priores, ad quas sensus pertinet, in composito subieciuntur, posteriores in anima sola. Est igitur intellectus facultas ab organo intrinsece independens.

From the human soul there naturally issue forth powers pertaining to two orders, the organic and the non-organic. The organic powers, among which are the senses, have the composite as their subject. The non-organic powers have the soul alone as their subject. Hence, the intellect is a power intrinsically independent of any bodily organ.

Thesis 18 ¹⁸ :

Immaterialitatem necessario sequitur intellectualitas, et ita quidem ut secundum gradus elongationis a materia, sint quoque gradus intellectualitatis. Adequatam intellectionis obiectum est communiter ipsum ens ; proprium vero intellectus humani in praesenti statu unionis, quidditatibus abstractis a conditionibus materialibus continetur.

Intellectuality necessarily follows upon immateriality and, furthermore, in such manner that the farther the distance from matter, the higher the degree of intellectuality. Any being is the adequate object of understanding in general. But in the present state of union of soul and body, quiddities abstracted from the material conditions of individuality are the proper object of the human intellect.

Thesis 19 ¹⁹ :

Cognitionem ergo accipimus a rebus sensibilibus. Cum autem sensibile non sit intelligibile in actu, praeter intellectum formaliter intelligentem, admittenda est in anima virtus activa, quae species intelligibiles a phantasmatis abstrahat.

Therefore, we receive knowledge from sensible things. But since sensible things are not actually intelligible, in addition to the intellect which formally understands, an active power must be acknowledged in the soul, which power abstracts intelligible likenesses or species from sense images in the imagination.

Thesis 20 ²⁰ :

Per has species directe universalia cognoscimus ; singularia sensu attingimus, tum etiam intellectu per conversionem ad phantasmata ; ad cognitionem vero spiritualium per analogiam ascendimus.

Through these intelligible likenesses, or species, we directly know universals, i.e. the natures of things. We attain to singulars by our senses, and also by our intellect, when it beholds the sense images. But we ascend to knowledge of spiritual things by analogy.

Thesis 21 ²¹ :

Intellectum sequitur, non praecedit, voluntas, quae necessario appetit id quod sibi praesentatur tamquam bonum ex omni parte explens appetitum, sed inter plura bona, quae iudicio mutabili appetenda proponuntur, libere eligit. Sequitur proinde electio iudicium practicum ultimum : at quod sit ultimum, voluntas efficit.

The will does not precede the intellect but follows upon it. The will necessarily desires that which is presented to it as a good in every respect satisfying the appetite. But it freely chooses among the many goods that are presented to it as desirable according to a changeable judgment or evaluation. Consequently, the choice follows the final practical judgment. But the will is the cause of it being the final one.

¹⁵ St Th. I^a. Q.75, a.2 and Q.90 and 118 ; Cont. Gent. II, c.83 and ff. ; De Pot. Q.3, a.2 ; De Anim. a.14 ; ...

¹⁶ St Th. I^a. Q.76 ; Cont. Gent. II, c.56, 68-71 ; De Anim. a.1 ; De Spirit. Creat. a.3 ; ...

¹⁷ St Th. I^a. Q.77-79 ; Cont. Gent. II, c.72 ; De Anim. a.12 and ff. ; De Spirit. Creat. a.11 and ff. ; ...

¹⁸ St Th. I^a. Q.14, a.1 and Q.74, a.7 and Q.89, a.1-2 ; Cont. Gent. I, c.59 and 72, and IV, c.2 ; ...

¹⁹ St Th. I^a. Q.79, a.3-4 and Q.85, a.6-7 ; Cont. Gent. II, c.76 and ff. ; De Spirit. Creat. a.10 ; ...

²⁰ St Th. I^a. Q.85-88 ; ...

²¹ St Th. I^a. Q.82-83 ; Cont. Gent. II, c.72 and ff. ; De Verit. Q.22, a.5 ; De Malo Q.11 ; ...

Theodicy

Thesis 22 ²² :

Deum esse neque immediata intuitione percipimus. neque a priori demonstramus, sed utique a posteriori, hoc est, per ea quae facta sunt, ducto argumento ab effectibus ad causam : videlicet, a rebus quae moventur et sui motus principium ad primum motorem immobilem ; a processu rerum mundanarum e causis inter se subordinatis, ad primam causam incausatam ; a corruptibilibus quae aequaliter se habent ad esse et non esse, ad ens absolute necessarium ; ab iis quae secundum minoratas perfectiones essendi, vivendi, intelligendi, plus et minus sunt, vivunt, intelligunt, ad eum qui est maxime intelligens, maxime vivens, maxime ens ; denique, ab ordine universi ad intellectum separatum qui res ordinavit, disposuit, et dirigit ad finem.

We do not perceive by an immediate intuition that God exists; nor do we prove it a priori. But we do prove it a posteriori, i.e., from the things that have been created, following an argument from the effects to the cause: namely, from things which are moved and cannot be the adequate source of their motion, to a first unmoved mover; from the production of the things in this world by causes subordinated to one another, to a first uncaused cause; from corruptible things which equally might be or not be, to an absolutely necessary being; from things which more or less are, live, and understand, according to degrees of being, living and understanding, to that which is maximally understanding, maximally living and maximally a being; finally, from the order of all things, to a separated intellect which has ordered and organized things, and directs them to their end.

Thesis 23 ²³ :

Divina Essentia, per hoc quod exercitae actualitati ipsius esse identificatur, seu per hoc quod est ipsum Esse subsistens, in sua veluti metaphysica ratione bene nobis constituta proponitur, et per hoc idem rationem nobis exhibet suae infinitatis in perfectione.

The metaphysical notion of the Divine Essence is correctly expressed by saying that it is identified with the exercised actuality of its own being, or that it is subsistent Being itself. And this is the reason for its infinite and unlimited perfection.

Thesis 24 ²⁴ :

Ipsa igitur puritate sui esse, a finitis omnibus rebus secernitur Deus. Inde infertur primo, mundum non nisi per creationem a Deo procedere potuisse ; deinde virtutem creativam qua per se primo attingitur ens in quantum ens, nec miraculose ulli finitae naturae esse communicabilem ; nullum denique creatum agens in esse cuiuscumque effectus influere, nisi motione accepta a prima Causa.

By reason of the very purity of his being, God is distinguished from all finite beings. Hence it follows, in the first place, that the world could only have come from God by creation; secondly, that not even by way of a miracle can any finite nature be given creative power, which of itself directly attains the very being of any being; and finally, that no created agent can in any way influence the being of any effect, unless it has itself been moved by the First Cause.

²² St Th. I^a. Q.2 ; Cont. Gent. I, c.12 and 31 and III c.10-11 ; De Verit. Q.1 and 10 ; De Pot. Q.4 and 7 ; ...

²³ St Th. I^a. Q.4 , a.2 and Q.13, a.11 ; I Sent. Dist. 8, Q.1 ; ...

²⁴ St Th. I^a. Q.44-45 and 105 ; Cont. Gent. II, c.6-15 and III c.66-69 and IV c.44 ; De Pot. mainly Q.3, a.7 ; ...

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A
DICTIONARY
OF
SCHOLASTIC
PHILOSOPHY

ability, n. 1. power to do something in oneself, for oneself, or for others. 2. a faculty or power of man. 3. skill or talent in making something. 4. a habit or group of habits: as, *ability* to read rapidly.

***ab initio, Lat. phrase.** from the beginning.

absolute, adj. 1. self-sufficient in being; necessary in itself and needing no other; having the full reason for its being and perfections within itself; completely independent of all other beings in its existence and activities; unaffected by any external causes and conditions and by any internal limitations. ANT. — *relative*. 2. perfect; necessarily perfect; complete in itself; whole. 3. infinite; the positively infinite; the unconditioned and unlimited in being and activities. 4. having no real relation to another before or after itself. 5. considered in itself or just by itself, independently of its relations and potential extension; considered only in its pure essence or definition: as, an *absolute* nature, e.g., man as such. 6. unqualified; unrestricted; unconditional; without reservations; simple; unmixed; pure: as, an *absolute* ruler; an *absolute* intention. 7. necessary either under all conditions or under specified conditions that have been fulfilled. 8. positive; certain; definite; categorical: as, an *absolute* affirmation. 9. primary, irreducible.

ABBR. — *abs.*

The Absolute, God (however conceived).

ABBR. — *A.*

absolutism, n. 1. the doctrine that civil sovereignty is an unlimited authority. 2. government according to such a theory, including denial of rights of subjects, and of the common good as the purpose of the state and government, and rule by decree; despotism. 3. Any doctrine involving the existence of an abso-

lute, whether this be conceived as the ego, nature itself, or an extramundane being.

abstract, adj. 1. being apart from, or thought of as apart from, an actual subject of being. Thus, quantity is thought of as a form; but only the quantitative exists as a modification of a body. 2. representing or naming an essence, form, or attribute as if it subsisted by itself, separated from a real subject: as, sweetness is an *abstract* representation of the sweet in sweet substances.

in the abstract: (1) in the state of absolute nature. (2) merely theoretically, apart from existential individual differences, concrete circumstances, and the other elements and forces that are actually found together with the more mature and that modify its real being and operations; ideally or only under ideal conditions.

NOTE — The *abstract* is not to be confused with the *abstruse* (difficult to understand), though an untrained mind may find the abstract to be abstruse. The universal is abstracted but it is not abstract.

ABBR. — *abs.*

abstract, v.t. 1. to take away, notice, or consider one or some features or part of a thing and leave or disregard some other features or parts which actually belong to a thing or with which it is connected. 2. to universalize or make a general concept of a form representing it without the individual existence and individuating accidents of a thing and sometimes even without some elements of the essence and without its essential properties. 3. *improperly*, mentally to separate by attending to one and not attending to another physically inseparable aspect of a real thing. See **RATIO**.

abstraction, n. 1. any mental act of taking out some form or note in a thing and not attending to other notes

naturally present in the same concrete object of perception. Abstraction is not merely selective attention although its negative aspect omits attention to other notes actually in a whole object. Sense abstracts, as the eye noticing only the sensible property of color in a concrete object or even only one color among several present in the sensible object; the imagination abstracts from the presence or absence of the object; the intellectual act of simple apprehension abstracts with the help of the agent intellect from the materiality, singularity, plurality, existence, and other features of the concrete object before it. This intellectual act is not a judgment. Most of the divisions of abstraction concern this intellectual separation from matter. 2. the form that is taken out by an act of perception of sense or intellect. 3. the form represented as abstract. See ABSTRACT, adj., *sense* 2.

abstraction of first intention (intuitive abstraction), immediate attention to and abstraction of the essence or necessary properties from the sensed; the mental act that forms a direct universal concept of some form in the individual object present before the knower. The essence thus represented in a concept is common to many but is not represented as or recognized as common to many.

abstraction of second intention, a reflective mental act, following the first intention, in which the mind recognizes the form already known to be common to many. This results in a reflex universal concept, e.g., of a species known to be a class. It is often the fruit of judgment and reasoning.

abstraction of the form (of a form; formal abstraction), the intellectual detaching and representing of a form without the existing sensible matter and other forms present in the object, e.g., *abstraction of mathematical figure or temperature from the many possible formal objects in a material body.*

abstraction of the whole (total abstraction), the abstraction and representation of the whole essence or complete nature, free only from the existence and accidental elements in the concrete object; abstraction of the absolute or universal nature without considering the individual whose nature it is. Scotus would explain this as mentally universalizing the common nature already present as common in things; and this abstraction would not be a dematerializing of the sensible nature.

Three modes (degrees) of abstraction express three types of freedom from matter in the nature represented in the mind. The first two degrees are abstraction; the third is explained by some as a separation or negative judgment and by others as an abstraction.

first mode (degree), the abstraction, proper to the philosophy of nature and to physical sciences, in which the mind disregards individual (signate) matter in the object while it attends to the physical nature having sensible matter, e.g., the abstractions that result in concepts of water as such, color as such. These are also abstractions of the whole.

second mode, the abstraction, proper to mathematics, in which the mind disregards both signate and sensible matter in the object while it attends to the intelligible matter of form or figure only, e.g., the abstractions that result in concepts of circle, plane, etc. See *intelligible MATTER.*

third mode, a negative judgment, peculiar to metaphysics, in which the mind separates all matter from the object known and grasps it as independent of any matter or any necessary relation to matter, e.g., "Being *is not* material." This judgment is usually followed by a construct conceptualizing what is known by the judgment. This concept, e.g., of common being, of transcendental unity, may

be regarded as a third mode of abstraction. See SEPARATION.

abstraction without precisison, the abstraction used in conceptualizing transcendentals in which the mind attends to the common or what is conceived to be somehow common without explicitly excluding the differences. The transcendental includes all its inferiors *and* all differences between its inferiors.

ABBR. — *abs.*, *astr.*

REF. — St. Thomas, *Commentary on Boethius' Book "On the Trinity,"* q. 5, aa. 3, 4. The articles and discussions on this subject are numerous.

abuse, *n.* 1. misuse (not merely non-use); a use that is wrong, immoral, or excessive. 2. use that is contrary to the nature, natural function, or natural purpose of the living organ that a person is using; destructive use. 3. mistreatment of another. 4. a bad, corrupt, or legally forbidden custom; an unjust practice, even if general.

accent, fallacy of, phrase. a fallacy in the use of language, consisting in faulty emphasis, change of emphasis from the original, mispronunciation of similar words, slanting, and inuendo.

acceptation, *n.* the generally received meaning of a word or phrase.

accident, *n.* 1. that whose being is to be in and be dependent upon a substance; a modification of a being whose essence naturally requires it to exist in another being; being inhering in another being as in a subject of existence; an attribute of another being; a being of a being; *ens in alio*; *ens entis*. In the plural. accidents are often referred to as appearances, phenomena, or species.

ANT. — *substance*. See chart on CATEGORIES OF BEING for the nine classes of accidents. 2. *logic*. an attribute belonging to some nature but not constituting its essence or a part of its essence. See *contingent* and *proper ACCIDENT*, below. 3. what is unforeseen or, at least, not intended;

something happening incidentally; the result of chance or of coincidence. See CHANCE. 4. an unforeseen or uncontrollable misfortune that is no one's fault. 5. *ethics*. a circumstance added to or modifying the object or intention of a human act. The object is sometimes referred to as the moral substance or essence of the act; hence, circumstances are referred to as accidents. 6. *ethics*. an indirect effect of a human act that is not foreseeable or not blameworthy even if foreseeable.

The divisions pertain to *sense 1* except for *contingent accident*, *fallacy of accident*, and *proper accident*.

absolute accident: (1) an intrinsic accident. (2) an accident that is really distinct from the subject in which it inheres. (3) an accident that immediately affects the substance to which it belongs or of which it is predicated rather than affecting another accident or another extrinsic object.

common accident, accident as such; accident as analogously common in the nine categories rather than any class of or any individual accident.

contingent (logical) accident, an attribute that is not characteristic of or essential to a nature but may be present or absent in different members of the same species: as, philosophical ability in man.

denominated (extrinsic; formalized; noninherent) accident; **accident by extrinsic denomination**, an accident that gives no modification or real change to a substance but only brings a substance into a new external relation with something else; one whose nature is known and named in terms of something outside itself: as, the relation, place, and times of a being. The time of a thing, for example, is determined by the course of the earth around the sun. It is disputed how many of the later categories are of this kind.

fallacy of accident: (1) confusing what is accidental to a thing with

what is essential to it. (2) confusing attributes with essence. (3) illicitly reasoning from what is contingently accidental to a thing as though it were essential to it.

formal accident, an intrinsic accident; a true accidental form.

formalized accident, an accident by extrinsic denomination. Some metaphysicians regard these as not inhering in the subject of which they are predicated and as not constituting an accidental form of that substance; but they are thought of as though they were forms. Hence their inherence is a construct or mentally made form rather than a true form of the substance.

intrinsic (absolutely inherent) accident, one that really has its being in its subject, modifies it, and changes its subject accidentally; one belonging to its subject of itself, regardless of other beings or of connections that it may set up between its substance and other beings: as, quantity and qualities of themselves express no relation except to their substance.

metaphysical accident, one that directly belongs in any of the nine categories: distinguished from logical accident and from something reduced to the category of accident.

modal accident: (1) an accident that some scholastic philosophers consider is only modally, not really, distinct from the substance or other accidents of the substance or from related substances and accidents. Instances may be the extrinsically denominated accidents. (2) an accident that immediately inheres in or modifies other accidents: as, shape modifies quantity. (3) a mode of being.

necessary accident, an accident inseparable from its subject.

physical accident, an absolute or formal accident; some form by nature inhering.

proper accident, a characteristic or distinctive accident of a particular type of substance, essentially belonging to or necessarily resulting from

its absolute nature and, therefore, found in all members of the species; a property. This is the fourth predicable.

subsistent accident, one that miraculously exists without inhering in a proportionate subject, e.g., the Eucharistic species of bread and wine without the substance of bread and wine.

REF.—*Topics*, I, ch. 5; *Posterior Analytics*, I, ch. 6 near end; *Met.*, V, ch. 30; *S.T.*, I-II, 7, a. 1; 17, a. 9 ad 2; 53, a. 2 ad 3; 110, a. 2 ad 3; III, 77, a. 1 ad 2.

accidental, *adj.* 1. describing the being of an accident in the concrete, not in the abstract. 2. of, like, or resulting from the accidents of a thing; distinguished from substantial. 3. nonessential; not necessary; contingent; not invariably connected with another. 4. being with another; merely associated with another. 5. incidental; secondary; not usually connected with another. 6. indirect; indirectly connected with or following from. 7. unforeseen; unforeseen and unintended; beside or even contrary to the intention of the agent; marked by chance. See *PER ACCIDENTS. The adverb *accidentally* occurs mainly in senses 4-7.

acosmicism, *n.* a theory of being and of knowledge that denies the existence of a material world and claims that all existents are spiritual substances, ideas, and their relations. The classic example is George Berkeley (1685-1753) with his maxim: *esse rerum est percipi*, "to be is to be perceived."

act, *n.* 1. a capacity in a subject whereby it is real, really such a being, or really this being; an intrinsic principle determining a potency; the intrinsic principle that confers a definite perfection on a subject. This is the Aristotelian *energeia*; it is the most important of the senses of act for the Aristotelian-Thomist doctrines on act and potency. 2. a perfection, realization, or fulfillment of a potency; the state of being perfect;

what is fully real, complete, finished, realized. This is the Aristotelian *entelecheia*, which is the correlative of the incomplete. 3. the perfection resulting from an action; the thing done, changed, or made; the deed. 4. an activity or operation, whether doing or making; deed; the second act of a power: as, an act of choice.

act of God, an unforeseeable and nonpreventable occurrence for which no one is accountable; an accident or disaster due to natural causes.

act of man, see MAN.

act of the imperfect, the gaining of a new perfection and the privation of an old form; a real change in a being actualized or perfected in some way. This act of the imperfect is not to be confused with an imperfect human act or an imperfectly performed action.

act of the perfect: (1) an immanent activity; an act by and in a being that is already complete in its existential, substantial, and proper accidental perfection. (2) especially an intentional change (in which there is no privation of an old form).

commanded act, see HUMAN act.

complete act: (1) an end or perfection achieved. (2) an operation that is an end; the ultimate act of a being.

elicited act, see HUMAN act.

end of the act, see MORAL DETERMINANTS.

entitative act, the act whereby a thing exists; *esse*: as distinguished from formal act.

exercised act, a present, existing perfection.

extrinsic act, not an internal act of a thing but an attribute named from its relation to an external act: as, the being of the place of a thing seems to give no perfection to the placed substance but relates the substance to the actuality of other bodies about it. See *extrinsic* ACCIDENT.

first act: (1) the intrinsic basic perfection of a being in any order in which it is. (2) in a series or set of acts within the same being, the act

that primarily determines any passive potency to be or to be something specific: as, *esse* is the *first* act of being; substantial form is the *first* act of a bodily nature; power is the *first* act in the order of operation. Being, nature, and operation are different orders. *First proximate act* is the power considered together with all the concrete factors wherewith it is ready for action. *First remote act* is the power considered in itself, apart from other requirements needed for action.

formal act, substantial form in an essence (nature) composed of matter and form; hence, the first actuality of a natural body as a nature; as, the human soul is the *formal* act and the first act of the matter of the body. See SOUL, *sense 1*.

human act, see HUMAN act.

immanent act, see ACTION.

incomplete act, a change going on; an actualizing of a potency that has not yet reached the term of its action. The term probably is inappropriate for instantaneous changes.

indifferent act, see MORALLY INDIFFERENT.

mixed act, a being or perfection which is united in some way with potency or limitation; hence, a finite being. The potency need not be matter.

pure act: (1) a simple perfection of any kind without imperfection; mere perfection free of potency. (2) *strictest sense*. the unqualified perfection of existence, which is not present in, not united with, and not limited by any passive potency. Hence, it is a name for God, though Aristotle meant by this name a Pure Act of thought rather than Pure Act of being. See PERFECTION; BEING.

received act, a perfection of any order or class combined with and present in a potential subject.

second act, a perfection or determination added to a being that already possesses the first act; an act that presupposes a prior act in a being and that perfects that act acci-

dentally (by way of an accidental modification): as, intellect is a *second* act of the soul; reasoning about God is a *second act* of the intellect.

signate (designated) act; *in actu signato, a perfection of which one is explicitly or reflectively aware. I know *I* am thinking, by exercised act without attending to myself, when

DIVISIONS OF ACT AND POTENCY

ACT (being in act, actual being)

1. Entitative act (act of being; *esse*)

Formal act	{	a) whole essence or nature form (determining part of a nature)	{	subsistent
		b) first act (substantial form)		nonsubsistent
		second act (accidental form)		proper (essential)
		c) first act (the power)		contingent
		second act (activities of the power)		remote
				proximate (tendency)

2. Pure act

Mixed act

3. Unreceived act { of existence of form

Received act

4. Act of the perfect (immanent)

Act of the imperfect (transeunt)

5. Complete act (perfection) { simple (pure) { absolutely simple mixed { simple

Incomplete act

POTENCY (being in potency, potential being)

Active (an act) { a nature
a power

Passive	{	subjective	{	1. pure potency (prime matter)	{	substantial (to become another substance)
				mixed with act		accidental
				2. natural	{	essential (noncontradictory)
				obediential		existential (producible)
		objective		intrinsic (absolute; metaphysical)		
				extrinsic (relative to an agent)		

I am thinking of an *object*. I know I am thinking, in a designated act, when I bring to the fore the fact that I am *thinking* of an object.

transeunt (transitive act), see ACTION.

ultimate act: (1) the last in a series of acts by which a being obtains its proper natural fulfillment. (2) the best, highest perfection of a being according to its nature.

virtual act, a cause in the state of remote act. See ACTION.

REF. — *Met.*, IX, ch. 6, 8; St. Thomas, *Power of God*, q. 1, a. 1.

act, *v.i.* 1. to do or make something.

2. to have an effect (on); to exercise positive influence on; to cause something to be in act, whether by way of efficient, final, or formal causality. 3. *ethics*. to use human powers; behave.

(be) acted upon, *phrase*. subjected to the action of another; receiving the action of a cause; the category of passion.

action, *n.* 1. the doing of something; acting; activity; operation; exercise of power or of a power. 2. the accident of a finite being whereby it imparts motion to another (the patient); a second actuality of the power to act; change considered as proceeding from the cause. While the being of this accident, the fifth category, is disputed, the meaning is agreed upon. 3. an act performed. 4. the way an object moves; the sequence or process of an object's changes in response to causal impulse. 5. *pl.*, conduct, esp. habitual: as, *actions* speak better than words. 6. the abstract term for act; operation.

formal (improper causal) action, what a form does; the communication of a formal effect to a being. This has also been called active causality.

immanent (metaphysical) action (activity), activity whose principle and term are within the agent; action that perfects the agent itself. See ACT of the perfect, LIFE.

transeunt (transitive; physical)

action (activity), producing a term in or causing change in another distinct being (known as the patient or recipient).

formally immanent, virtually transitive action, activity of a spirit that is wholly immanent, without any passage of being, power, or matter from the agent to the patient, yet resulting in new being or real change outside the agent: as, God's activity of creating.

virtual action: (1) the power to act while it is not being exercised on any object: as, the sun does not heat empty space. (2) causal power in remote act.

principle: "Action is in the patient" (*Actio est in passio*). The agent truly acts but acts on and in the recipient potency; i.e., action is a formal perfection of the agent but an entitative perfection of the patient.

REF. — *Physics*, III, ch. 3; *Generation and Corruption*, I, ch. 7, 9; *Met.*, VIII, ch. 8; XII, ch. 16; *S.T.*, I, 18, a. 3, esp. ad 1; 41, a. 1 replies; 54, aa. 1-3; *C.G.*, II, ch. 9; *Truth*, q. 8, a. 6; *Evil*, q. 2, a. 11; q. 5, a. 5.

activate, *v.t.* 1. to make active; cause to engage in activity. 2. to apply an instrument to action.

active, *adj.* 1. able to act, work, function, perform, etc. 2. acting; working; functioning; causing being or change by its action. 3. lively; busy; energetic. 4. intentional; deliberately causing: as, *active scandal*.

activity, *n.* action; doing or making; use of a power; the second or ultimate perfection of a finite being. In God's case, the activity of making cannot be regarded as a second actuality of a being who is pure act and absolutely simple.

*actu, *Lat. n., ablative singular of "actus."* in act; in the state of actuality; actually. This occurs in phrases like *in actu*, in act: the same as *actu*; *ens actu*, actual or existent being; *in actu primo*, in first act; *in actu secundo*, in second act; *in actu exercito*, in the fact of doing it;

implicitly in the exercise of being or power; *in actu signato*, explicitly; as pointed out; as designated in the act.

ANT.—*in potentia*, (only) in potency.

actual, *adj.* 1. existing in physical reality; real, not merely possible; that in fact is. 2. now existing; now occurring. 3. active.

actualism, *n.* the opinion of J. G. Fichte (1762–1814) and others that being is pure activity, i.e., that activity is what a thing is.

actuality, *n.* 1. an act in *senses 1, 2, 3*; a perfection; an actual thing, form, power, action, fact, etc. 2. an act or perfection thought of abstractly as a state of being or of form; completeness.

actualize, *v.t.* 1. to make actual or real; to perfect a potency; to impart a new form or act to a potency or patient. 2. to improve something by changing its substantial or accidental form for the better. 3. to cause something to come true by making it to be; to turn the possibly true into a fact.

actuate, *v.t.* 1. to put into action; to set in motion; to apply an instrument to action; to activate. 2. to actualize.

***ad**, *Lat. preposition.* 1. to; toward, after expressions of motion. 2. at. This preposition occurs in a number of phrases in logical and philosophical writings: as, *ad aliquid*.

***ad aliquid**, *Lat. phrase for Aristotle's "pros ti."* *lit.*, "to something"; to another thing. *adj.*, relative to; being related to; having a reference to something. *n.*, reference; "towardness." This states the formal note of a relation which is not to be in another but to be *toward another*.

***ad aliud**, *Lat. phrase. lit.*, "to another." It is the equivalent of *ad aliquid*.

***ad baculum**, *Lat. phrase. lit.*, "to the stick." See ARGUMENT.

adaptation, *n.* 1. putting things into order or relation by fitting one thing to another: as of part to whole, part to part within the whole, means to

end, organs to stimuli and to functions, organisms to environment, mental powers to the properties of reality, etc. See divisions of ORDER. 2. the state of being thus fitted or conformed. 3. changing or adjusting to suit different conditions. 4. the ability to change or conform to various conditions. 5. esp., in a living being the new modifications, properties, functions, structures, or states brought about by adapting itself to the environment; the effect of the process of adaptation.

***ad extra**, *Lat. phrase. lit.*, "to the outside"; externally (related to).

***ad hominem**, *Lat. phrase. lit.*, "to the man." See ARGUMENT.

***ad infinitum**, *phrase.* on and on without end; without limit or stop.

ABBR.—*ad inf.*

adjective (adjectival), *adj.* 1. *grammar.* qualifying or limiting a substance. 2. *logic.* an incidental term qualifying or limiting a principal term; expressing a difference or attribute added to the essence. 3. *met.* having the nature or function of an accident; an attribute of another. 4. dependent; subordinate.

ABBR.—*a., adj.*

***in adjecto**, *Lat. phrase.* used with *predication* expressed or understood; signified or predicated as an attribute of, accident of, or addition to the essence.

adoration, *n.* worship, q.v.

***ad rem**, *Lat. phrase.* to the point; connected with the topic or issue.

***jus ad rem.** See JUS.

aesthetics (aesthetic; esthetics; esthetic), *n.* the study of the nature and causes of beauty, of the modes of perceiving it, and of the ways it is realized in artistic products. NOTE—It seems that in strict scholastic usage, aesthetics is not the same as the philosophy of art.

aeviternity (aevum; eviternity), *n.* 1. long-lasting duration with only periodic or irregular change in a being. This is intermediate between the changeless duration of eternity and the constant changing of time. Some

scholastics regard eviternity as the same as time; some refer to it as a finite or participated eternity. 2. the period between the infrequent changes of spiritual beings; an interval of unchanging existence.

affection (sometimes: **affect**), *n.* 1. a quality indicating a subjective state in response to a stimulus. The correlative quality in the object is an affective quality. 2. *strict sense*, a primary sensible quality of a passing nature: as, blushing. It is also called *passion*. 3. an emotional disposition, tendency, impulse, or stirring, involving either fond and pleasant feelings or unappealing and disagreeable ones. 4. *loosely*, a quality; attribute.

affective quality. See QUALITY; AFFECTION, *sense 1*.

affectivity, *n.* a subject's sensitivity or tendency to respond to emotional stimuli. Hence, it can be regarded as a synonym for the appetites, emotions, and conative states. Often referred to as the *heart*.

affirmation, *n.* 1. a statement or proposition declaring the existence of something, an objective identity between subject and predicate, or a connection between antecedent and consequent; a positive declaration. 2. a judgment of which such a proposition is the sign. 3. a legal solemn declaration, but not under oath.

way of affirmation, see WAY.

a fortiori, *adjectival phrase. lit.*, "for a stronger (reason);" "on the stronger side." all the more so. It is said of a demonstration, conclusion, or instance that is logically more cogent than one already accepted.

agape, *n.* 1. charity; spiritual love of a person present to the lover; self-giving love. 2. a feast of love. See EROS.

agency, *n.* 1. causality; efficacy: as, the *agency* of sunlight. 2. the dependent causality of a hired, appointed, or delegated moral cause.

directed agency, see FINALITY.

special agency, see *proper CAUSE*.

agent, *n.* 1. an efficient cause; esp. an efficient cause who acts with knowl-

edge of what he is doing, making, or changing. *Agent* here seems to be preferred to *cause*. 2. a dependent, hired, appointed, or delegated moral cause: as a government tax *agent*; a real-estate *agent*.

agent in act, the activity of the agent; the agent exercising its causal power.

natural agent: (1) a cause of generation or corruption. (2) a cause that moves to an end determined by its nature not by its choice; a cause acting necessarily according to its nature under the conditions appropriate for its activity; distinguished from voluntary agent.

moral agent, one acting with deliberate choice; one capable of choosing moral good or moral evil.

separate agent, a pure spirit or separated substance if it is acting on bodies. Hence, if man is a substantial unit, his soul is not a *separate agent* when acting on his body.

voluntary agent, a deliberate or freely acting agent; one that self-determines its own acts and is not moved by the mere necessity of its nature.

aggregate, *n.* a sum, mass, heap, or collection of things not having one nature; an unorganized accidental whole composed of many distinct things that may be either like or unlike each other. See UNIT.

***agibilia**, *n. pl., Lat.* things to be done within the agent and morally perfecting the agent when they have been done. *Agibilia* are the objects of prudence; *factibilia*, things to be made, belong to art.

agnosticism, *n.* the general view that any natural knowledge or, at least, certitude about first causes, origins, and natures beyond the phenomena is impossible. The term was coined by T. H. Huxley (1825-1895). Agnostics stress the uncertainty of natural knowledge of (1) essences or substances, (2) the existence of the soul, (3) the existence, perfections, and activity of God, (4) the origin of the universe, and (5) final causes

in nature. As a consequence, they usually doubt all supernatural revelation; but fideism escapes natural agnosticism by supernatural belief.

agreement, n. 1. the consent of two or more to the same arrangement, promise, purpose, statement, etc. 2. a contract. 3. sameness in assent to a proposition, opinion, or point of view; acceptance of another's judgment about some matter. 4. conformity to a measure or standard. 5. consistency of judgments or propositions. 6. likeness; equality.

aim, n. 1. end. 2. directing something to an end; finality.

alienation, n. 1. transfer of one's property to another; causing one's own goods to be another's. 2. bringing about estrangement; causing unfriendliness. 3. causing a transfer of affection to another. 4. *often in modern philosophies.* making man other than he is; making man a stranger and even an enemy to his true self; turning man's thought and activity away from his true nature, needs, goals, and progress. Thus, to the Marxist humanist, religion alienates man from his true self as a material social animal. 5. mental derangement; insanity.

***aliquid, Lat. pronoun. lit.,** "something." It occurs in three main uses. 1. the transcendental, something, understood as another thing, a distinct thing. 2. *hoc aliquid*, this (singular) substance. 3. *ad aliquid*, to another; relatedness.

aliunde, adj. and adverb. from some other source: as, *aliunde* evidence.

allegory, n. 1. a story in which people, things, and events have another meaning, as in a fable or parable. 2. the presentation of ideas by means of such stories; symbolical narration or description, e.g., Plato's myths, More's *Utopia*, Orwell's *Animal Farm*, the analysts' invisible gardener.

alpha, n. 1. the first letter of the Greek alphabet. 2. a beginning, esp. an efficient cause at the start of a series of events. 3. (A-) God as Creator.

alpha and omega. (1) the beginning and the end. (2) *caps.* God as first efficient cause and as supreme end.

alter, v.t. 1. to make other or different; modify; change. 2. *specifically.* to change the quality or qualities of a thing and esp. its immediately sensible qualities. 3. *v.i.* to undergo change, esp. of sensible qualities. The cause of alteration is called the *alterant* or *alterative* being; the changeable, the *alterable*; the changed, the *altered*.

alternative, adj. supplying or requiring a choice between two (or, *loosely*, more than two) objects, courses of action, sets of means, reasons, answers, etc.

alternative, n. 1. a choice between one or other of two; a selection of one from several. 2. either or any one of the things to be chosen or selected.

fallacy of alternative, lack of true opposition between alternatives; incomplete disjunction in a supposedly disjunctive proposition; ignoring relevant alternatives.

ambiguous, adj. having, suggesting, or open to two or more distinct meanings or interpretations; equivocal; uncertain in meaning because of multiple possible meanings.

The ambiguous is not well applied to the truly analogical. *Ambiguity* concerns terms; *ambiboly* concerns grammatical construction and position that permits multiple meanings.

ambiguous by chance, accidentally having the same sound, spelling, title, etc., so that meaning may be uncertain (at least to the inattentive or to those not familiar with the idioms of a language): e.g., soil *bank* and savings *bank*.

ambiguous by intention (design), bearing some similarity or relation in fact or in meaning to another so that ambiguity may be deliberately exploited. See also *mental RESERVATION*.

amoral, adj. 1. morally indifferent; neither moral nor immoral. 2. un-

trained in morality; unconcerned with moral standards; not interested in the fact whether conduct is or is not morally good or bad.

ambiboly (ambibology), *n.* 1. a meaning that is ambiguous, double, or uncertain. 2. an ambiguous phrase or proposition, arising from uncertain or careless grammatical structure and position or from misleading oral stress; hence, a fallacy of ambiguous construction. 3. in a syllogism, the fallacy of four terms under the appearance of three terms, of which one is used in two distinct meanings.

ampliation, *n. logic.* enlarging the actual meaning of the time expressed by the verb, e.g., "The blind see" must mean "Those who were blind now see."

anagogical, *adj.* 1. leading upward to spiritual things; spiritual; mystical; used or to be understood in a transferred spiritual meaning. 2. in C. G. Jung's (1875-) *psychology*, relating to the moral or allegorical tendencies of the unconscious.

analogal, *n.* 1. the analogous perfection or note in which analogues are compared; analogon. 2. an analogical concept, or term. 3. *adj.* analogical.

analogate, *n.* an analogue.

analogical (analogous), *adj.* 1. of, based on, or like an analogy. 2. explaining or reasoning by analogy; analogizing. 3. somewhat like and somewhat unlike another or others in a certain respect or respects, e.g., in appearance, being, function, nature, structure, etc.; imperfectly similar. The analogical is intermediate between the univocal and equivocal; yet sometimes it is spoken of as equivocal but not purely equivocal. The analogical is like and unlike in the same given respect or note, not alike in one and unlike in another. Because of the similarity, it can be compared to its analogue, can be partly known by such a comparison, is spoken of by the same terms, and is sometimes paired with it in other relationships. 4. multivalued in exact meaning. The am-

biguous, however, has completely distinct meanings even though it is uncertain which of them is being used.

analogical by chance, said of a term similar to another in sound, spelling, or root but altogether different in its two or more meanings; hence, ambiguous or equivocal.

analogical by intention (by design; equivocal by design in Boethius' terminology), said of a term that is used in common for different things because the mind recognizes some imperfect similarity between the beings, natures, parts, relations, etc., that it names by the same term.

ABBR. — *anal.*

analogon, *n.* 1. the analogous perfection (note, property, relation, etc.) that is somewhat common to two or more; the imperfectly similar trait in which two or more are compared. 2. the primary analogue.

analogous, *adj.* analogical.

ABBR. — *anal.*

analogue, *n.* commonly used in the plural, though one of the pair or set of analogues is referred to by the singular. 1. any two or more that bear an imperfect resemblance to each other. Hence, analogues may be beings, natures, parts, principles of things, perfections, substances, accidents, operations, functions, relations, meanings of terms, etc. 2. the members or divisions of an analogous form or note: as the perfective, useful, and pleasant are *analogues* of the good. 3. words with a common source; cognate.

principal (primary; prior) analogue: (1) the member of the set that chiefly and more perfectly and more literally has the compared perfection. (2) the better known analogue, from which the analogous perfection has been named.

secondary (dependent; subordinate; posterior) analogue, any analogue that is related to the principal, named from it, and has the analogous perfection in a less perfect way.

analogy, n. I. original mathematical meaning. 1. proportion; ratio; a relation between quantities or mathematical figures. 2. a sameness of proportion between respective pairs or sets of proportions, e.g., the proportion of double between the pairs: 3-6, 5-10.

II. metaphysical meanings. 3. resemblance without identity; simultaneous likeness and unlikeness in a given respect or perfection between two or more beings, or their natures, parts, functions, accidents, operations, relations, etc.; imperfect likeness between unlike beings. 4. the capacity of things partially alike to be compared with each other and understood in terms of each other. 5. the capacity of transcendental objective concepts to signify similar relationships in different grades of being. See ANALOGY OF PROPORTIONALITY, *below*.

III. logical meanings. 6. a mental process of comparing or relating things and meanings of terms that present both similarities and dissimilarities to each other. 7. an explaining of something by comparing it imperfectly, point by point, with something else: as, explaining the nature of the state by comparing it to a real organism is an *analogy*. Analogous meanings are well illustrated in the set of dictionary meanings of *hand*, *see*, *strength*. 8. probable reasoning that moves from certain known likenesses and like relations of things to additional likenesses and relations between them; an argument based on similarities but not on identities between different things, pairs, groups, etc.

IV. biology. 9. similarity in function between things dissimilar in origin and structure. ANT. — *homology*.

V. linguistics. 10. the process of forming new or unfamiliar words, constructions, or pronunciations according to the pattern of older or more familiar ones. This is based on analogy of model and modeled. The process can be extended to adopting a familiar word for an unfamiliar

usage or combination. Examples: *apology-apologize* as a model for forming *energize* from *energy*; *do philosophy* patterned after *do your work*.

All the divisions below except *false analogy* pertain to the metaphysical senses, esp. to *sense 3*. The terminology, explanation, and identification of examples is far from uniform among past and present scholastics. This is partly due to the double basic difficulty of knowing what being truly is and what God is like when compared with creatures.

analogy by association, an extrinsic analogy that thinks of things as alike or names them in the same way even if they are naturally unlike, e.g., to think that a book of philosophy is philosophy, a form of knowledge; that a computing machine knows mathematics.

analogy by reference, a referring or relating of one to another with which it is somehow connected and with which it shares some likeness; attribution, e.g., the being of an accident is referred to the being of a substance. The reason for the reference is more important: inherence, causality, participation, etc.

analogy of attribution, an imperfect resemblance of two or more because of a simple relation or connection of the secondary analogue or analogues with the principal. Some property of the principal is *attributed* to the secondaries because of a real or mental connection between them. Various connections of effects, conditions, helps, and circumstances with their cause are thus named according to the cause's proper nature. Aristotle's classic example was health or healthy. Health properly is only in an organism; but it is applied to food, medicine, climate, complexion, vacation, etc. Connections of natural signs with the signified may also be attributions when the natures of the two differ. Scholastics dispute whether attribution may be an intrinsic or extrinsic analogy or be of both types.

analogy of being, the imperfect likeness of real things to each other in the fact that they are existing things.

principle of universal analogy

of being: any real being is intrinsically analogous to any and every other being in the proportion of its essence to existence.

SUGGESTED DIVISIONS OF ANALOGY OF THE REAL

I. In the distinctions of Cajetan and Suarez —

Attribution	{ intrinsic extrinsic
Proportionality	{ intrinsic extrinsic (metaphorical)

II. A suggested modern scheme

<i>Basis of division</i>	<i>Members</i>
1. Presence of the analogous note in one or all analogates	1. extrinsic (improper) intrinsic (proper)
2. Cause of the analogical likeness	2. attribution: between { cause and effect model and copy natural sign and naturally signified proportionality { real (actual, proper, intrinsic) metaphorical (in idea, by association, improper, extrinsic)
3. Structure of the relation between the analogates	3. a single (two-member) relation { proportion between copinciples of the same being attribution degree of participation a multiple (four-member, six-member, etc.) relation, i.e., proportionality { proper { between whole beings improper { between sets of copinciples of whole beings
4. Degree of likeness and unlikeness between analogates	4. proportion without essential difference; mathematical mere inequality between univocal natures simultaneous intrinsic likeness and intrinsic difference

III. G. P. Klubertanz, S.J., *Introduction to the Philosophy of Being*, 2 ed., p. 323, presents a scheme of names and types of analogy divided first by form or structure of terms, then by relation to reality (intrinsic, extrinsic), then by quality of the analogy.

analogy of causality, the imperfect likeness between a cause and its nonunivocal effects. Since the effect has the imperfectly common perfection in a better way, this relationship is also known as an *analogy of eminence*.

analogy of inherence, the analogical resemblance of an accident to the being and nature of the substance in which it inheres.

analogy of inequality, a univocal likeness in the generic or specific nature with unlikeness (*a*) in the specific difference of the species within the same genus or (*b*) unlikeness in the degree of perfection that members of the same species possess the common nature. Type *a* is sometimes called the *analogy of genus*; for genus, in a sense, differs in its species.

analogy of names: (1) the analogical meanings of terms referring to compared beings. (2) the analogical meaning of the names given to God when compared with similar names given to creatures.

analogy of participation: (1) sharing in essentially different degrees in some imperfectly common perfection; as, plants, animals, men, and angels all variously participate in life which God has in an unparticipated way. (2) the sharing in different individual ways in the transcendentals of being, unity, truth, and goodness.

analogy of proportion, a simple relation of two wholes or principles of the same whole to each other because of some imperfectly like trait.

analogy of proportionality, an imperfect relation of relations; an imperfect likeness between two or more complex sets of relations; imperfect resemblance between sets of distinct relations; an imperfect proportion between proportions, e.g., goodness in a grape is related to the nature of a grape somewhat as moral goodness is related to the nature of a man. Besides such an intrinsic proportionality, metaphors or similes are

extrinsic proportionalities, e.g., the sun blessed our graduation day.

analogy (analogia) secundum esse et intentionem, an analogy in being and in idea (knowledge of the being).

analogy (analogia) secundum intentionem et non secundum esse, an analogy according to our concept but not in being. This may refer to the mental formation of (*a*) an analoguous concept for the purpose of testing whether the objects referred to by it are at least analoguous, e.g., the wave concept in mechanics and in light; (*b*) a single vague concept of things that are only extrinsically analoguous, as the mind does in fashioning similes and in attributing being to the merely possible.

false analogy, the fallacy of ignoring significant differences in observing, comparing, and reasoning about imperfectly like things or imperfectly like relations between things. The fallacy tends to assert identity when it is not present or to claim certitude for only probable conclusions about the degree of likeness.

extrinsic (improper) analogy, a resemblance in which the analoguous note is truly or formally present only in the principal analogue and is predicated of the other analogues only because of some relation to the primary analogue. Instances are the objects compared in metaphors and the connection between natural signs and natural associations with the signified: *campus queen*; *happy* holiday.

intrinsic (proper; natural) analogy, a resemblance in which the analoguous note or perfection is truly (formally) present in all the analogues that are being compared, though differently present in each analogue. This analogy occurs in natural objects that do imperfectly resemble each other independently of our thought of them and language about them.

ABBR. — *anal.*

REF. — Thomas Cardinal Cajetan,

O.P., *The Analogy of Names*; G. P. Klubertanz, S.J., *St. Thomas Aquinas on Analogy* (all the texts and a systematic analysis of their correlations).

analysis, n. 1. the breaking down of any composite thing or nature into smaller parts, components, or units; the act or process of taking something apart. 2. the dissolution of compounds into their elements. 3. the breaking down of any complex object of thought into simpler concepts and implied judgments: as, the *analysis* of composite propositions or of a text of Plato. 4. the mental division of an object followed by the detailed study of the distinguished parts or notes, one after another. Abstraction concentrates on only one form but does not attend to all, in turn, as *analysis* does. 5. the analytic method: also named resolution, reduction, the way of discovery or of investigating, the way of judgment, and the way of ascent. This way begins with what is at hand and is first known to us and proceeds by breaking this down into its simpler elements. Material, sensible reality as experienced is complex, rich, and many-sided. This intelligence attempts to understand by distinguishing its elements, studying the parts of its structure, tracing it to its causes, etc. Thus, analysis of man begins with human operations, with what we experience ourselves and men doing; then we move to isolate different types of experience, to find the structure of man's nature and powers, and the causes within and without man for his operations. This is called the way of ascent because it moves from what is less in being and less knowable in itself, sc., the concrete singular material being, to what is greater in being and more intelligible. Idealistic philosophies will use the word "analysis" in almost the reverse sense since they tend to begin with ideas, axioms, and truths and "analyze" or deduce what these imply. 6. psychoanalysis; its theory, method, or prac-

tice. 7. any system of analysis: as, the logical analysts' study of the meaning of common or scientific language by using their principle of verification. But use of an analytic method does not constitute an analytic philosophy.

empirical analysis (used by Maritain (1882-) and some others), analysis directed to the observable and measurable features and operations of sensible things; spatio-temporal knowledge of the world, esp. as practiced in experimental physical sciences.

ontological analysis, the study of sensible reality directed to the intelligible reality, sc., the essence and constituents of a nature, and its intelligible relations; a knowledge of what a thing is; hence, a philosophical knowledge.

reductive analysis, the breaking down of arguments into their components and tracing back propositions to the primary principles which support them. The expression may occasionally be used of resolving a whole into its matter and form. See REDUCE, *sense* 5.

reflexive analysis, reflection on the thinking and experiencing subject to determine, isolate, and compare its elements; introspection of the phenomena contained in consciousness.

ABBR. — *anal.*

REF. — L. M. Regis, O.P., *Epistemology*, writes extensively of the analytic method and refers to other literature on this; E. McMullin, "The Analytic Approach to Philosophy," *American Catholic Philosophical Association, Proceedings*, XXXIV (1960), 50-79, distinguishing three phases: logical atomism, linguistic analysis, and analytic philosophy.

analytic (analytics; Analytics), n. 1. that part of Aristotle's logic that treats of certain and necessary conclusions. 2. Aristotle's logical works, *Prior Analytics* and *Posterior Analytics*.

angel, n. 1. an incorporeal substance;

an intellectual substance; a purely spiritual creature; a separate intelligence; a separate substance. 2. a member of the lowest order of angels.

NOTE — Since Pseudo-Dionysius (end of the fourth century A.D.) the angels have been classified in three hierarchies, each having three orders or choirs. From highest to lowest these are named: seraphim, cherubim, thrones; dominations, virtues, powers; principalities, archangels, angels.

REF. — S.T., I, q. 108, a. 5 for meaning of these names, in reply to the objections; Pseudo-Dionysius, *The Celestial Hierarchy*.

anger, *n.* 1. a passion or feeling in the irascible appetite desiring and prompting defense against the difficult or revenge against what is regarded as opposition, mistreatment, injury, etc. 2. the irascible appetite.

anima, *n.* 1. life principle; vital principle; soul. 2. as distinguished from *animus*: the sentient, irrational, and instinctive in man; the functions of the soul acting as form rather than as principle of its spiritual operations, desires, etc.

animal, *n.* 1. a sentient bodily substance; the genus including brutes and men. 2. *specifically*. nonrational or merely sentient bodily substance; brute.

social (civil; political) animal, man considered in his natural ability, desire, and need for social or political union with other human beings.

animate, *adj.* living; having a soul.

the prime animate (animated), matter in that condition or disposition in which the soul first actualizes it; the matter of which the soul is the first act.

animism, *n.* 1. the attribution of human powers to material beings and animals. 2. a belief that physical natures are alive and have souls. 3. a belief in the existence of spirits dwelling in natural objects. 4. a confusion of the powers of living things with divine power; a variety of an-

thropomorphism that makes God the same as something living or the spirit of all life. 5. any theory of vitalism. **animus**, *n.* 1. soul. 2. deliberate love in the soul. 3. intention. 4. the rational powers of the soul or its spiritual functions: distinguished from *anima*.

antecedent, *n.* 1. any being or event that precedes another; a real principle. 2. anything logically before another; said especially (*a*) of the premises of a syllogism; (*b*) the condition in a conditional proposition; (*c*) the word, phrase, clause, etc., to which a pronoun refers. 3. the first term of a simple analogy of proportion or the first and third terms of a proportionality.

antepredicaments, *n. pl.* (*but the singular may occur*). the topics and terms treated by Aristotle in the first three chapters of his *Categories* before the predicaments themselves are taken up. The topics are chiefly modes of predication.

anthropology, *n.* 1. *in Kant and C. Wolff (1679-1754)*. the philosophical study of man. Sometimes it is spoken of as philosophical anthropology. 2. *modern*. the study of races, esp. of primitive peoples, their physical and mental characteristics, institutions, social customs, etc.

anthropomorphism, *n.* thinking of or describing the nonhuman and, particularly the divine, merely in terms that apply properly to human nature alone, e.g., attributing old age to God.

antilogism, *n.* 1. indirect reduction of a syllogism in any of the fifteen valid moods to test its validity. 2. an arrangement of three propositions such that, if any two of them are true, the third must be false; hence, given any two of them as premises, the contradictory of the third follows as a syllogistic conclusion.

antilogy, *n.* a contradiction in terms, ideas, or statements.

antinomy, *n.* a contradiction between apparently sound principles, positions, conclusions, or laws; irreconcilable conclusions. The word became fa-

mous from Kant's antinomies of pure reason.

antirational, *adj.* distrustful or suspicious of, skeptical about, or opposed to reason, its special method of deductive thinking, and its results. Hence, behaviorist, sensist, fideist, romantic, and voluntarist positions are often said to be *antirational*. Even the pragmatic with its distrust of system and deductive method in philosophy may be so described, though *antirationalist* is more appropriate in this sense.

antithesis, *n.* 1. a contrast or opposition of thoughts, opinions, statements, or propositions. 2. the phrase, clause, or proposition stating such an opposition. 3. contradictory or complete opposition. 4. the counterposition; the exactly opposite thesis. 5. a contrast or opposition in a state of being, of material nature, of social and economic organization, etc.; the complete opposite of the state of thesis. This sense, with its own shadings, is common in the philosophies of Hegel (1770-1831) and Marx (1818-1883). See DIALECTIC.

**a minori ad majus*, *Lat. phrase, lit.*, "from the less to the greater." See *A FORTIORI.

**a pari*, *Lat. adjectival phrase.* on an equal or common basis with another: used esp. of an *a pari* argument or a close analogy.

apathy, *n.* in *Stoic philosophy.* cultivated control of feeling and resignation to misfortune; deliberate acceptance of pain and sorrow as the will of (a pantheistic) god or logos; emotional unconcern about oneself, others' states, or nature.

apologetics, *n.* an historico-philosophical explanation and defense of the presuppositions and origins of the Christian religion. Apologetics is variously treated as an introduction to theology, as part of the philosophy of religion, and as a selection of topics from the philosophy of man, natural theology, and the history of Christ and the Apostolic Age. Recent methodology is concerned to keep

apologetics from being or seeming to be a needed basis for preliminary to religious faith.

REF. — A. Dulles, S.J., *Apologetics and the Biblical Christ.*

apologia (apology; apologetic) *n.*

1. a formal defense, usually written, of a belief or cause, especially when it has been attacked; a declaration of the reasons that show some belief, action, policy, way of living, etc., is good or honorable. 2. the title of a number of famous philosophical and theological writings, e.g., Socrates' *Apology*, Justin Martyr's *Apology for the Christian Religion*, Cardinal Newman's *Apologia pro Vita Sua*.

aporia, *n.* 1. the troubled state of an intellect which confronts two contrary views or proofs that enjoy about equal evidence, at least at first look. 2. the question that leads to such a conflict of views and trouble of intellect. Aristotle is often said to have used the *aporetic* method in summarizing conflicting positions among his predecessors, giving reasons as well as objections on both sides. The scholastic method of the question may be regarded as a methodical use of *aporia*.

a posteriori, *adjectival phrase, lit.*, "from the latter," "from the back," "from what is after" "from what follows." 1. proceeding from facts to principles; hence, empirical in method of beginning knowledge. 2. proceeding from particulars to universals; hence, inductive in method. 3. proceeding from effects to cause; hence, proceeding from the better known and inferring the cause: therefore said to be causal in method. 4. moving from experience of the sensible and complex real to theoretical interpretation and generalization. Compare analytic method, ANALYSIS, *sense 5.*

ANT. — *a priori*.

appearance, *n.* 1. anything that appears to sense or intellect; any being that is present and immediately knowable by perception or by in-

ternal experience. 2. (*usually* pl.), the external immediately sensible accidents; the directly perceptible physical details; species; phenomena. See an English dictionary for other meanings.

appellation, *n.* 1. the act of giving a name to or calling by a name. 2. the name given; a common name. 3. *in late medieval logic* after Peter of Spain (1210–1279): found, e.g., in Ockham (1300?–1349?). (a) taking a term to designate an existing thing. (b) *in William of Sherwood*: the property of a term by which it is apt, because of its meaning, to be said of something by means of the copula *is*.

apperceive, *v.t.* 1. to interpret and judge new experience and knowledge by the help of one's past experience, background, expectations, etc.: distinguished from pure perception. 2. to be conscious of self and one's state of consciousness.

appetency (**appetence**), *n.* an act or movement of an appetite to or away from an object; actual tending to an object; inclination; appetition; a drive toward satisfaction of the desire for something.

appetible, *adj.* desirable; able to satisfy a tendency; hence, in some sense good.

appetite, *n.* 1. a form, power, or constant disposition of a being whereby it tends toward an object that is or seems to be suitable to itself or whereby it withdraws from or acts against an unsuitable object; a tendency or inclination in a nature to a definite type of object or end. Older scholastic writers preferred *appetite*; most recent writers prefer *tendency* except when they name the powers of the sensitive and rational appetite. *Appetite* begins with the metaphor of seeking a good: as, appetite for food; *tendency* begins with the metaphor of stretching toward an end or going in a given direction. 2. a movement of a power to its proper good, e.g., in desire or choice; actual tending; natural attraction to

an object or end; appetency.

elicited appetite (**appetency**): (1) a conscious, deliberate use of a tendency or an application of an appetite to its object, e.g., a human act; the deliberate pursuit of happiness. (2) an act of a lower appetite commanded or controlled by a higher appetite.

higher appetite, the will seeking a truly human or moral good.

lower appetites: (1) the sensory appetites seeking their own good or seeking a present satisfaction contrary to the truly human good. (2) the will yielding to the sensory appetites or emotions.

natural appetite: (1) the spontaneous, habitual, unvarying tendency (inclination) of a natural body or of any natural power of a living thing to a good naturally suitable to itself or away from something naturally harmful to itself; the ontological tendency or direction of a noncognitive thing to what perfects or satisfies it. This definition excludes the sensitive appetites and the will. Sometimes reference is made to a *legal* appetite in inanimate natures and to a *plastic* appetite in plants. (2) any spontaneous, indeliberate, and habitual act of *any* appetite tending to its proper object or end or moving away from its specific evil. Note both the words *act* and *any* in the definition. Some would include here instinctive activities and spontaneous or primo-primi responses of the sensitive appetites of man. Scotus and others would include the natural love of what appeals to the will because these thinkers do not regard such an act as an elicited one.

ANT. to *sense 2.* — *elicited appetite.*

rational appetite: (1) the human will; (2) any will; a rational desire; an act of will. See WILL.

sensitive appetite, an inclination in a sentient being to a sensible good known by the senses or a turning away from a sensible evil; sensuality. This term, too, may apply to the powers or to the acts. There are two

sensitive appetites in animals and men. (1) *concupiscible appetite*, the sensory power of desire (or the desire) for the sensibly pleasant and of sensory dislike for the sensibly unpleasant; concupiscence; the pleasure-seeking and pain-avoiding tendency at the sensory level. (2) *irascible appetite*, the sensitive appetite which inclines the sentient being to strive and fight for a difficult sensible good or to resist attacks against its sensible good.

REF. — Aristotle, *On the Soul*, III, ch. 9-10; *S.T.*, I, qq. 80, 81.

application, *n.* 1. a putting to use, especially for one's own purposes; using; use in the active sense. 2. exercising one's causal power on a patient or directing an instrument or object to a specific work at a particular time: as, God *applies* creatures to their operations. 3. relevance, especially to a practical problem or need.

apprehend, *v.t.* 1. to grasp mentally; perceive; take hold of by the mind. 2. to understand a meaning. 3. to look forward to with anxiety or fear. **apprehension**, *n.* an act of the intellect seizing upon the essence of a thing; the intellectual act of taking cognitive possession of an object or meaning; the mental act of representing something without affirming or denying anything about it; knowing an essence or nature.

complex apprehension: (1) the act of seizing the truth in a judgment. (2) an apprehension that rests on a prior judgment or conclusion of reason.

simple apprehension (mere apprehension), mentally grasping what is immediately given in one's experience; conception, as distinguished from judging and inferring.

Newman (1801-1890) speaks of *notional* and *real apprehension* as acts preparing for notional and real assent.

REF. — *S.T.*, I, 85, a. 5.

a priori, adjectival phrase. lit., "from the earlier," "from the prior," "from what is before," "from the front."

1. *logic*. proceeding from cause to effect or from principle to implied conclusions and instances: as, reasoning from fire to heat is *a priori*. 2. *epistemology*. (1) prior to and independent of experience of the object or of the relation of object and attribute; known by intuitive or reasoned insight into a nature or its relationships or into its properties of universality and necessity rather than by experience of these known elements. 3. hence, not established or verified by experience. (But this independence of experience is not always derogatory, except in a purely empirical philosophy.) See *a priori* JUDGMENT. *a priori* FORMS in Kant.

ANT. — *a posteriori*.

aptitude, *n.* 1. fitness; special fitness for a particular task, duty, office, etc. 2. an ability. Sometimes, the word is substituted for power or faculty. 3. natural tendency or inclination; a native capacity and interest.

***a quo, Lat. phrase. lit.**, "by whom," "by which," "from which." 1. by which: expressing agency by a person. 2. from which: as, the term *a quo*.

arbitrary, adj. 1. based on will or preference, not on nature or natural necessity; conventional. 2. willful; capricious; voluntarist. 3. unreasonable and inconsiderate, or even unjust, in dealing with others; absolute; despotic. 4. discretionary; not mandatory.

***arche, Greek. n.** the first thing; beginning; a first principle.

archetype, n. 1. the original form, real or mental, according to which all or some of a given kind are made. See *divine IDEAS*; *Platonic FORM*; *eternal LAW*; *MODEL*. 2. the pattern for fixed living species to which Linnaeus (1707-1778) believed the Creator conformed in producing organisms. See *fixed CREATION*.

architectonic, adj. 1. of or like an architect or his practices. 2. hence, directive; regulative; principal; organizing, commanding, and governing:

as, ethics is the *architectonic* science of human actions. 3. systematizing. **argument, n.** (often in Lat. phrases, *argumentum*) 1. a reason or reasons for or against (a position, thesis, hypothesis, opinion, action, etc.). 2. the process of finding, presenting, or organizing reasons for or against something; reasoning. An argument is not always a demonstration. 3. a syllogism. 4. a proof. 5. a discussion in which there is disagreement. 6. a quotation, as from an authority on the matter, adduced as a proof. 7. a summary of the subject matter of an address, chapter of a book, etc. 8. *mathematical logic*. a symbol or subject determined by another symbol.

^ ***argumentum ad baculum, lit.**, "argument to the stick." The fallacy of using or threatening force instead of reasons.

^ ***argumentum ad hominem, lit.**, "argument against the man." Any variety of the fallacy that irrelevantly attacks the character, wealth, other interests, background, former opinions, etc., of an opponent instead of refuting his reasons.

***argumentum ad ignorantiam, lit.**, "argument appealing to ignorance." See **IGNORANCE**.

***argumentum ad populum, lit.**, "argument to the people." The argument of popularity, majorities, opinion polls, and appeals to popular passions and partisan prejudices when these are irrelevant to the issue of proof.

argument from silence, the attempt to prove an author's or speaker's assent, disapproval, ignorance, absence, lack of interest, or negligence of duty because he does not discuss some topic, object to a current view, use a certain source, etc.

***a simultaneo argument**, a kind of reasoning that proceeds from a premise that implies its conclusion in the full meaning of the premise instead of giving the reason for the truth of the conclusion as a right a priori proof does. Some writers

regard it as a mere variation of a priori proof. See *ontological ARGUMENT, below*.

dialectical argument, reasoning from generally accepted premises to the contradictory of a given thesis. Thereby a question for dialectical investigation is set. The term may be applied to the Socratic method of reaching a correct definition as a conclusion.

didactic argument, reasoning from principles proper to each subject, not from the learner's or answerer's opinions. See **SYNTHESIS**.

ontological argument, reasoning that proceeds from some conception or judgment about being to the existence of that known being; specifically, any of the attempts to prove the existence of God from some idea of being, of a perfection of being, or from some judgment about the possible existence of some sort of being or perfection.

supporting argument, a second argument or additional evidence of the same type, confirming or enriching the conclusion reached by a different argument.

argumentation, n. 1. arguing or reasoning. 2. the connected statements that are the external sign of a reasoning process. 3. the third operation of the mind and its syllogistic and other expressions, together with the rules for right reasoning; the third part of formal logic. 4. the style of speaking or writing that presents and refutes arguments: distinguished from narration, description, and exposition.

Aristotelianism, n. the philosophical principles, characteristic doctrines, and method of Aristotle (384-322 B.C.) or of a follower of Aristotle: distinguished from positions contemporary with Aristotle, e.g., Platonism, or contemporary with given followers of Aristotle, e.g., Augustinianism confronting medieval Aristotelianism.

Some discoveries and distinctive doctrines of Aristotle include his teachings on the full reality of natural bodies, real change in natures,

the four causes of change, the matter-form structure of bodies, the role of soul as form, the primacy of first substance, the distinction of act and potency in beings, the structure of the syllogism, the study of demonstration, the origin of knowledge in sense perception, the existence and abstractive activity of the agent intellect, free will in man, the notion of the human act, the distinction of intellectual from moral virtues, contemplative happiness as the purpose of human life, and the doctrine of God as immovable prime Mover and pure Act of thought.

art, n. 1. correct knowledge joined to sufficient skill in making things; right reason in regard to the making of things; the intellectual virtue required for making things; *recta ratio fabricilium* (Aristotle and St. Thomas); an exemplary conception and plan in the maker's intellect giving sure direction in producing a definite product by suitable means. The philosophical conception here is much closer to the modern notion of designing than of craftsmanship, though skill in execution is not excluded from the intellectual habit or acts of conceiving the products and learning how to make it that the definition stresses. See *chart on VIRTUES*. 2. a work of art.

architectonic (master) art, that art in a related group of artistic habits that directs the other arts (and artists) for the purpose of the master art. The name comes from the role of the architect among the building arts, all of which are controlled to the purpose of a structure designed and planned by the architect.

cooperative art, an art exercised on something living which must work with the artist's efforts: e.g., agriculture, healing, teaching, and directing consciences.

fine art (beaux arts), an art whose product is an end in itself or a form to be contemplated and enjoyed: distinguished from useful arts, which concern means. Subdivisions

follow the type of object imitated: as visible figure, emotion, character, whole human action, etc.

liberal art, nominally, an art that a free man (*liber*) may nobly practice: distinguished from servile arts practiced by slaves, mechanics, mere workmen; hence, an intellectual practice directed to modifying a non-material subject chiefly in the knowledge of the object of the art, e.g., the arts of logic, teaching, legislating. They may be referred to as the arts of doing rather than of making. They are concerned with one's own person or other people rather than with external or material things.

mechanical art, see *servile ART, sense 1*.

operative art, one that merely modifies a natural object, e.g., shoemaking.

philosophy of art, the study of the first principles of making things, of creativity and imitation, and of the relations of art to nature. See *AESTHETICS*.

practical art: (1) skill in exercising one's faculties rather than in making things, e.g., correct speaking, medical diagnosis, musical composition. (2) an art that uses products well for the agent's purpose, e.g., sailing a boat (made by a productive artist).

productive art, one that makes its objects by changing matter in natural bodies or imposing an artificial form or order on suitable matter, e.g., sculpture, shipbuilding.

servile art: (1) one directed to making external material products and requiring (notable) bodily activity. Also called *mechanical arts*, they may be regarded as arts in the most proper sense; they are workers' arts. (2) a useful art.

useful art, one directed to activities or external products that are means to other human ends and are not desired for their own sake, e.g., nursing, cooking, toolmaking. Useful arts may include liberal and servile, practical and productive arts.

REF. — *Physics*, II, ch. 2; *N. Eth.*, I, ch. 1, 2; VI, ch. 4; *Politics*, I, ch. 11; *Poetics*; *S.T.*, I-II, 57, aa. 3-4; M. J. Adler, *Art and Prudence*.

artifact (*artefact*), *n.* an object, or an order among objects, made by human art or transitive work. Natural bodies and their natural products, unmodified by man, are not artifacts.

artificial, *adj.* 1. made by human art or work, not by nature alone. 2. made in imitation of nature by deliberate skill. 3. presupposing and improving on nature; cultivated. This is better regarded, however, as a perfecting of the natural rather than as properly artificial. See NATURAL, *sense* 5. 4. superimposed on natural powers, desires, needs, or necessary operations; humanly invented and chosen; conventional, arbitrary; voluntary: as, a teamsters' union is an *artificial* society. 5. unnatural; opposed to nature: as, *artificial* contraception. 6. poorly imitating nature; displeasing in its inferiority to nature. 7. affected; contrived; superficial; uselessly complicated. 8. insincere.

ABBR. — *art.*

ascent, *n.* 1. a going-up; climbing; moving upward. 2. a way of rising from a lower, less perfect being to a knowledge of a higher, better, analogical being or cause. 3. the return to God (a) of the intellectual creature by natural and supernatural knowledge of Him and (b) of the nonintellectual creature through serving man.

***a se**, *Lat. phrase. lit.*, "from itself," "from its own self," "from himself." See ENS A SE.

aseity, *n.* 1. the divine attribute of uncaused existence. 2. God regarded as uncaused cause. This is a less accurate usage.

asocial, *adj.* not interested in the companionship of others; not well fitted to live, work, and cooperate with others. *Asocial* is not as severe a term as *unsocial* (averse to fellowmen) and *antisocial* (harmful or hostile to fellowmen).

aspect, *n.* 1. the appearance or look

of something, esp. the distinctive appearance. 2. any one of the intelligible formal objects or notes in a thing, considered apart from others that may simultaneously be present in it; *ratio*: as, the entitative, psychological, and moral *aspects* of a human act. 3. one side of a complex phenomenon, problem, etc. 4. a partial interpretation of a complex phenomenon or fact. 5. a distinction made among the manifold elements of a situation or issue: as, the historical, scientific, and theological *aspects* of a miracle.

assent, *n.* 1. *strict sense*. a certain judgment about an object; a judgment that consciously accepts and adheres to the truth of its object; perception of the truth of the relation between subject and predicate; holding something as true. Hence, not every judgment is an assent. Assent is more than the composition of subject and predicate (or their separation); its object is not things but the truth about things. Assent affirms one side of a contradiction and at least implicitly denies the opposite because it is false. Assent preferably means a certain judgment; but it is used for a judgment that the object or enuntiable is probably true. Scholastic usage prefers to regard *assent* as an intellectual act and *consent* as a voluntary act. 2. free conviction; mental satisfaction in a free decision to act in a certain way or to accept some evidence as sufficient for action. 3. *loosely*. consent; agreement; concurrence.

external assent, some outward act or sign that one internally judges, believes, etc., that something is true.

free assent, assent motivated not merely by objective evidence (which may be insufficient) but by free control over the intellect because the assent is recognized to be good for the person.

internal assent, the intellect's (and sometimes will's) acceptance of a proposition, or of the statement of a witness, as true.

notional assent, assent to and even conviction about the truth of a proposition, esp. of a general principle, but with no dynamic or practical interest in its truth or its implications for one's life: as, merely philosophical arguments that God exists generate only *notional* assent in many minds.

practical assent, a judgment that a certain course of action is the best one to take in the given circumstances and with the available information. See CONSCIENCE; JUDGMENT.

real assent, assent to an individual existent or fact, fortified by images, feelings, interest, love, and dynamic factors so that it becomes influential in one's thinking and living. Many notional assents — to the idea — can become real assents — to the reality.

theoretical assent, a judgment about the objective truth of a proposition or about the facts of a case: distinguished from practical assent.

REF. — *Truth*, q. 14, a. 1; John Henry Cardinal Newman, *An Essay in Aid of a Grammar of Assent* (besides notional and real assent, Newman treats simple and complex assent of faith); F. A. Cunningham, "The Second Operation: The Assent vs. the Judgment in St. Thomas," *New Scholasticism*, XXXI (1957), 1-22.

assimilate, *v.t.* 1. to make something like another; cause a resemblance. 2. to make the mind intentionally like things; to conform the mind to things. 3. to unite new knowledge with previous experiences and knowledge and interpret the new according to this past fund of experiences and knowledge; apperceive. 4. to take in and absorb food, making it into living tissue of the same kind as that of the living body (organ, cell, etc.) which is its host. 5. *v.i.* to become like or alike. 6. to be absorbed or incorporated through becoming like another, e.g., by intermarriage or common education.

law of assimilation, there is a tendency in all things to become like

the divine goodness, their common end, as they act and are acted upon to gain more perfection.

association, *n.* 1. a voluntary coming together of persons having common interests and purpose. 2. the union thus set up; an informal organization; companionship; fellowship, etc. An association usually means something less formal and permanent than a society. 3. a connection or relation of sensations, images, concepts, and feelings brought about by processes that bring these elements together. The three main psychological processes are likeness of the combined elements, their contrast, and their nearness in time or place. 4. mental ability to combine ideas and their objects into new images, constructed concepts, etc. See IMAGINATION; *central* SENSE. 5. a recall of past experiences through some connection with a present state of mind. 6. the neurological correlation of impressions.

free association, the psychoanalytic technique of opening up the memory of past experiences, images, and feelings by having the subject talk freely about something, bringing in all his associations with that topic, without selecting or controlling the flow of these elements.

guilt by association, accusing or condemning those who lived with, knew, legally defended, or were in some way connected with a guilty person, considering them as sharing his guilt, without evidence of their formal cooperation in the crime of another.

associationism, *n.* a type of sensism that attempts to explain all human knowledge as being developed by mere combinations of elementary acts of sensation and their retained images. The opinion, notable for omitting the affective side of man, has been called "mental chemistry" and "structuralism" of knowledge.

assumption, *n.* 1. taking something for granted; positing as true or agreed or conceded. 2. something taken for

granted or posited. 3. a minor premise. See SUBSUMPTION. 4. putting on or taking on something: as, the *assumption* of human nature by the Son of God.

fallacies of assumption, see BEG THE QUESTION.

hidden assumption: (1) an unstated antecedent in an argument; a suppressed minor in an enthymeme. (2) taking for granted what is not evident or what has not been conceded.

ataraxy, *n.* the ideal or practice of imperturbable calm based on indifference to all earthly things and events because virtue is the only good.

atheism, *n.* 1. the view that the true God does not exist; godlessness. 2. the view that there is no Supreme Being upon whom all others in some way depend and to whom they owe honor. 3. the view that the god widely accepted in a given culture does not exist: as, the reputed *atheism* of Christians in the Roman persecutions.

negative atheism holds there are no arguments that prove God's existence: e.g., naturalism, positivism of many brands.

positive atheism holds that God's existence has been disproved: e.g., Marxism, radical existentialism as in Jean-Paul Sartre (1905-).

practical atheism, living as though God did not exist and rule human life, e.g., secularism.

speculative (dogmatic, theoretical) atheism, an opinion or system claiming that God does not exist. It may be negative or positive atheism.

atom, *n.* in much older philosophy, the indivisible, most elementary unit of matter, whether of one or more kinds.

atomism, *n.* the view of some materialist Greek and Roman philosophers (Democritus, Epicurus, Leucippus, Lucretius) that the universe is made of indivisible, indestructible atoms of one kind, that these have drifted through the void and become a universe by the chance forces of attraction and repulsion, and that

there are only two kinds of causes, material and efficient.

attention, *n.* 1. close or earnest direction of the mind to some object; concentrated looking, listening, observing, or reflecting. 2. the turning of the mind to one formal object out of many possible ones within the field of perception. 3. the voluntary application of cognitive powers to one thing or subject to the exclusion of others. 4. practical care of some person or object.

NOTE — *Attention* in the first three senses is not knowledge but it prepares for knowing. *Attention* is to be distinguished from *intention* when understood as a voluntary act. *Sense* 2 is not abstraction.

attribute, *n.* 1. any perfection, property, action, change, passion, or relation that belongs to a thing and can be predicated of it or that is thought of as belonging to and predicable of a thing. See PERFECTION. 2. an accident belonging to a certain substance. 3. a proper accident necessarily connected with its respective subject but not entering into its essential definition. 4. any perfection or name of God other than the proper name or quasi-metaphysical essence of God, conceived as belonging to or flowing from the divine nature; hence, in strict Thomism, any name but *Ipsium Esse*. But even this "primary" perfection of God may broadly be called a radical attribute. See NAME; PERFECTION. 5. *grammar*. an adjective; adjectival name. 6. *logic*. in an attributive proposition, the predicate that is declared to belong to some subject or to be caused by it or to be due to it or to be in some way referred to it. 7. an object used in art, literature, and iconography as a symbol for a person, saint, position, etc.: as, the wheel is the *attribute* of St. Catherine of Alexandria, patroness of philosophers.

absolute attribute: (1) one that essentially belongs to a being, apart from its relationships to other beings.

(2) the substance or a substantial principle.

accidental (**per accidens*) **attribute**, one that is extrinsic to the essence of its subject; a contingent attribute.

affirmative attribute, one that is positive in conception and in name, declaring that the subject either has this perfection or causes it in others.

communicable attribute, one that can be shared by many either univocally or analogically.

divine attribute, see *entry 4*.

eminent attribute, one that belongs to a being in an excellent or unique way.

entitative (quiescent) attribute, one that describes a way of being or qualities of an essence but not the activities of a being; one thought of as nonoperating: as, unity, simplicity, spirituality, immutability, etc. in God.

essential (intrinsic, per se) attribute: (1) a perfection naturally needed by a being, as in *sense 3*. (2) an absolute attribute. (3) an entitative attribute.

incommunicable (transcendent) attribute, a perfection that is or can be possessed by only one being: as, God's infinity is an *incommunicable* attribute but His knowledge is *communicable* and communicated by creation.

operative attribute, a perfection that is a power or its use; activity.

proper attribute, a specific or characteristic attribute of a being: as, speech is a *proper* attribute of man.

radical attribute, usually said *only of God*, the perfection regarded as absolutely and primarily characterizing God's special being and nature; the proper name of God. All the other divine attributes may be named His *secondary* attributes. See **NAME**.

relative attribute, a relation to others that tells something about the related subject: as, *cause*, *parent*, *well-liked* are *relative* attributes, in-

forming us about a subject through its relationships.

transcendental attribute, a predicate or passion that belongs to all beings, viz., one, true, good, beautiful. Being, thing, something, essence are transcendentials, but not transcendental attributes. Also see the divisions of **PERFECTION**.

ABBR. — *attrib.*

attribution, *n.* 1. *grammar*. modification of a substantive by an adjective.

2. *logic*. use of an incidental term. Some writers, seemingly, also mean predication in a proposition. 3. giving a name to some being, concept, system, etc. 4. the analogy of attribution. See **ANALOGY**.

***Aufklärung**, *n.*, *German*. the Enlightenment; the rationalist philosophies of the eighteenth century.

Augustinianism, *n.* 1. the principles, doctrines, and method of St. Augustine (354–430) or of his followers. 2. the body of medieval philosophers and theologians who adhered to the doctrines and method of the pre-Aristotelian period and strongly opposed Aristotelian and Thomist views and methods. Typical Augustinian doctrines include the psychological or introspective approach to truth; illumination; little distinction between philosophy and theology; loose unity in man; the desire to understand the truth of faith; stress on the soul of man, on the spiritual, on the will and charity; seminal reasons in natures; the eternal truths; divine ideas and exemplarism; the eternal law; special proofs for God's existence; states and governments exist because of the disorder of original sin; a providential reading of history in terms of the Incarnation; etc.

autarky, *n.* the Stoic ideal of virtuous character, consisting in complete self-reliance and a complete self-control that makes one the master of one's fate. **NOTE** — The term also has modern political and economic meanings. **authentic**, *adj.* 1. trustworthy; reli-

able; having authority that deserves assent; agreeing with truth or fact as stated. 2. genuine; not mixed; not substituted; really as represented. 3. being truly itself; not merely seeming or pretended; not alienated from its proper nature or prospects.

NOTE—The word appears often in recent philosophical writing in expressions like an *authentic person*, *authentic value*, etc.

authoritarianism, *n.* 1. authoritarian principles, esp. in political society, such as the absolute power of the leader, unquestioning obedience to authority, suppression of individual rights and freedom of opinion against views and practices of the leader, etc. 2. advocacy or enforcement of authoritarian rule and submission to authority in this manner.

authority, *n.* 1. the moral power to command or enforce obedience in a community. See JURISDICTION and *dominative power*. 2. *intellectual authority*. the right to exact assent because of one's knowledge and truthfulness. 3. a person having moral or intellectual authority. 4. *specifically*. an author who is standard, traditional, or classic in a particular heritage or field of knowledge. This and the next sense are frequent in medieval writers. 5. a citation of a definition, opinion, interpretation, proof, etc., from an intellectual authority: as, the citations in Peter Lombard's *Books of Sentences*.

argument from authority, a proof based on the testimony of others or on authentic citations from intellectual authorities but not based on intrinsic evidence or on one's own immediate knowledge of the truth.

authority of a witness, the right of a witness to be believed in matters of which he has firsthand knowledge.

civil authority, the social authority of rulers over a state's members for the proper good of the state according to the constitutional grant of power; legitimate moral power in the state as a whole or in its lawful

rulers to direct and compel the members to cooperate in using common means for the common good; the right to govern in political society.

moral authority, a right granted by moral law to impose obligation on the acts of others; moral power to bind persons to act and not to act in certain ways under penalty of sinning.

social authority, the right possessed by a social representative to compel the members of a society as members to seek the specific end of that society by their cooperative activity. Civil authority is one type of this.

sovereign authority: (1) supreme authority in a perfect community. (2) the sovereign.

theories on the origin of civil authority, see s.v. CONSENT, CONTRACT, DESIGNATION, NATURAL-JURIDIC, PATRIARCHAL, TRANSMISSION.

autoexistent, *adj.* self-existent; uncaused in existence.

automatism, *n.* an action or regular way of acting that resembles a habit in ease, constancy, and efficiency, but exists only in the sensitive or motor powers and is not controlled by intellect and will. The term may be extended to subconscious psychisms of association and impulse.

autonomy, *n.* 1. freedom; independence; the state of being self-ruling and *sui juris*. 2. political sovereignty with no legal dependence on the superior will of another temporal power.

autonomous morality. See s.v. HETERONOMOUS.

awareness, *n.* consciousness, q.v.

Averroism, *n.* 1. the principles, main doctrines, and method of the Moslem philosopher and physician, Averroës (Ibn Rochd) (1126–1198) and of his type of Aristotelianism. 2. the principles, main doctrines, and method of his medieval followers in the Christian universities.

axiology, *n.* the study of value. One department of it would be ethical. See VALUE.

axiom, *n.* a self-evident, primary

truth; a proposition stating a universal and immediately evident truth that is regarded as true in any inquiry, e.g., the principle of non-

contradiction. It is also called a "dignity."

ABBR. — *ax.*

REF. — *Post. Anal.*, 1, ch. 2.

B

bad, *adj.* evil; not as it should be; lacking the good it ought to have. When applied to different matters, bad takes on special names: erroneous; ill; immoral; incorrect; invalid; offensive; substandard; unpleasant; wicked; etc.

Bannezianism, *n.* a doctrine on God's foreknowledge of and cooperation with natural and supernatural free acts of a creature's will, named from Domingo Bannez (Bañez, Vañez), O.P. (1528–1604) a major Spanish theologian. The main features of this theory interesting to philosophers are these: (1) God infallibly foresees futuribles and free futures of created wills in His predetermining decrees to give physical premissions to these wills, and (2) He physically premisses the free created will to one course of action. This physical premission is His immediate physical cooperation in the natural order, efficacious actual grace in the supernatural order. The chief rival theory is Molinism or the Suarezian modification of this called congruism.

Barbara, Celarent, etc., the first two words of the old mnemonic lines that give the valid moods of the figures of the syllogism and the symbols for reduction to the first figure. Barbara is in the first figure because it occurs in the first line; the three A's indicate that its three propositions are all universal affirmative.

be, to be, *infinitive as noun.* the act of being. See BEING, *sense 5*. Some writers use *to be* or the "*to be*" as the direct translation of the Latin infinitive *esse*, "to be."

be, linking v. the copula expressing the union of a predicate with a subject in a proposition. This link may express identity, equality, attribution, presence, or a unity of relation. *To be* sometimes is more than a copula because it explicitly affirms existence

of the subject: e.g., "my soul *is*" means "my soul *exists*," or "my soul *lives*." *Not be*, the sign of a negative judgment, separates predicate from subject or denies identity, equality, attribution, presence, or union of these two. See BEING, *sense 2*.

be in another, *verbal phrase.* The notion of inclusion in this phrase has many aspects.

I. spatio-temporal senses. 1. to be in another as the contained is in the container, by occupation. 2. as a body is in place or in space, by occupation. 3. as a passing moment or period is in time.

II. part-whole relationships. 4. to be in another as a part or member is in a whole, by real composition. 5. as a whole is in its parts. 6. as a species is in the genus, its logical whole, by indefinite implication. 7. as any member or inferior is in a class. 8. as singulars and particulars are in the corresponding universal. 9. as genus or specific difference is in the species, by logical composition.

III. causal senses: 10. to be in another as form is in matter, by communication or information. 11. as matter is in form, by communication or reception. 12. as act of existence is in essence or substance, by actuating the subject. 13. as accident is in substance, by inherence. A proper accident is essentially in the modified substance. 14. as effects and events are in their cause or its power, virtually. 15. as consequents are in their antecedent, virtually or by implication. 16. as cause is in its effects by action while making, by likeness after action. 17. as being, nature, and value are in the end of a being, tendentially. 18. as a likeness is in its original.

IV. intentional and spiritual presence. 19. as the known is in

the knower, by the species. 20. as the loved is in the lover and the loving in turn in the loved. 21. as spiritual soul is in the body, by dynamic information. 22. as God is in all creatures, by the omnipresence of power, knowledge, and authority. 23. as rights are in the holder of rights; hence, as power is in the ruler. 24. as relative opposites are in the concept of each other. 25. as intellect and will are in each other, by circuminsession. The intersubjective presence of *meaning* 26 has been called *insistence*.

REF. — *Physics*, IV, ch. 3; *S.T.*, I, 8; 39, a. 8.

beatitude, *n.* 1. happiness. 2. esp., perfect happiness; the full and enduring possession of the supreme good; conscious satisfaction in securely possessing the best. 3. the eight beatitudes or blessings of Christ. 4. the supernatural acts and rewards mentioned in the famous beatitudes of Christ.

NOTE — Divisions pertain to *senses* 1 and 2.

accidental beatitude, all the gifts and rewards possessed by the beatified in addition to the essential goods, together with the delight in the possession of these secondary goods.

adequate (complete) beatitude, that full happiness which includes essential, consequent, and accidental beatitude.

antecedent beatitude, any happiness preparatory to formal beatitude: as the contentment of a good family on earth. It is also called happiness of the way (journey). See *HOMO VIATOR.

consequent beatitude, the happiness that necessarily flows from the state of formal beatitude. Thus, if formal beatitude is in the intellect, joy in the will belongs to consequent beatitude. The term may be stretched to include accidental beatitude.

essential (formal) beatitude, the particular operation of the soul in which perfect happiness is already achieved. What activity of man this

is, is disputed among the scholastics. This is also styled happiness of the homeland.

imperfect beatitude: (1) any state of happiness that prepares for or is less than essential natural or essential supernatural beatitude. (2) any state of man's nature that does not *fully* satisfy *all* man's higher or specific desires for good.

natural beatitude, perfect happiness in as far as the nature of man without sanctifying grace and the light of glory (in the mere state of pure nature) may be able to possess the perfect good. Many writers think that natural beatitude can never be *perfect* happiness because it would leave the intellect with only analogical knowledge of God.

objective beatitude, the necessary and sufficient good object that is spiritually possessed by the beatified. In scholasticism, this good can be only God.

participated beatitude: (1) any beatitude of creatures as sharing in the infinite uncaused happiness of God. (2) the sharing of other powers of man in the happiness of the power or powers that attain essential beatitude; the redundancy of happiness through the whole of human nature.

perfect beatitude, formal beatitude considered as completing the natural (and supernatural) capacity of the person for the perfect good.

subjective beatitude, the general state of being perfectly happy, without specifying the proper activity of this state (formal beatitude) or the beatifying object (objective beatitude). The distinction of these three is methodically useful since philosophers have disagreed on the beatifying activity and object while accepting man's destiny to subjective beatitude.

supernatural beatitude, the perfect happiness given to graced nature in the eternal vision of God; perfect peace with God in heaven.

beauty, *n.* "that which gives pleasure upon being seen" (St. Thomas); that

which delights the mind immediately perceiving and contemplating it; the attribute of a being whereby it can please upon being intuited because of its evident integrity, due proportion, and splendor. See **SPLENDOR VERI**.

aesthetic beauty, the reality actually appreciated upon being perceived.

ontological (transcendental) beauty, the property of a real thing whereby it can stir aesthetic appreciation in the acute or trained spectator.

becoming, n. any coming into being; any passing from potency to act. Hence, becoming includes creation, new knowledge and new appetency, and all types of real change. See chart on **CHANGE**.

beg the question, phrase. 1. to assume an answer in some way. See detailed statement under **QUESTION**. 2. *loosely*. to evade the issue. See **IGNORING THE ISSUE**.

Ref. — *Priori Analytics*, II, ch. 16.

beginning, n. a real or logical principle that has temporal, positional, or serial priority over something else, but has no influence or bearing on the following members in that same set or series of things, propositions, numbers, or other items; the start or first member in a specified set or series upon which the other members depend merely for their position in the group; an opening.

behavior, n. 1. an act or manner of acting, esp. in the presence of others so that the action can be externally observed; mode of conducting oneself. 2. the observable reactions of a sentient organism when stimulated.

Some writers on ethics distinguish between animal behavior, human nonrational behavior, and conduct which involves human acts and is not called behavior.

behaviorial, adj. 1. externally observable in a sentient being. 2. concerned only with external ways of acting and with external results, abstracting from or ignoring norms, values, motives, etc.: as, Machiavelli tended to

make politics a nonethical, purely *behaviorial* science.

behaviorism, n. (a word coined by *John B. Watson in 1913*). 1. a psychological method that limits acceptable data to such behavior of sentient organisms as can be objectively and externally observed, disregarding introspection. 2. a theory of the structure and powers of man that is limited by the behavioristic method; hence, a theory of man as an impersonal sentient organism.

being n. 1. *very general, grammatical, or provisional sense in setting the problem of what the real is.* that which in any way is. The ways of being are many: actually existing, in potency to exist, in the power of its cause, in the mind, in itself, as a whole, as part of being, as a modification of an existing being, or merely in statement. 2. *logic.* the being of the copula ("is," "is not," "are," "are not") as a sign linking the subject and predicate in an attributive proposition. See **BE**; **TO BE**. *Senses 3-6 are metaphysical senses.* 3. the real; anything real; the existent. Exact statement of what is meant by being runs into many controversies. All agree that what now exists in itself is real. But opinions diverge widely about what is to be included within the real. Some will include past, futuribles, and futures within the real. Some include mere possibles. Ultra-realists would include universals as such. Many describe being as the same as substance, essence, or nature. Some include and some exclude intentional existence. A moderate position, that may be called existentialist, holds that any whole thing that exists now, has existed, or ever will exist is entitled to the name of being. Principles, parts, attributes, and acts are strictly regarded as principles of being rather than beings. The act of existing, possessed at anytime is the intrinsic reason why anything deserves to be considered being. 4. a being; a single existing unit; that which exists; that whose perfection

is the act of existing; that to which existence belongs; an existing subject; something existing-in-act. 5. the act or perfection that makes the thing exist. This is a conceptualized construct of being, of the existing. Being is the first act, the act of all acts. See **IN QUO EST*. 6. *being as a participle*. The exercising or possessing of the act of being by a real being; existing now going on. To grasp this sense, note that a participle is neither a pure noun nor a pure verb, but is like a noun in action: as, *living* is some real organism carrying on an activity of life. See ENTITY, esp. *sense 3*.

act of being, the perfection or actuality of existence in a complete being; the *esse* or "to-be" of a being; the principle by which a substance is. The last of the three alternative expressions is defensible whether one holds a conceptual or some real distinction between essence and act of existing in a finite being. See main entry, *senses 5 and 6*.

analogy of being, the imperfect likeness of things in their being. See principle of universal ANALOGY.

being as being (being as such), being considered just as being; being from the viewpoint of its being: distinguished from determinations of being, particular beings, etc.

being-by-another (being-from-another; *ens ab alio), being caused by another; caused being; creature.

being-by-essence (being from-itself; being by-itself; being because of its own essence), that which exists by reason of its own essence; subsistent in its being. Though such a being is uncaused or uncreated, uncaused is not the formal note of being-by-essence. See **IPSUM ESSE*.

being of an essence. See **ESSE ESSENTIAE*.

being-in-act, an existing being; a fully real being; something existing either outside its causes or uncaused.

being-in-another, an accident; a modification of a being.

being in general (common being), the being that belongs to and may be predicated of anything real; the being in beings; the intrinsic reality of anything real; that trait which is shared by all real things. See *sense 3* of main entry. While admitting that God exists, some would exclude God from common being since He excels all other beings and is *subsistent being*. Common being is a concept that thinks of being after the manner of a thing or nature. It is the transcendental being of the metaphysicians.

being-in-itself, a substance.

being in the nominative sense (being taken as a noun), being as a subject of predication; a whole real thing: distinguished from being as copula and being as participle. Being as a noun may be a singular being, a group, or common being.

being in the participial sense, the act of existing in a being. This sense should always be considered in the singular and preferably also in the present tense; being now going on.

being-in-potency: (1) a being in some way not actual or not entirely actual. (2) a potency or potential principle in a real being; passive potency. (3) a mere possible. This may be understood as (a) a possible essence, (b) possible existence, or (c) a possible existent whole.

being-in-reality, a real being, *below*.

being of the mind (being of reason; *ens rationis; being in the mind; being in the soul): (1) an object that the intellect thinks of after the manner of being though this object has no entity in itself or even cannot have entity in itself. (2) a mere object of thought, lacking potency for real existence; a merely logical being; a mere product of thought.

being-through-itself, a substance. **the cause (Cause) of being**,

usually this means God, the proper cause of the existent, the cause of common being.

common being, see BEING IN GENERAL, *above*.

concept of being, what is represented in the constructed conception that generalizes what is imperfectly common to all beings. See BEING IN GENERAL, *above*.

contingent being: (1) a real thing that is contingent in its existence; a being whose essence itself is not determined to be existing or non-existing; a being whose existence or extramental reality is indifferent or nonnecessary; a being of such a na-

ture that it can-exist or can be non-existing or be-different than it is in its present existence; a thing possible to-be and not-to-be. A contingent being should not be described as a possible being or as a caused being. (2) a being contingent in its essence; a being changeable in its nature, esp. in its substantial form. See CONTINGENT, *sense 4*. (3) that whose being depends on free choice to become actual or true. See CONTINGENT, *sense 6*.

extramental being: (1) real being. (2) the object of judgment or other knowledge of being.

ideal being, intentional being, *be-*

USAGE in regard to BEING

(Note that the chart does not try to determine whether any of these usages are true or consistent.)

A. Real Being

1. Divine being; infinite being; being-from-Himself; *ens a se*; being-by-nature; unparticipated being; absolute being

Nondivine being; finite being; created being; being-from-another; *ens ab alio*; being-by-effect; participated being; relative being

2. Act (actual being; being in act)¹

Potency (potential being; being in potency)

3. Existence

(*esse*; the act of being)

self-subsistent Being (*Ipsium Esse*; God)

existing in an essence as its first act of being (*id quo est*)

Essence
(thing;
subject of
being;
nature; *id
quod est*)

{	the divine essence	(identified with self-subsistent Being)	an actuated individual	{	whole essence	formal part of the essence	{	in absolute state (the direct universal)					
									specific	{	abstracted (a logical being?)	{	in reflex state (the reflex universal)

¹ See divisions under ACT AND POTENCY.

4. Substance (being-in-itself; *ens per se*)²
Accident (being-in-another; being of a being; *ens in alio*)
5. Complete being (a being; a whole; suppositum; *ens quod*)³
Incomplete being (an intrinsic principle or part of power of a being; participant in being; coprinciple of a being; *ens quo*)
6. Common being (being-in-general)
Predicamental being
Real (individual) being
7. Necessary being {
 - in its existence
 - in its essence and properties
 - in its complete actuation
 - in its operation (i.e., not free)
 - in its truth
- Contingent being {
 - in existence
 - in essence (nature)
 - in accidental attributes
 - in objects of its choice
 - in duration
8. Absolute being {
 - God (*Ipsum Esse*): the strict sense of absolute substance anything actual
- Relative being
i.e., relative to {
 - existence: sc., potency
 - its extrinsic causes: effect
 - subject of inherence: accident
 - other parts of itself: coprinciple of being
 - other finite beings: dependent
 - mind as knowable: proportionate being
 - appetite and desires: good
 - object of cognitive powers: intentional being
9. Simple being
Composite being⁴
10. Concrete being; an individual existing
Abstract being; the objective concept of common being, of a category, etc.

B. Beings of Reason (Logical Beings)

- I. Negations
Privations
Contradictory things; chimeras; impossibles
Logical relations
Mental constructs such as abstractions, reflex universals, classes
Enuntiatives of erroneous judgments
- II. (This group is disputed. Some would place them among real beings.)
Mere possibles
Mere futuribles (conditioned futures)
Beings that used to exist
Absolute natures (abstracted essences; direct universals)

C. Intentional Beings can include:

- All that is certainly real, as knowable, known, or desirable
- The merely possibles
- The futuribles
- The doubtfully real; imaginable, etc.
- The unreal (merely logical beings)

² See divisions under CATEGORIES OF BEING.

³ See divisions under WHOLE.

⁴ See divisions under UNITY.

low. This term should not be used for a being of the mind.

incomplete being, a principle whereby a thing is. See **COPRINCIPLE**; *ENS QUO.

intentional (cognitional, ideal) being, the being of an object inasmuch as it is known and has cognitive existence in an intellect; represented form; distinguished from natural (physical) being. But logical being is not meant here. Nor is the being of the act of knowing meant. To say that universals, possibles, moral persons, and second intentions have intentional being is disputed.

logical being, being of the mind, *above*.

necessary being: (1) a (the) being (Being) that of its own nature must exist and cannot be nonexistent nor existing in any way other than as it is; that which essentially exists. Hence it is a name for God. (2) that which must be as it is and is unchangeable in essence and perfections. It may be an uncaused being or a caused being that has a fully actualized nature.

objective being: (1) being as it is independently of our knowledge of it. (2) the status of a being as an object of thought or as contained intentionally in the knower. (3) the objective concept of common being.

participated being (being-by-participation): (1) one that shares in an imperfect and caused way in the existence of the unparticipated being and that can or does univocally share perfections other than existence with others in its own class; distinguished from *being-by-essence*. (2) a coprinciple of a finite being that shares in the act of existence that belongs to the whole real thing.

possible being: (1) being-in-potency. (2) a mere possible. (3) *occasionally*, a contingent being.

predicamental being: (1) being in any one of the categories; finite being. (2) a thing.

primary being, substance.

principle of being: (1) any one

of the components of a composite or finite thing. See **COPRINCIPLE**. (2) a cause of a being, of any part of a being, or of change in a being. See **CAUSE**. (3) a general truth about beings: as, the *principle* of universal analogy of being.

proportionate being, being as related to another being's knowing power.

qualified being, an accident.

real being: (1) an existent thing. (2) the actual.

subject of being, essence; the potential principle that receives the act of existence.

Supreme Being: (1) the being who is first in the order of existence, best, and most actual; the being with the finest existence. (2) the being with the greatest and broadest authority. Hence, the term usually names God.

truth of being, ontological (metaphysical) truth.

univocity of being, being, existence, or essence regarded as in some aspect identical in all beings or in all except God. Such univocity implies a different understanding of being than the Thomistic view of "that whose act is existence."

virtual being, the being contained in the power of another or in the extension of another (class). See **VIRTUALITY**.

unqualified being: (1) absolute or simple being. (2) substance.

REF. — *Met.*, V, ch. 7; VI, ch. 4; St. Thomas, *On Being and Essence*, ch. 1, 3; *id.*, *Commentary on Aristotle's "Interpretation,"* I, 5; *S.T.*, I, 3 a. 4 ad 2; 4, a. 1 ad 3; 5, a. 1 ad 1; a. 2; 13, a. 11; 48, a. 2 ad 2; 104, a. 4 ad 3; I-II, 2, a. 5 ad 2; *C.G.*, II, ch. 54; E. Gilson, "Notes sur le Vocabulaire de l'Être," *Mediaeval Studies*, VIII (1946), 150-158; *id.*, *Being and Some Philosophers*; J. Maritain, *The Degrees of Knowledge*, (tr. of G. B. Phelan), chap. 3, sec. 3, nos. 32 f.; W. N. Clarke, S.J., "What is Really Real?" in J. A. McWilliams, S.J., *Progress in Phi-*

losophy, 61-90; the same reprinted in D. A. Drennen, ed., *A Modern Introduction to Metaphysics*, 448-456 and in J. R. Rosenberg, *Readings in Metaphysics*, 90-97; A. Maurer, C.S.B., *A History of Medieval Philosophy*, giving excellent coverage of views from St. Augustine to Suarez on what being is.

belief, *n.* 1. an act of the intellect moved to assent by the will. 2. faith, *q.v.* English dictionaries often are misleading on the philosophical and theological meaning of this term among scholastics and Catholics. 3. *Platonism*. opinion (*pistis*).

believe, *v.t.* 1. to accept a proposition testified to another as true: as, "I believe that God is or that He created angels." (Lat.: "Credo Deum.") 2. to honor the person who makes something known by assenting to Him speaking; to give assent for the witness' sake. (Lat.: "Credo Deo.") 3. to have confidence in the existence, goodness, power, providence, etc., of the persons and institutions to whose existence, promises, etc., one assents by the movement of the will: as, "I believe in God, my Father." (Lat.: "Credo in Deum.")

REF.—*S.T.*, II-II, q. 2, a. 2, quoting St. Augustine; Th. Camelot, "Credere Deo, credere Deum, credere in Deum. Pour l'histoire d'une formule traditionnelle," *Revue des Sciences Philosophiques et Théologiques*, XXX (1941-42), 149-156.

benevolence, *n.* 1. willing good to another; a kindly disposition to another or others. *Beneficence* is acting well toward or doing good to another. 2. esp., loving another for his own sake and willing him good for his sake. See LOVE.

bind, *v.t.* 1. to tie or hold together; fasten; unite. 2. to restrain. 3. to impose a duty on or obligate by moral law, command, oath, contract, etc. See BOND.

biogenesis, *n.* 1. the origin or development of living organisms from other living organisms. 2. the theory

that living organisms do and can originate only from living things. 3. any theory of the origin of life.

neobiogenesis, the absolutely first origin of primitive organisms from a present complex organic environment. Various possibilities are suggested: (a) creation of life or of a life principle; (b) origin from viruses; (c) spontaneous generation; (d) cosmozoic origin by transfer of life from another part of the universe; (e) biopoesis, i.e., the natural chemical evolution of life from inorganic beginnings.

birth control, *phrase*. 1. regulation of the times when a woman can conceive children. 2. *usually*. contraception.

blame, *n.* 1. responsibility for a fault, error, injury, mistakes, sin, etc., that has been committed or charged against one. 2. an accusation that someone has committed a fault, error, injury, mistake, sin, etc. 3. a condemning of someone for a fault, error, injury, mistake, sin, etc., committed or charged.

blessedness, *n.* beatitude; happiness.

bodiness (bodiliness), *n.* 1. the state or fact of having a body; what it means to be or to have a body. 2. corporeity, *q.v.*

bodily, *adj.* 1. of, in, or for the body. *Bodily* usually connotes the human body in English. 2. physical, organic, somatic, or material: distinguished from mental or psychical: as, *bodily* characteristics.

body, *n.* I. **philosophy of nature**. 1. an individual material substance; a real material unit. 2. a living body; esp. a human body. 3. the matter of a living body: distinguished from its soul. 4. *as a genus*. anything having or thought to have characteristics proper to matter.

II. **philosophy of mathematics**.

5. a material thing or some part of it, abstractly considered only according to its quantitative or numerical properties as measurable, etc. In this *mathematical* body, the mind abstracts from physical structure,

qualities, and changes. See *second mode of ABSTRACTION*.

III. logic. 6. the main part of the discussion or proof of some proposition or the main answer to a question: as, the *body* or corpus of an article in *Summa Theologiae* or Scotus' *Ordinatio*. 7. a collection of truths coherently related to each other after the manner of the close relations of the parts of a natural or living body.

IV. ethics. 8. a group of persons forming one social whole; a corporation or body corporate by legal convention regarded as one whole person.

artificial body, a material body produced by art, consisting of distinct natural bodies unified not by a common nature but by a common function, relation, or accidental combination; artifact, e.g., a house; a tool.

besouled body, a living body, informed by a soul.

body-person, see s.v. PERSON.

body politic, a state or its people established as a political unit. This implies that it already has a government and is not merely in the formative process.

corruptible body, a material thing that can lose its substantial form in undergoing change; esp. a body that can break down into simpler bodies or that can lose its living form. The term may be extended to artifacts.

incorruptible body, one incapable of substantial change: as in the old opinion about the completely actuated heavenly bodies or as is true in regard to human glorified bodies in beatitude.

lived body, the body as experienced by one living in it, as known from the inside, as an acting and moving unit, and as influencing the world about it: distinguished from objective body, the external thing as studied by science.

living (animate, organic) body, a material substance capable of immanent activity of some kind; an **organism**. The living body is not

to be considered the material of what lives; it is the living composite of matter and life principle existing as a complete whole.

mathematical body, see main entry, *sense 5*.

mixed body, a natural body that contains more than one of the basic material elements. This is not the modern chemical meaning of *mixture*.

natural body, a whole material substance having one nature; a single material unit, complete in the order of being, essence, and operation: distinguished from parts and from artificial bodies. Natural bodies may be living or nonliving.

quantified body, a body divisible into the parts included in it, each of which is potentially a unit and a substance.

body-mind problem, *phrase*. the philosophical question, chiefly about man, whether body and mind are the same or different, complete wholes or parts of a unit, substantially or accidentally united, independent of or interdependent or dependent on each other in some or all of their activities, able to exist apart from each other or not. Since mind is a vague word for soul, the body-mind problem is the same as the body-soul problem.

bond, *n.* 1. *in general*. a substance, device, or force that binds, holds together, or unites beings or their parts. 2. the unifying principle in an order or arrangement; the foundation of the relation of order. 3. the foundation of any relation. 4. a mode of being, known as a mode of union, that joins component principles of a being. 5. *ethics*. a moral factor that unites a subject to a superior's will and to the good willed; duty; an obligation to keep a law, contract, promise, etc.

bond of conscience, see s.v. CONSCIENCE.

bond of marriage, the duty of a married person to exclusive and lifelong union with only one spouse. The *primary* bond is the duty of chaste fidelity to the spouse; the

secondary bond or bonds include common life, mutual support, etc.

ABBR. — *bd.*

***bonum**, *Lat. adj. or adj. used as n.* good, q.v.

***bonum publicum**, the public good; the common good; the general welfare.

ABBR. — *b.p.*

***Bonum diffusivum sui**, *a maxim*, "Goodness spreads itself."

***bonum honestum**, the perfective good.

***summum bonum**, the supreme or highest good; the object of beatitude.

bourgeoisie, *n.* 1. the middle class. 2. *Marxism*. capitalists.

boundless, *the*, *n.* 1. numerical or spatial infinity. 2. the unlimited; the positively infinite. 3. *Anaximander* (611?–547 B.C.), the original principle out of which all things are formed; the primary common material principle of the universe and all its bodies.

bracket, *v.t.* 1. to classify; put in a group; set off (from other groups) by brackets. 2. to set aside a class of phenomena, beings, or philosophical problems, excluding them from philosophical study as being irrelevant or not open to philosophy, but neither affirming nor denying them. Thus phenomenologists (e.g., E. Husserl, 1859–1938) and many existentialists tend to "bracket" God. It is a method of reductionism or simplification of the tasks of philosophy.

bravery, *n.* courage or fortitude, q.v.
bridge problem, *phrase*. 1. *in dualist theory*. the question how sensation and intellection, emotion and volition can be united in man and influence each other. 2. *in idealism*. the question of the way to unite a perceiving subject, at least in its intellectual knowledge, with an object existing outside the mind; the question of the certain existence of an extramental world, esp. of a material universe and its bodies.

brute, *n.* 1. a merely sentient substance. 2. the logician's species, non-rational animal.

NOTE — *Irrational* animal is less desirable English.

Buridan's ass, *phrase*. the parable said to have been used by the mid-fourteenth-century nominalist, John Buridan (fl. 1328–1358) to state the problem of free will. The ass, placed between equally good bales of hay, could not determine which to munch and, so, starved to death. The illustration has not been found in Buridan's writings.

by, *preposition*. Aristotle called attention to this preposition in philosophical usage. Its three main uses in philosophy are: (1) expressing agency or means; (2) manner; (3) limitation: as act is limited *by* potency, i.e., because of being measured by potency.

by itself, by its essence.

Ref. — *S.T.*, I, q. 37, a. 2c.

calculus, *n.* a method of analysis of predicates and of propositions, particularly when cast into symbolic form. *Predicate calculus* studies predicates for their extension and existence. *Propositional* or *statement calculus* studies propositions for their truth values, implications, and consequences.

calumny *n.* a false statement meant to hurt someone's reputation. Calumny connotes intention while slander may be accidental. Calumny and slander are usually oral while libel is written.

canon, *n.* 1. a law or body of laws of a church. Both the whole code and any one of its particular provisions are named in this way. See *canon LAW*. 2. any law or decree. 3. a standard or criterion for judging something. 4. an official list: as, of the books of the Bible, of the authentic works of a philosopher, etc.

ABBR. — *can.*

capacity, *n.* any ability, aptitude, potency, or power, active or passive. See *POTENCY*; *POWER*.

capitalism, *n.* 1. a system of private ownership of the means of producing and distributing goods, characterized by concentrated individual or corporate financing, ownership, and control of productive goods, by large-scale and rationalized production, by the dominance of the profit motive, and by substantial freedom of enterprise with a minimum of state regulation of ownership, trade, profit, and relations between management (owners) and labor. The system will be described a little differently in its successive historical phases. 2. *loosely and often by Communists*. private ownership of goods by anyone who may be regarded as comparatively wealthy; middle-class ownership; any system allowing private profit or looking to other than the social values

of goods. 3. *pejorative sense*. a system of private ownership of goods that strongly emphasizes owners' rights, control, and profits, harsh competitive conditions, disregard for the rights of the work force, and nearly complete independence from civic regulation except for the protection of owners' rights. 4. the theory, power, interests, economic and political interests and methods, legal protections of, etc., of private owners of great wealth.

REF. — B. W. Dempsey, S.J., "But Don't Call It Capitalism," *Social Order*, IV (1954), 199-208.

cardinal, *adj.* principal; central. See *VIRTUE*.

Cartesianism, *n.* (from the Latin name, *Cartesius*). the principles, main doctrines, or method of René Descartes (1596-1650), French philosopher and mathematician, or of one of his followers. Cartesian characteristics include the initial methodical doubt about human knowledge, the first certitude in the *Cogito*, the criterion of the clear idea, the principle of immanence of the direct object of knowledge, innate ideas of God and of the infinite, a special definition of substance (leading to Spinoza's [1632-1677] pantheism), dualist structure of man, living bodies regarded as machines, dependence of created essences and of all morality on the free will of God, and the separation of philosophy from Christian theology.

case, *n.* 1. an example, instance, occurrence, or individual event: as, a *case* of courage, a *case* of some usage, a *case* of mistaken identity. 2. a particular situation or set of circumstances in which moral, legal, or scientific principles and rules are applied, verified, or misapplied. See *CASUISTRY*; *contingent JUDGMENT*. 3. a statement of the facts and circum-

stances, esp. when presented as evidence. 4. a legal or historical precedent for some investigation, action, procedure, or similar decision. There are also special grammatical meanings of the word.

"It is the case that . . .": (1) "There is an actual instance of . . ." (2) "It is true that . . ."

ABBR. — *c.*; *ca.*

casual, *adj.* happening by chance; resulting from accident.

NOTE—*Casual* is not to be confused with *causal*.

casuistry, *n.* 1. applied ethical science or moral theology, dealing with the correct and prudent use of moral principles in solving special cases wherein complex facts and circumstances demand skillful reflection. 2. any conscientious application of principles to the decision of singular instances of good and evil in conduct. 3. blameworthy subtlety in finding reasons to escape duty in particular situations.

The corresponding adjective is *casuistic* or *casuistical*.

categorematic (*categorematical*), *adj.* able to stand alone as a completely meaningful subject or predicate of a proposition: as, man and ship are *categorematic* terms.

categorical, *adj.* of, in, or like a category; pertaining to basic classification.

categorical, *adj.* absolute; free from conditions; positive; direct; explicit.

categorical imperative, see IMPERATIVE.

categorization, *n.* 1. knowledge of a universal. 2. grouping of individuals into a class. The term has been adopted from nonscholastic circles as an alternative expression for knowing or abstracting the universal and for classifying.

category, *n.* 1. *metaphysics*. one of the primary modes in which finite being can exist. Other philosophers (notably, Descartes, Kant, Hegel, and J. Stuart Mill) have very different schemes of categories than Aristotle has, either because they differently conceive fundamental ways of being

or because they are not looking for the fundamental ways of being and of predicating. Note, too, that categories are not classifications of words. Artifacts are in the categories only by reduction. God is in no category, though He may be called a substance in a special sense. 2. *logic*. any one of the ten supreme genera to which all predicates of a subject can be referred or can be reduced; a predicament; an ultimate or broadest possible logical class, simplest notion, or univocal predicate for all genera, species, and finite individuals. The names of the logical categories are the same as the metaphysical ones; for the ways of predicating are proportional to the ways of being. 3. a heading for systematic arrangement, comparison, investigation, etc. In this sense a category may be a much less extensive group than a supreme genus. 4. something asserted about or charged against a subject. See chart, p. 40 f.

category mistake, the fallacy or error of wrong classification, mistaken identity, or misplaced realism of concepts.

REF.—Aristotle, *Categories*; Simplicius, *Commentary on the Categories of Aristotle*.

catharsis (*katharsis*), *n.* 1. purification and relief of the emotions and emotional tensions by contemplation of and participation in the arts. Aristotle's *Poetics* first used the concept for the effect of tragic drama. 2. the alleviation of anxieties, fears, etc., by bringing them to consciousness and giving them expression.

causality, *n.* 1. the influence of a cause being actually exercised on a being. 2. the relation of cause to effect. The reverse relation of effect to cause is *dependence*.

modes of causality, the specific ways in which different basic kinds of causes exercise their influence. The modes are efficacy for the efficient cause; finality (attraction) for the end; guidance for the exemplar; communication of its being as internal

CATEGORIES (PREDICAMENTS) OF BEING*

1. Substance	}	a) first (singular; natural; <i>hoc aliquid</i>)					
		second (universal)	{	genus species			
		multiple (collective; a group; artifact)					
		b) simple (subsistent; spiritual; pure form)					
		compound	{	of spiritual form and matter of material form and matter			
c) living (grades: vegetative, sentient, human, angelic) nonliving (element and compound)	}						
		d) complete (a whole)	{	nature suppositum { mere thing person			
incomplete	}	essential part	{	prime matter	{	in matter separated from matter	
				disposed matter			
		substantial form					
organic part							
integral part							
<hr style="border-top: 1px dashed black;"/>							
Accidents							
2. Quantity	}	a) extension (continuous quantity; size)	{	simultaneous (dimensive)	{	successive (mobile) contiguous (adjacent) separated	
		number (discrete quantity)					
3. Quality	}	b) real					
		abstracted from sensible qualities (purely mathematical)					
		a) dispositions and habits	{	good or bad entitative or operative			
		active powers and incapacities (weak capacities) immanent acts (?) affective quality (sensible or passible quality) and affection (passion) external shape and mathematical figure					
		b) primary and secondary sensibles (old scholastic sense) primary and secondary qualities (Locke and recent sense)					
4. Relation	}	a) real	{	predicament (contingent)	{	transcendental (essential; absolute; necessary: not in category) internal divine relations (not in category)	
		moral (rights and duties standing between persons)					
		logical	{	purely logical (constructs; without real foundation) with a foundation in reality			
		b) mutual (both equal and unequal) mixed					
5. Action	}	transeunt (transitive) immanent (? perhaps a quality) formally immanent, virtually transitive ?					

* See diagram in E. D. Simmons, *The Scientific Art of Logic*, p. 60, on derivation of the ten categories.

(Continued)

6. Passion (undergoing action)
7. Place (where) of a being { proper
common
8. Time (when) of a being { at which
during which
9. Posture (internal position; situation; situs; attitude)
10. State (habitus; status)

act for the formal cause; and communication of its being as subject or potency for the material cause.

order of causality: (1) the connection between cause and effect. (2) the relations of a set of causes and effects. (3) the subordination of an analogous inferior cause to a better being as its higher cause.

principle of causality. the main principle on causality: "No being does or can cause itself." There are a number of variants of the principle according to the mark of dependence in the effect, e.g., the principle of origin of contingent existence; the principle of participation.

causation, n. 1. the act of causing; causality. 2. specifically: the act of producing something; efficacy; agency. 3. the agent that produces anything. 4. the process or state of being caused.

ABBR. — *caus.*

cause, n. 1. *general definition applying analogously to all types of causes.* a principle from which something originates with dependence; a being that in some way directly (positively) influences the being or change of something else. 2. *specifically.* an efficient cause: the principle which by its activity or exercise of power produces existence, imparts motion, or conserves the being of another; the agent. In both popular and philosophical usage, the word *cause* means efficient cause unless context otherwise indicates. Important facets of this notion are revealed by studying important causal verbs as *bring, make, put, take*, etc., in a large dictionary. 3. the reason or motive for some activity, movement, interest of groups of people, etc.; the final cause. See **END**.

I. Divisions of sense 1:

active (natural) cause, a nature or form by whose action operations and perfections arise in its own being. These immanent acts, acts of doing rather than of making, are unlike the effects of efficient causes and unlike formal effects of a formal cause. The active nature's function here is also called improper formal causality.

cause of truth, see **formal OBJECT; EVIDENCE; objective CAUSE, below.**

composite causes, several causes of the same type (as several agents or several ends) together giving rise to one effect.

constituent (constitutive; intrinsic) causes, those causes which together make up the internal nature or essence of a being; hence, matter and form. But the term may be extended to mean finite essence and its act of existence.

exemplary cause, see **EXEMPLAR.**

extrinsic causes, the causes that are outside the result; hence, efficient, final, and exemplary causes.

final cause, see **END.**

formal cause, see **FORM.**

juridic (juridical; legal) cause, see **JURIDIC.**

material cause, see **MATTER, senses 5 and 6.**

moral cause: (1) a free agent. (2) an occasion favoring action of a free cause. (3) a motive for the action of a free cause. (4) an ethically good act (or agent).

motive cause (causality), see **sense 3.**

objective (specificative) cause, the object functioning to direct the activity of an intentional power to a definite object or aspect of an object.

reciprocal causes, causes of different types that influence each other: as, agent and end; exemplar and end; matter and form.

II. Divisions of sense 2, i.e., of efficient cause:

accidental (*per accidens) cause:

(1) an attribute of the cause that has no influence on the effect or a specified feature of the effect; something incidental or coincidental to the cause or effect but not involved in the activity-dependence relationship. Thus Michelangelo (1475–1564) carved his Pietà as a sculptor not as one who spoke Italian, though the sculptor spoke Italian. (2) the agent that removes an obstacle to the action of an essential cause. (3) an accidentally dependent cause, *below*. (4) the cause involved in a chance result.

analogous (equivocal) cause, a cause that produces an effect of a nature specifically different from its own nature.

caused cause, a cause whose activity (not merely existence or nature) depends on a helping higher cause; dependent cause.

cause of being (*causa in esse), a cause of existence, new existence, or conservation of existence in the effect.

cause of change (*causa in fieri), a cause starting change or imparting motion to an already existing subject.

common (universal) cause, a cause that produces all or many different kinds of effects: as, God, the sun, air currents.

cooperative (composite; united) causes, causes that act together in producing a single effect.

dependent (subordinate) cause, one that in a set or series of causes follows another's action and in some way depends on it. An *accidentally dependent (per accidens subordinate) cause* is one whose exercise of causality is marked by one or more of these characteristics: it does not now depend on the present activity of the prior cause in the set, though it may formerly have depended on the action

of the other; it is univocal in nature with the prior cause; it is connected with or working after or under the prior cause only by chance or by unneeded association with it. Hence, such a dependent cause is only contingently connected with the prior one. The relation of a child at play to his grandparents' marriage is an instance. The members in such a set are said to be arranged in a horizontal series, one that goes back in time, historically, along the same line. An *essentially dependent (per se subordinate) cause* is one whose present exercise of causal power naturally (essentially) needs the simultaneous action of another prior cause analogical in nature to itself. The relation of pen (instrumental cause) to student (principal cause) in writing a report is a clear instance. Such a set is also called a vertical series, all of whose members in an upward line act here and now.

dispositive cause: (1) an occasion favoring action of a free cause. (2) the prepared material cause or potency on which the agent acts.

equivocal cause: (1) analogous cause, *above*, esp. if it is also a remote cause in a set of causes. (2) a common cause. (3) an accidental cause; a perfection which is not truly causing but is connected with a cause.

essential cause, proper cause, *below*.

existential cause, cause of being; a Creator.

false cause, fallacy of, any fallacy or error in wrongly attributing a causal relationship: (1) mainly: a mistaking of merely temporal precedence of a condition or occasion for the specific relation of efficacy-dependence between an efficient cause and an event or change; also known as *post hoc, ergo propter hoc*, i.e., "after this, therefore because of this." (2) considering associated elements in an event to be causally related without proper testing for influence and dependence: also known as *non causa pro causa*. (3) faulty generalization to

A DIVISION OF EFFICIENT CAUSES*

1. First cause
Second cause
 2. Principal (independent; main)
Dependent (subordinate) {
 - a) instrumental cause
helper (secondary; cooperator)
 - b) essentially dependent (in vertical series)
accidentally dependent (in horizontal series)
 3. Cause of being
Cause of change in being
 4. Cause as being (being with power to cause; cause *in actu primo*)
Cause as causing (cause in act; cause *in actu secundo*)
 5. Univocal
Analogical (sometimes called equivocal)
 6. Proper cause (essential; *per se*)
Accidental cause (*per accidens*) {
 - incidentally connected with the causing
 - incidentally connected with the effect
 7. Transeunt (transitive) cause {
 - natural cause (referred to as efficient cause)
 - intelligent cause (referred to as agent)
 Immanent (living) cause (sometimes regarded as active cause, not efficient)
Formally immanent, virtually transitive
 8. Immediate (proximate): the cause ordinarily meant in identifying a cause
Mediate (mean; intermediate)
Remote
Ultimate (last; first) cause
 9. Adequate {
 - a single total cause
 - cooperating causes
 - true causes together with conditions and occasions
 Partial (incomplete; inadequate)
Exciting cause or last stimulus completing a set of causal factors
 10. Metaphysical cause
Physical (natural; necessary)
Moral cause {
 - true agency {
 - cause
 - free agent
 - human act
 - juridical cause
 - nonagency {
 - occasion
 - motive
 11. Natural cause
Supernatural cause
 12. Common cause {
 - universal
 - generic
 Particular (singular) cause
-

a cause. (4) taking the exception for the typical. (5) substituting a single cause for a complex set of causes.

(6) *in reasoning*: using a middle term that does not fit in one or other premise. Francis Bacon called false

cause the idol of the tribe.

first cause: (1) the first in any series of causes. (2) God as first cause of all things and as immediately operating in all finite causality. (3) uncaused cause which only the absolutely first cause can be.

free cause, an agent acting with deliberate purpose.

immediate (posterior; definite) cause, the one in a set of causes that is most directly connected with the effect. See *singular CAUSE, below*. The *remote* cause is also called *prior* (to the immediate) and *generic*.

independent cause, one with complete initiative in starting causal action and not subordinate to a prior cause and not needing the help of causes dependent on itself even if it uses these.

instrumental cause, a tool or natural object used by a principal cause; a cause unable to start action but applied to action and directed to the purpose of a principal cause and influencing the effect mainly according to the form and intention of the principal.

mechanical cause, a cause that acts like a machine, namely, by transitive causal activity and physical transference of energy to the effect so that reaction in the patient is measured as equal to the action of the agent.

moral cause: (1) a free cause. (2) an occasion favoring the action of a free cause.

natural cause: (1) a substance acting according to the innate tendencies of its nature, i.e., according to uniform necessary natural laws. (2) a cause in the natural order of the universe and acting without special divine help.

necessary cause, a cause that acts according to the compulsory tendencies of its nature, not under the control of its own free will; a naturally determined agent. Even a free being may be a necessary cause in some of its acts, for not all conditions for freedom are verified in every act of such a being.

***per accidens cause, accidental CAUSE, above.**

***per se cause:** (1) *proper CAUSE, below*. (2) *immediate CAUSE, above*.

physical cause: (1) a natural or necessary cause: distinguished from a free or moral cause. (2) a cause operating by use of power rather than by commanding, persuading, etc.

principal cause, a cause that works by the power of its own form and makes the effect in some way like itself. If the principal is also an intelligent cause, he acts by his own initiative, formally intends the effect, and controls any human helpers, delegates, and instruments he acts through or uses for his purpose.

proper (essential) cause: (1) the precise cause required to produce this particular type of effect or even this individual effect; a cause having its own special, natural, and immediate connection with this kind of effect or with this effect. Principle of proper causality: "Every agent produces a thing that is in some degree like its own form"; or: "As a thing is, so it acts." (2) the immediate cause.

pure cause, uncaused cause.

second (secondary) cause, a cause dependent upon the first Cause; a created cause; a cause that can specify only the kind of effect but not the being of the effect. This last definition supposes that God alone is the proper cause of being.

self-caused (cause of itself; *causa sui ipsius): (1) a free being causing its own free acts. (2) an uncaused being, having existence from its own essence or having the sufficient reason for its existence within itself, not within another producer. This second usage is rare outside of Descartes, Spinoza, and some others; for it contradicts the principle of causality: No being can cause itself.

singular (particular) cause, the immediate individual agent of this individual effect: distinguished from a type of cause needed for such an effect and from a universal cause: as,

Aristotle is the *singular cause* of the *Politics*.

uncaused cause, an unproduced cause and independent in causing; a cause independent both in being and in causing; a cause by and of itself; a pure cause that is in no way an effect or dependent in causing; hence, *ens a-se* and *agens a-se*.

univocal cause, one that produces an effect specifically like itself: as, like begets like.

REF. — *Physics*, II, ch. 3; VIII, ch. 4; St. Thomas, *Commentary on Aristotle's "Metaphysics,"* V, lect. 3; *S.T.*, I, 104, a. 1; 114, a. 3; *C.G.*, III, ch. 10, 14; *The Principles of Nature*.

certain, *adj.* 1. fixed; determined. 2. sure (to happen); inevitable. 3. sure in fact, in evidence, etc.; not to be doubted. 4. sure (to get results); dependable. 5. sure (in purpose, control); unerring. 6. sure in one's knowledge or conviction; undoubting; positive. 7. not specifically described or named but assumed to be known or assumed to be existing though not identified: as, a *certain* person committed this deed. 8. some; more than a little; indefinite in number or degree. See *particular* SUPPOSITION.

certainty, *n.* certitude. Some writers still hold Newman's (1801–1890) distinction (*An Essay in Aid of a Grammar of Assent*, ch. 9): "Certitude is a mental state; certainty is a quality of propositions." The two words seem interchangeable in most writers.

certitude, *n.* I. In general 1. sureness; fixity; determination to some definite one. II. In a cause. 2. the necessary and unchanging activity of a cause determining the occurrence of definite, fixed results. Ultimately this is explained by the infallible foresight of Divine Providence and the unwavering decree of God's will to follow this providence. III. In the intelligent subject. 3. sureness of knowledge; firm assent; unconditional assent of the speculative intellect to the truth or to the evidence of its specified object; assent without fear

of error because of an active recognition or reflex judgment that one has no grounds for doubt. 4. sureness in the will; confidence; firm decision or resolution; unhesitating expectation of some event, of some help, of someone's loyalty, etc. 5. sureness in the speculative or practical intellect under the movement of the will; conviction or adherence to testimony or revealed knowledge under the impulse of the will; firm faith. 6. the subject's feeling of being right; freedom from anxiety about one's views, hopes, etc.; repose or peace of mind. 7. the determinate or single inclination of a power or habit to its own (proper) object or end, as set by nature. IV. In the object. 8. infallible determination of the order imposed on things by a guiding author's intelligence; the fixed natural set of relations of means to natural ends; certainty of past and present events and even of future events; the antecedently necessary; that which cannot fail to happen. The philosopher understands this to be true because the event follows from its immediate causes in a necessary sequence. The physicist understands this to be true because the coordinates of the event at time *t* can be accurately calculated on the basis of an initial system of spatiotemporal data. This means that nature is regarded as a determinist system. *Senses* 7 and 8 are also spoken of as the *certitude of order*. 9. the sureness of a proposition; the necessary ontological truth of the object of assent; objective evidence of the enuntiable of a judgment; the objective motive for infallible assent. This term moving judgment to assent is known as *objective* certitude.

The divisions pertain mainly to *sense* 3 and the degrees of certitude. These are the ones of main interest to modern theory of knowledge.

certitude by essence, the firmness in the knowing power, esp. in the exemplary knowledge of a maker who causes things to occur as planned.

certitude by participation (secondary certitude): (1) a sharing of the planned events in the certitude of the exemplary intelligence that unflinchingly moves them to their end. (2) a sharing of the intellect in the will's firm adherence to belief in the witness or revealer.

certitude of the practical intellect, fixity proceeding from the practical intellect in the definite order it imposes on things by its direction of means to end and of natures and their powers to proper objects and specific unchangeable ends.

common (direct; natural; spontaneous) certitude: (1) certitude of the fact without understanding of the facts. (2) intellectually firm assent that lacks critical and explicit reflection on the quality of the motives for assent. Such certitude may nevertheless be formal certitude.

conditional (imperfect; qualified) certitude: (1) a sure assent that does not totally exclude the possibility of error though it sees no reason for error or doubt under the circumstances; hence this refers to moral, physical, and prudential certainty. (2) a strongly probable opinion.

formal (reflex; scientific) certitude: (1) firm assent to the truth of a proposition with clear knowledge that the objective evidence excludes error and the possibility of error and the demand for further inquiry; the knowledge that some statement is true and cannot be otherwise; the known infallibility of one's judgment. (2) sure knowledge of the fact and of the reasons why the fact is true. *Sense 1* is the more used. Such formal certitude is distinguished by its degrees: (a) *metaphysical (absolute; perfect) certitude*, infallible assent, based on a motive that the mind recognizes to be unqualifiedly necessary so that the opposite of the object of its judgment is impossible. (b) *physical certitude*, a certain assent to the laws of physical nature and to coming events that neces-

sarily acting physical objects will bring about. This certitude cannot exclude all possibility of error since nature is contingent, many laws are only statistical and not applicable to minute details of single events, chance combinations and interferences in nature do occur, and miracles remain possible in some circumstances. (c) *moral certitude*, certain assent concerning human conduct, based on men's evident and usual responses to their needs, abilities, habits, and motivations. This certainty is conditional because of the freedom of men, the influence of grace on them, and psychological abnormalities.

free certitude, a firm assent affected by the will. Acts of faith, of prudential certitude, and merely subjective certitude will usually be free firm assents.

imperfect certitude, see *conditional CERTITUDE, above*.

natural certitude: (1) *common CERTITUDE, above*. (2) firm assent of the intelligence based on evidence within the order of nature.

objective certitude, see *main entry, sense 9*.

perfect certitude: (1) natural or philosophical certitude that is formal. (2) metaphysical certitude. (3) certitude possessed in vision of an immediately present object.

philosophical certitude, formal certitude esp. if reflection not only shows that the motives exclude error in judgment but also weighs the proportion of the motives to the quality of firmness in the assent; i.e., it considers whether the assent deserves to be metaphysically, physically, or morally certain.

probable certitude: (1) the conditional certitude of physical or of moral certitude. (2) prudential certitude. (3) a strongly probable assent. (4) merely subjective certitude with insufficient reflection on the motives of assent.

prudential certitude (relative; ethical; moral certitude in the wide sense; morally probable

certitude), a firm assent in practical contingent matters, based on evidence sufficient to justify the ordinary prudent person in acting by this judgment concerning his own or others' welfare; sound probable judgment that is made after reasonable diligence in evaluating evidence and probabilities and that is morally well motivated in reaching the practical decision.

subjective certitude: (1) a feeling of certitude, without even implicit attention to the worth of the evidence as excluding error and its possibility. (2) willed certitude. See *senses 5 and 6*. Sometimes subjective certitude may be transformed into formal certitude.

supernatural certitude, firm assent of the mind to a natural or supernatural truth but given with supernatural help and from a supernatural motive. The supernatural certitude of faith will also require the impulse of the free will. See BELIEVE.

REF.—*Posterior Analytics*, I, ch. 2; *S.T.*, II-II, 18, a. 4; 70, aa. 2, 3; *Truth*, q. 6, a. 3; 14, a. 1; Pope Pius XII, "Moral Certainty," in T. L. Bouscaren, S.J., *Canon Law Digest: Supplement Through 1948*, 224-230; F. A. Cunningham, S.J., "Certitude in St. Thomas Aquinas," *Modern Schoolman*, XXX (1953), 297-324. Some problems of the meanings of *certitude* can be studied in the entries s.v. *sure* in a large English dictionary.

***ceteris paribus**, *Lat. phrase*. other things being equal.

chance, n. 1. the unforeseen; the unintended; an event that lacks a connection between agent's intention and the actual occurrence. 2. the seeming absence of final cause or design. Chance does not mean a seeming absence of an efficient cause. 3. something said to happen without a deliberate purpose or without any intelligent cause among all its causes. See *absolute chance, below*. 4. the accidental; haphazard; random. 5. the irregular or unusual in the course of

nature. 6. that whose cause is indeterminate or whose outcome is unpredictable though intention of a definite outcome is present in the agent; risk; gamble. 7. the coincidental, unplanned happening that accompanies planned action. 8. *mathematics*. random variation or variations; the numerical proportion of likely instances in a given number of times; hence, a number expressing the probability of a specified event out of a total number of relevant possibilities. 9. an occasion; opportunity; opening, esp. if not planned or expected.

absolute (pure) chance: (1) that which is not planned, foreseen, or permitted by any agent. (2) that event which no created agent has planned or foreseen.

physical chance, chance in nature or in events caused by nature's activities; an accidental combination of natural causes and events. Such a fortuitous event, usually undesirable, is said by Aristotle to be caused by nature but not according to nature. It is distinguished from luck, a desirable event that is worthy of intention.

relative chance, an event unforeseen by its immediate agents; an event following upon the concurrence of or interference between multiple but unconnected causes; coincidence. See *sense 7*.

change, n. 1. *proper sense*. "the actualization of a being in potency inasmuch as it is in potency" (Aristotle); the movement of a movable being inasmuch as it is movable; the passing from subjective potency to act. Change, in this *proper sense*, is from something to something, from a particular subject to another particular subject; it requires a term from which and a term to which; and it involves the gaining of a new form and the privation of an old form. 2. *improper (extended) sense*. any newness in being; any origin of a difference; becoming or coming-into-being. See CREATION; MOTION. 3. variety; difference; substitution.

NOTE — For *change* as a verb, see MOVE.

accidental change, real change in the accidents of a being, esp. of quantity and quality.

apparent (seeming; extrinsic) change, a difference in a being but without any change in the substance, substantial parts, or intrinsic accidents of a being; difference but no real change within the being thought or said to be changed.

intentional change, the change in a knower whereby he gains new knowledge of an object without producing any physical change in the object known and without losing any form already in his own knowing powers.

local change, passage of a body from place to place. See MOTION, *sense 1*.

mechanical change, movement in a machine or like that in a machine; hence, quantitative, local, and positional changes of the parts of something without any internal change in the being of the parts or of the whole.

nominal change, change of names; a mere change of relation between the thing named or named differently and the one who uses the name as a sign for it. The term may be extended to include apparent change.

physical change, one in which there is gain and loss of some real form, whether substantial or accidental: distinguished mainly from *intentional* change.

real (intrinsic) change, change in the reality or being of a thing by a loss or gain of some actual form.

substantial change, change in the substance of a thing because of change of its substantial form; generation of a new substance (or of a new substantial form) and the perishing of the previous substantial form by its return to the passive potency of matter. See also *immortality* of the human soul as a partial exception to this definition because the body, dying, changes substantially,

but not the soul. See TRANSUBSTANTIATION.

REF. — *Cat.*, ch. 14; *Physics*, III, ch. 1, 2; *Generation and Corruption*, I, ch. 3, 4; *Met.*, XI, ch. 12; XII, ch. 2; *St. Thomas' Commentary on the Physics of Aristotle*, Bk. III in J. A. McWilliams, S.J., translator, *Physics and Philosophy; id., The Principles of Nature*.

CHANGE, MOTION, MOVEMENT, AND BECOMING

A. Types reduced to categories

In the order of substance:

1. Creation
2. Transubstantiation
3. Transformation: substantial change properly so called
 - a) generation
 - b) conversion
 - c) decay (corruption; perishing)
4. Annihilation of being

In the order of accidents:

5. Change of place (locomotion; local change): motion in the proper sense
6. Change in quantity or extension
 - a) increase (expansion)
 - b) decrease (diminution; contraction)
 - c) union with other bodies without substantial change
 - d) division into integral parts of itself without substantial change
7. Change of quality (alteration)
 - a) qualities gained or lost
 - b) intensity of qualities changed
8. Intentional change (newness without privation; qualitative)
9. Change in relationships
 - a) of predicamental relations
 - b) of external relations while the object said to be changed remains the same
 - c) of name without any change in the object named
10. Change in position
 - a) of internal position of a thing's parts; of posture; internal rearrangement
 - b) of relative position because of local change in other objects; external rearrangement of the environment

B. Proper and extended sense of change

Apparent (extrinsic) change: Nos. 9b, c; 10b; 5, 6, 9a (sometimes)

Becoming: No. 1

Improper sense of change: Nos. 1, 2, 4, 8, 9

Mechanical change: Nos. 5, 6, 10

Motion in proper sense: No. 5

Movement: Nos. 3, 6, 7

Nominal: Nos. 9b, c

Real (intrinsic; proper sense): Nos. 3, 5 (sometimes), 7, 9a (sometimes)

chaos, n. 1. the (almost) unordered state of the primitive universe; formless, scattered primeval matter; ylem. 2. the hypothetical unproduced and undifferentiated stuff of the universe of long ago, postulated in most materialistic systems. 3. any great disorder.

ANT. — *cosmos; order.*

character, n. the habitual moral virtues and vices of a person, founded on his dispositions and together distinguishing his moral personality; integration of a person's nature and nurture in his habits and the expression of these in his living.

characteristic, n. a proper or distinguishing trait, feature, part, quality, or difference of a class of things or of an individual.

acquired characteristic, a modification in the structure or function of a living body, caused by environmental factors and reactions to these: distinguished from *hereditary* characteristics.

charity, n. 1. the habitual love of someone for the sake of God. Divine charity loves men primarily because God loves His own goodness which He wills men to share in created likenesses of it. Human charity wills the good to God, to one's self, or to fellowmen for the sake of God. Natural love does not will the divine good for God's sake nor the good of one's neighbors for His sake. Hence, many prefer to reserve the word *charity* for *supernatural* love. 2. any deliberate thought, wish, word, or deed that offers love to God for a reason related to His goodness, to

oneself for God's sake, or to our fellowmen for God's sake. 3. *popular but disputed philosophical and theological usage.* the habit or act of spiritual love of others for their own sake whereby one gives to them what is one's own, not merely what is their own. See AGAPE; FRIEND; JUSTICE; LOVE.

REF. — Hélène Pètrè, *Caritas: Étude sur le Vocabulaire Latin de la Charité Chrétienne, esp.* Partie I.

chastity, n. the moral virtue that controls the use of one's sexual powers and desires in accordance with right reason. Right reason limits use to their natural purposes within the married state. The three modes of chastity are virginity, conjugal chastity, and widowhood. There is also a supernatural chastity.

choice, n. 1. an act of the will freely selecting particular means to a known end. See chart of HUMAN acts. 2. any free act; a "free judgment arising from reason" (Boethius, 480?–524?); "deliberate desire of things that are in our power" (Aristotle). See FREEDOM. 3. the will considered according to its power to choose between or among contingent goods.

church, n. an organized religious society seeking the spiritual good of its members.

ABBR. — *c., ch.*

Catholic Church, the society of all those who profess the one faith of Christ, partake of the same sacraments, and are spiritually governed by their lawful pastors under one visible head, the Pope; "the Mystical Body of Christ, made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments, and the same government" (Vatican Council II, Decree on Eastern Rites, No. 2). Most discussions of scholastic political philosophy on Church and state mean the Catholic Church.

ABBR. — *C. Ch.*

cinesiological, (kinesiological), adj. of movement or change. The proof from change to the existence of God

has been called the *cinesiological* proof.

circle, n. 1. a fault in reasoning in which the premise (antecedent) and conclusion are each, in turn, used to prove each other, though both require proof. This lack of independent proof is also called circularity and a vicious circle. 2. the fault of defining a term by itself or by repeating the term being defined. 3. an academic exercise in which a group of students review a thesis or set of propositions in a formal debate.

Euler's circles, see **EULER'S CIRCLES**.

vicious circle: (1) circular proof. See *sense* 1. (2) circular definition: *sense* 2. (3) a situation in which the proposed solution of one problem in any field of knowledge gives rise to an additional problem or problems, and the attempted solution of the fresh problem brings one back to the first problem; a chain of interconnected problems, all of which must be solved satisfactorily if any is to be solved satisfactorily. This is somewhat the case in attempting a critique of human knowledge, at least in the idealists' approach. (4) *inaccurate usage*. the appeal to an irrelevant infinite series as an explanation.

circuminsession, n. a theological term: the reciprocal inexistence of the divine Persons in each other. The term is extended to the inexistence of the intellect and will of angels and of men. See **BE IN**, *sense* 25.

circumscription, n. 1. a boundary, limitation, or restriction, esp. in place or space. 2. the locally limited presence of bodies; presence of a body in place in such a way that its parts are dispersed through an area, part by part, and are surrounded by other parts, but do not contain and are not contained by the other parts. See *circumscribed* (*circumscriptive*; *encircled*) **PRESENCE**. 3. the surrounding substance.

circumstance, n. 1. a fact, detail,

condition, event, or incidental effect that attends another fact, event, object, action, or decision and in some way modifies or determines it to be somewhat different than it would otherwise be. 2. *as moral determinant of a complete human act*. some fact, detail, condition, event, or incidental effect that modifies either the moral object or the intending agent, and thereby somewhat changes the human act.

specifying circumstance, one that determines or changes the lowest moral species of a human act. A *theological specifying circumstance* affects one's relation to God by determining whether (a) the evil act is serious or venial or (b) the good act deserves condign or congruent merit. A *moral (intrinsic) specifying circumstance* determines, changes, or adds to the moral class, virtue, or vice, of the act. Thus, cheating, fraud, robbery, burglary, and armed robbery would be different acts of injustice that might each be in a specific moral class, as they are in different legal classes.

city, n. 1. *in older usage*. a city-state; an independent city and the territory it directly controls. 2. a state, even if large, its people, constitution, government, culture, and history.

civil, adj. 1. of, like, or suitable to a citizen. 2. of a community of citizens, their government, or relations between members of the same state. 3. civilized; urbane. 4. designating something that is merely civil or civilly recognized: as, *civil law*; distinguished from natural, ecclesiastical, military law. 5. according to Roman or modern civil (Civil) law. 6. relating to private rights. See **CIVIL RIGHT**.

civil disobedience, simple non-compliance with civil laws that are or are thought to be unjust.

civilty, n. the art of government; politics.

class, n. 1. a number of people or things grouped together because they have a like nature, the specifically

same form, or certain common traits. See GENUS; KIND; SPECIES; UNIVERSAL. 2. a group of people considered as a moral unit according to their occupational, economic, or social rank or status: as, the working *class*. 3. a division of persons or things according to grade or quality; hence, it is a subdivision within another group: as, all the B students. 4. *biology*. the group of plants or animals having a common basic structure and ranked between an order and a phylum.

the classes, higher social classes; ruling or wealthier classes: opposed to the *masses*.

class consciousness, awareness of belonging to a certain class in society and sharing its common interests, privileges, burdens, and reputation: distinguished from personal, national, and racial consciousness.

class name, see NAME.

class struggle, the Marxist conception of the economic and political conflict between the exploiting capitalists (*bourgeoisie*) and the exploited workers (*proletariat* or *masses*).

highest and lowest class, see *supreme* and *lowest* GENUS and SPECIES.

natural class, the essence of a species or an absolute nature when directly known. It is distinguished from an *artificial* class, which is a construct formed of accidental features, not directly known, designating a class name for an artificial group: as, toys are an *artificial* class.

null class, a class having no members; an empty class; hence, a species none of whose members exist. Thus, since Ockham (1300?-1349?) thinks the divine ideas are nonbeings, without any positive being before creation, he would regard them as a null class.

predicate and subject class, the class (species, kind, group, etc.) named in the subject or the predicate, respectively.

ABBR. — *cl*.

classification, *n.* 1. the mental process

of grouping like things in one class according to a common principle and of distinguishing them from members of other classes. 2. the identification of some object as a member of a recognized class.

NOTE — *Classification* is the reverse of *division*; for it begins with the individual and moves up through lowest species to phylum or to supreme genus. Division moves down, splitting the supreme genus into its branches until the lowest species has been reached.

clause, causal, phrase. in a causal proposition, the clause giving the reason for the statement in the connected clause. It is introduced by a word expressing cause: as, because, for, inasmuch as, since, etc. A causal proposition is often an enthymeme; its causal clause must contain the middle term.

clear, adj. see an English dictionary; ABSOLUTE; CONCEPT; EVIDENCE.

clemency, n. 1. the potential virtue related to temperance that habitually moderates anger and inclines one to be lenient in punishing an offender or enemy; meekness. 2. an act moderating anger and the desire to revenge oneself.

coach-driver theory, a way of referring to Jean Jacques Rousseau's (1712-1778) theory of the social contract, comparing the general will's control of the government to a driver's control of his team. As mere agents of the people, government officials move, turn, stop, and are dismissed from office at any time as the people will.

coactivity, n. 1. the moral power of using force to protect the object of a perfect right against unjust attack. 2. the property of a perfect right whose perfection or completeness allows the use of proportionate force to protect it against imminent unjust attack.

cocreated (concreated), adj. see CREATE.

cocause, n. 1. a cause functioning together with another cause: said

mainly (a) of cooperating agents; (b) of matter and form as constituent causes. 2. coauthor.

code, n. 1. a systematic body of positive laws. 2. any set of principles or of rules of human conduct, or of social conventions. 3. the set of symbols of a specialized or secret style of writing: as, of mathematics.

codivision, n. a division of something already divided, but based on another distinct, not parallel, basis of division.

coextensive, adj. having equal extension in space, dimensions, time, or membership in a class. The transcendentials are so described.

cogitate, v.i. 1. to think about seriously; ponder. 2. to know by the cogitative sense.

cogitative sense (power), phrase. the human estimative sense. See SENSE.

*"Cogito, ergo sum." "I think; therefore, I exist." This quotation is a basic point in René Descartes' (1596-1650) philosophy. It is his first certain piece of reflective knowledge that begins to clear away his universal methodic doubt. The phrase and the problems connected with it and its method are often referred to as the cogito.

cognition, n. 1. sentient or intellectual knowledge. 2. the power or process of knowing. 3. anything known, esp. the directly known.

cognitive, adj. 1. describing or belonging to knowledge and the mental order. 2. knowing or able to know; cognoscitive.

cognoscible, adj. knowable; in potency to be known; perceptible.

coherence, n. 1. the quality of being logically consistent; the quality of mentally fitting together. 2. cohesion of bodies or of their parts.

coherence theory of truth or evidence, the theory favored by idealists and mathematical systems that non-contradictoriness or consistency with first premises or a priori principles and a priori forms of knowing is the only criterion of truth and certitude.

coincidence, n. an accidental concur-

rence of events, ideas, movements, results of independent experiments, and other evidence so noteworthy that a positive correlation or causal relationship is suspected. See CHANCE.

collective, adj. 1. gathered into a whole. 2. of, as, or distinctive of a group whose members act together; common to several or many; joint; composite. ANT.—*distributive*. 3. designating a singular noun that refers to a collection of individuals.

ABBR.—*coll.*; *collect*.

colligate, v.t. 1. to bind together. 2. *logic*; *philosophy of science*. to find a relation between isolated facts by some explanatory principle: as, Darwin (1809-1882) *colligated* many types of facts in the theory of organic evolution.

combination, n. 1. a uniting. 2. a being united; a composite unit. 3. what is united or results from being united: (a) an association of persons united in a common purpose or cooperative activity. (b) a thing, chemical compound, series, etc., made by parts or units being joined together. (c) a logical unit: judgment or construct.

combination and distinction, an attributive judgment, affirmative and negative; also called *composition and division*. See JUDGMENT, sense 7.

come from, phrase. to proceed from in some way; to follow after in some way. Aristotle suggests four meanings of the phrase: 1. to come after (in time). 2. to come out of the preexisting subject (material cause). 3. to come from the power of the maker. 4. to follow an exciting occasion. One may generalize the ways to include all relations of principles to principles.

REF.—*Met.*, V, ch. 24; *Generation of Animals*, I, ch. 18.

command, n. 1. having or exercising authority, jurisdiction, or control. 2. issuing an order; directing. 3. an act of the intellect, prompted by the will, directing oneself in using one's human powers or in the carrying out of one's choices and decisions. 4. an

act of the executive will, causing the intellect or other powers to act. See list of *acts of INTELLECT and WILL*. 5. an act of the third potential part of prudence, ability to command, directing that the means discovered by good counsel be used. 6. an act of the reason of the superior or lawgiver requiring subjects to take definite action to an end. See *LAW*. 7. an order; direction; dictate. 8. a precept; an order imposed on a subject for his private good by either private or public authority: distinguished from a law, imposed for the common good.

commanded act, an act fulfilling the command. See *senses 3 and 4; HUMAN acts*.

NOTE— There is a famous dispute between Thomists and others whether the act of command is formally an act of intellect or of the will. *Senses 3-6 above* are given in a Thomistic way.

ABBR.— *comd.*

REF.— *S.T.*, I-II, q. 17; 90, aa. 2, 3.

commentary, *n.* a style of philosophical and theological exposition consisting of a series of citations, notes, criticisms, and development of the writing of another. Many medievals, Christian and non-Christian, wrote commentaries on various works of Aristotle. Commentaries on Peter Lombard's *Books of Sentences* were numerous as it was for long the basic theological textbook. Besides comments on Aristotle and the Master, St. Thomas commented on parts of Boethius, on Pseudo-Dionysius, on the *Book of Causes*, etc. Some commentaries follow the author line by line, severely restricting the comment to interpreting the meaning of a writer, with little personal teaching. Others use little more than the order of exposition of the original writer.

ABBR.— *comm.*, *s.* and *pl.*

The Commentator, Averroës (Ibn Rochd) (1126-1198) so named because of his great commentaries on Aristotle.

common, *adj.* 1. shared or capable

of being shared, equally or proportionally, by everyone or by all together. 2. applicable to, belonging to, done by, referring to, or shared in by two or more or by all concerned. *Common* is not always the same as *universal*. **ANT.**— *individual; exclusive; proper*. 3. belonging to a community. See *GOOD*. 4. ordinary; usual, familiar; widespread; general. 5. indifferent to being one or many. See *common NATURE*.

ABBR.— *com.*

communicate, *v.*, usually *t.* 1. to share with another in the same activity, in the same possessions, in the same advantages, or in the same kind of goods and perfections; to have in common with another or others; to participate (as one among many). See *PARTICIPATION*. 2. to give or impart being or other perfections to another in some way. *Senses 3-5* specify some of these ways. 3. to share with another as model cause shares its perfection with its copies. 4. to share its perfections with another as an agent producing something like itself in its effects. 5. to unite one's being with another and to share in the perfection of the whole to which it has given its being: said of the material and formal causes which share their reality with each other and share in the existence and perfection of the whole composed by their union. 6. to have what is given or imparted and to share it with others who have received it or, sometimes, also with the giver. 7. to give or to give and receive (exchange), information, messages, etc., by some means. 8. to reveal one's mind, thus sharing one's knowledge with another. 9. to receive from the good of another: as, to *share* in another's love.

ABBR.— *com.*

communism, *n.* 1. *in general.* any socialistic theory of the ownership and control of all capital goods by the whole community or by its political government. 2. *absolute communism*, a theory of ownership that forbids any private ownership, even

of consumers' goods. 3. *Marxist communism*. a general philosophical theory, technically called dialectical materialism, with special accent on questions of public control of capital goods. Besides its dialectical materialism, it is noteworthy for atheism; state ownership and control of all productive property, finance, and distribution; the totalitarian power of the state in the revolutionary period; the coming economic utopia when private ownership and exploitation of the masses have passed; the international character of political society; and the new socialized man of the universal working class (*Marxist humanism*). See *MATERIALISM, sense 6*.

community, n. 1. a group of people living together and having common interests, work, etc.; a society; a company. A community need not be a political state or a branch of it. 2. the people living in the same region under the same laws and rulers. 3. the place where such a group of people lives. 4. common ownership. 5. sharing (anything) in common; having, using, enjoying something together. 6. similarity; likeness; a common possession of some essence, form, trait, etc.

ABBR. — *com.*

commutative, adj. exchangeable among equals on a basis of equality; mutually transferable on an equal basis; reciprocally shared or interchangeable. See *JUSTICE*.

comparison, n. 1. an examination and estimation of similarities and differences. 2. examination of objects preparatory to judgment of their likeness, difference, or degree of likeness and difference. 3. the relation of similarity in things; capacity to be compared with each other; proportion of things to each other. 4. a simile used to explain, accent, or adorn a likeness between things.

ABBR. — *comp.*; *compar.*

complacency (complacence) n. 1. the will's act of simply liking, of being pleased with (an object); will-iness. 2. wish; mere wish: distin-

guished from choice, concern, and a voluntary causing of an action or effect. 3. contentment; restful satisfaction.

complete, adj. 1. whole; entire; lacking no parts, attributes, perfections, or operations needed for the fullness of a being's proper nature. 2. perfect; fully actual.

component, n. 1. a part; constituent; coprinciple. 2. one of the simple propositions or prime sentences into which a composite proposition can be analyzed.

composite, adj. 1. constituted by the natural union of two or more parts, principles, or elements. NOTE — The compound is intermediate between the simple and the mixed. 2. joined with another in thought. 3. thought of as having parts or distinctions. 4. collective. ANT. — distributed.

composition, n. 1. a combining of parts, principles, or elements into a natural unit. 2. the constitution of a being or nature having internal coprinciples, parts, or elements; a composite being or compound substance. 3. a combining of complete beings into a new unit. 4. putting subject and predicate together by affirming one or the other; affirmative judgment, in the logician's sense. See *JUDGMENT, sense 7*; *COMBINATION AND DISTINCTION*. 5. an affirmative proposition. 6. any mental joining together, as in forming construct concepts, logical relations, joining antecedent with consequent, adding logical parts into a logical whole, etc. This is *logical composition*. 7. the method of synthesis, q.v.

fallacy of composition and division, a mistake in using the composite (collective) and distributed meanings of a term. This may come from unclear use; attempted simultaneous use of both senses; a change from one to the other sense in the same discourse or proof; predicating of the whole what may be predicated only of the part, and *vice versa*.

real composition, uniting beings

or parts of beings into a whole; *senses 1, 3.*

metaphysical composition, adding the metaphysical grades of being to each other to form the concept of the species or the metaphysical definition of the species. This name, used by Suarez, is one type of logical composition. See GRADES.

ABBR. — *comp.*

compound, *n.* 1. a composite substance; a natural composite whole; something constituted of matter and substantial form. *Compound* is seldom used of the union of essence and act of existence to form one being. 2. a material, molecular substance containing two or more elementary substances united into a natural whole.

ABBR. — *comp.*; *cpd.*

comprehend, *v.t.* 1. *strict, basic sense.* to possess and include another. 2. to possess another intentionally; to understand clearly the meaning of something. 3. to know a thing as completely as it itself is knowable: as, God alone *comprehends* God. 4. to possess or have attained an end. 5. to include in its scope or meaning; imply.

comprehension, *n.* 1. the act of understanding clearly or fully. 2. the essence represented or understood in a concept; the sum of notes actually represented in a concept or definition. 3. the intension of a term; the being or kind of being to which a term refers; the thing or kind of thing meant. 4. inclusiveness. This somewhat unfortunate meaning tends to confuse comprehension and extension of a term. 5. attainment of a goal; distinguished from effort and hope.

compulsion, *n.* 1. the use of force. 2. the fact or state of being physically or morally constrained to act contrary to one's natural action or one's choice; necessitation. See FORCE; OBLIGATION. 3. an irresistible impulse to perform an act, usually an irrational one. In this psychological sense, compulsion is one of the

sources of imperfection in human acts.

conation, *n.* 1. a power of desiring, or striving; an impulse to act: distinguished from cognitive and passive states in an animal or man. 2. the aspect of effort and energy in any conscious activity.

conceivable, *adj.* that can be understood, believed, or imagined. The *conceivable* and inconceivable must not be limited, by definition, to the imaginable and the unimaginable.

conceive, *v.t.* 1. to become pregnant with; to form a new being in the womb. 2. to form in the mind; apprehend an essence. The image of giving new intentional being is taken from giving new physical being. 3. to form in the imagination. This sense is rare in scholasticism. 4. to originate an exemplar or plan. 5. to express or represent in words. 6. *v.i.*, to form a concept (of). 7. to interpret the meaning of.

concept, *n.* 1. the intellect's representation in itself of the form or essence of a thing; the known intellectual likeness of a thing or form; intelligible species; mental word. *Concept* is not applied to sensation and image. *Idea* is often used to mean a concept. 2. the intellect's activity of expressing in itself a representation of an object; apprehending, perceiving, constructing, etc. 3. the object or form represented in the knower's intellect. This may be understood in several senses. See OBJECTIVE CONCEPT, *below*.

abstract concept, a representation of an attribute of a real subject as though separated from and subsistent apart from, that subject: as, *honesty*.

ANT. — *concrete concept.*

analogous concept: (1) a representation of a form that is imperfectly common to two or more objects or natures; hence, it is an indistinct concept. (2) mental representation of a nature or perfection that is known, not immediately but by an imperfect comparison with some better known nature that is

only partially like the object of this analoguous concept. See UNIVOCAL and EQUITVOCAL, *below*.

clear concept: (1) a concept that represents its object well enough that it can be distinguished from other objects. (2) *loosely*, a distinct concept (one of the species of a clear concept). (3) an object well understood. Usage seems to suggest that at times a *clear concept* merely means one that the knower thinks he understands or that he is satisfied with.

collective concept, a representation of all individuals as a group but not of the single members of the group if taken separately.

concrete concept, a representation of a nature as an actual subject or of an attribute as actually belonging to a subject. This need not be a singular concept.

confused concept: (1) *indistinct* CONCEPT, *below*. (2) *Ockham* (1300?-1349?), a universal standing indifferently for all singulars: as, *man* for Tom, Dick, and Harry, etc.

derived concept, one acquired from other concepts, judgments, reasoning, association, and dissociation.

distinct concept: (1) so clear a representation of an object that the mind perceives various attributes or notes within the object and thus well discriminates it from other objects. (2) *Scotus*, a representation of the object so full that one can define the nature represented by the concept.

formal concept, *subjective* CONCEPT, *below*.

immediate (direct: intuitive; primitive; original) concept, a representation of the object formed by the object's own presence to the attentive knower without the medium of other concepts and judgments.

ANT. — *derived concept*.

indistinct (confused) concept, a representation that distinguishes the known object from at least some other different objects, but does not explicitly represent the object's internal notes.

initial concept, the knowledge of

an object or of the meaning of a topic at the beginning of the effort to study it, define it, or scientifically understand it. As knowledge progresses, this initial concept is refined into a *discursive, reasoned, or scientific* one.

objective concept: (1) the object, essence, or form that is known; the formal object of the subjective concept. (2) the represented object or form but considered in its intentional existence or presence in the knower's intellect. (3) *Vasquez* (1549?-1604) and *Descartes*, the objective being that the known thing has in thought; the objective presence of the known thing in the mind; the being that belongs to a being inside the mind because it is known. According to *Descartes'* principle of immanency, it is an objective concept inside the intellect that man immediately knows rather than the object outside the mind.

ANT. — *subjective concept*.

obscure concept, one that so weakly represents its object that the mind cannot distinguish it from other unlike objects.

ANT. — *clear concept*.

particular concept, a representation of a part, usually indeterminate, of a class.

proper concept, a representation of an object according to its own nature and not by imperfect likeness to another nature or by indistinct community with partially similar natures.

scientific concept: (1) one that has been refined by study, discussion, and summary of the judgments reached about the object, nature, or form. (2) a concept, esp. a technical one, used commonly in a special field of science.

simple concept, *Scotistic usage*, one that cannot be reduced or broken down into two simpler ones that are first intentions related to each other as determinable and determining. Whether there are any such concepts is debatable.

singular concept, one represent-

ing a single object, nature, or form, or a single group.

subjective (formal) concept, the concept as such, i.e., as an intellectual representation of the object; the mental act of knowing an object or essence. See main entry, *sense 1*.

universal concept, the intellectual representation of a common form (genus; species; or attribute) that can be in many individuals in the same specific (or generic) perfection and can be predicated of many individuals in exactly the same (a univocal) sense. This sameness does not imply equal individual possession of the form by all members of the class. Many distinguish the universal concept further. A *direct universal concept* represents something (an absolute nature) that can belong univocally to many; but it does not attend to the fact that many can or do have this common form. A *reflex universal concept* represents a common nature, form, or attribute with explicit recognition that it is a universal, i.e., that it is common to many in a class and can be predicated of many individuals within that class in a univocal and distributed sense. Different shadings of realist and terminist doctrines will define the universal in various ways according to their views of the reality or unreality of universals.

REF. — J. Maritain, *The Degrees of Knowledge* (tr., G. B. Phelan), chap. 3, sec. 3, nos. 22–29.

conceptualism, *n.* any of the various opinions that universal concepts are pure concepts, not representing any reality outside the mind and having no objective foundation in things, which are exclusively individual; hence, any of the various views that admit universal concepts and some meaning to common terms, though reality is utterly singular and in no true way common to many. Nominalism goes farther by accepting only names as universal.

conceptualize, *v.t.* 1. to form a concept: distinguished from making a

judgment. 2. to form a reflex universal concept of a necessary nature or essence; to form categories in the mind. 3. to form a construct, usually dependent on one or more judgments, that does not represent a perceived object.

conclude directly, *phrase*. to draw a conclusion in the normal mood of a syllogism in which the subject of the conclusion is the minor term and the predicate is the major term.

conclude indirectly, *phrase*. to draw a conclusion, as in the first indirect figure of the syllogism, in which the subject of the conclusion is the major term and the predicate is the minor term; in other words, the normal minor term is predicated of the major term in the conclusion.

conclusion, *n.* 1. the end or last part; close. 2. the last judgment or proposition in a chain of reasoning. 3. the consequent proposition in a syllogism. 4. a final decision or agreement.

ABBR. — *con.*

concourse, *n.* concurrence; cooperation.

concrete, *adj.* 1. that can be perceived by the senses. 2. of, belonging to, or characterized by sensibly perceptible attributes, things, changes, or events. 3. hence, singular or individual, whether material or immaterial. 4. also, actual or existent; belonging to some actual individual. 5. referring to something particular, definite, or detailed. 6. known or named as it is in existing objects, not represented or named as separated from these objects and given a detached existence of its own.

ANT. — *abstract*.

concupiscence, *n.* 1. the sensitive appetite that seeks and enjoys sensibly pleasant objects. This concupiscible appetite is distinguished from powers of sensation, which are cognitive, and from the irascible appetite. 2. any actual movement or passion of this sensitive appetite, usually accompanied by physiological reactions in other powers of the sentient being;

a sensory desire. 3. strong desire, esp. sexual, uncontrolled by or contrary to reason.

antecedent (prior) concupiscence, a movement of the appetite for sensible pleasure prior to deliberation or incitement of the appetite by the will. The term is also extended to involuntary movements of the irascible appetite. See ***MOTUS PRIMO-PRIMI**.

consequent concupiscence, a movement of the appetite for sensible pleasure after being stimulated or increased by the will.

love of **concupiscence**, see **LOVE**.

concurrency, *n.* 1. a happening together in place or in time. 2. a joining together to bring about or produce something; cooperation.

***concursum**, *n.* an often-used Latin word for cooperation, esp. for divine cooperation with a created agent or with the human will.

condign, *adj.* strictly deserved; adequate; equal to the merit or guilt of a deed; perfectly just. See **MERIT**.

ANT. — **CONGRUENT**.

condition, *n.* 1. anything required before the action, occurrence, continuation, validity, success, etc., of something else; a necessary preparatory step, procedure, or authorization. 2. *metaphysics*. the real principle, circumstance, or set of circumstances that negatively contributes to the beginning of causal influence by removing obstacles or lessening difficulties. A condition may have this relation to agent, form, or end. 3. a disposition or quality of a thing's being or manner of acting: as, healthy *condition*. 4. *ethics*. one of the factors or determinants that must be included in a complex moral principle: as, the *conditions* for just warfare. 5. a limitation or qualification attached to an act of one's will, as a contract, promise, etc., which would suspend, revoke, or otherwise change its effects if this provision is not met: distinguished legally from cause of consent and mode. 6. *logic*. a proposition or clause on which the truth of

another proposition or clause necessarily depends; the antecedent or protasis in a conditional sentence. The consequent clause is called the *conditioned*.

active condition, one that affects the agent.

***conditio sine qua non**, an indispensable or unique condition without which action cannot take place or legal validity of an act is impossible.

passive condition, a disposition in the matter or subject which, through the matter, affects the form or change.

conditional (conditioned), *adj.* qualified; restricted; containing, or dependent upon, one or more conditions, whether physical, psychological, legal, or logical; not absolute; not simple.

conduct, *n.* 1. human or volitional acts: distinguished from mere behavior; self-determining action, both elicited and commanded. 2. the pattern of such action.

confession, *n.* an external expression of praise, of truth, of belief, of guilt, of cooperation, etc.: as, *The Confessions of St. Augustine*.

configuration, *n.* 1. the arrangement of material parts; physical figure or shape. See **POSTURE**. 2. the pattern or structure of a whole object as experienced. 3. the actual integrated experience of man in encountering sensible objects.

confirmation, *n.* 1. an act, fact, piece of independent testimony, authoritative citation, precedent, expert opinion, or other evidence that makes a conclusion stronger. Confirmation usually refers to a favorable but not a new demonstrative addition to another proof or to an added consideration that is not built up explicitly into a second demonstration. 2. anything that tends to make a legal act more valid.

conformity, *n.* agreement or correspondence with a standard of thought, truth, conduct, perfection, etc.; similarity of form to another form regarded as its measure.

confused, *adj.* 1. disordered; mixed

up. **2.** indistinct; not sharply defined in its parts, outline, or notes. See **CONCEPT**. **3.** perplexed in conscience.

congruence (congruency; congruity), *n.* agreement with what, under the given circumstances, is reasonable or fitting; appropriateness. The morally congruent implies something less exacting than justice. See **MERIT**. **conjugal**, *adj.* pertaining to marriage or the relations of the married to each other: as, *conjugal* society.

conjunction, *n.* a logical operation that combines two propositions by the connective *and*. Some writers, however, speak of an *alternative* conjunction, designated by "*neither . . . nor*."

conjunctive, *adj.* **1.** serving to connect; uniting together. **2.** united. However, a *conjunctive* proposition forbids a union of two judgments by prefixing a negative to the united subjects: as, "Not both A and B are presidents."

ABBR. — *conj.*

connatural (connate), *adj.* **1.** belonging to a nature and existing in it from its beginning; congenital or innate; not acquired; present in and operating by natural endowment, tendency, or need of a nature: as, a *connatural* right. **ANR.** — acquired. **2.** belonging to a perfected nature and operating so easily and rightly that it seems to be inborn.

connotation, *n.* **1.** the comprehension of a term; all that is essential to the meaning of a word. **2.** the implication of a term, due to its associations: as, *home* has both denotation and connotations peculiar to itself.

conscience, *n.* **1.** any act of judging between right and wrong in conduct. **2.** *proper sense*. the last practical judgment concerning the moral lawfulness of one's human act about to be performed, knowing that this act is commanded, forbidden, or permitted. This is *antecedent* conscience with which the moral principles on conscience are concerned. **3.** a disposition to judge well or badly, calmly or anxiously, about matters

of one's conduct, either before or after acting. **4.** *improperly*. the power or habit of moral judging.

binding in conscience, required under penalty of sin against God if the duty is deliberately not fulfilled; morally obligatory.

certain conscience, an antecedent conscience that is prudentially sure of its correctness (truth). See *prudential* CERTITUDE.

consequent conscience, one's judgment after his human act that he has or has not followed his antecedent conscience; one's judgment of the conformity or difformity of one's past acts to one's knowledge of the applicability of the moral law to the act at the time that one acted. In this sense conscience is spoken of as a witness, a judge, as guilty or innocent, etc.

doubtful conscience, a judgment that one recognizes to be only probable on the morality of a proposed act. *Speculative* doubt concerns the theoretical reasons for and against the moral lawfulness of an act. *Practical* doubt concerns an urgent decision about one's moral duty to do or omit a specified action here and now. See **PROBABILISM**.

basic principle on conscience: A prudentially certain conscience is sufficient for action, is necessary for action, and must be obeyed whether it is correct or invincibly erroneous.

REF. — S.T., I, 79, a. 13; *Truth*, q. 17, a. 1; B. Häring, C.Ss.R., *The Law of Christ*, I, 141, also cites some voluntaristic definitions of conscience.

consciousness, *n.* immediate awareness of something existent and present; internal experience of an object, act, feeling, etc., that is either externally or internally present to the perceiver.

conscious, the, the contents of one's experience of which one is sharply aware at a given moment of attention.

direct consciousness, immediate attention to the present object; pure awareness.

reflex consciousness, explicit awareness of the object in its status as known or of the self precisely as knowing, feeling, or willing. See *exercised* and *signate* ACT.

self-consciousness, self-awareness; immediate intellectual knowledge of one's own acts, one's own existence, or of one's self (substance) in its activity; direct attention to something in one's self: as, I know myself to be reading by an act of *self-consciousness*. This act may be one of direct or reflex, implicit or explicit, consciousness. The term in philosophy does not refer to the popular sense of uneasiness, embarrassment, or pain in thinking of the self.

consensus, *n.* widespread agreement in some opinion or stand: as, *consensus* to a bill of rights.

consent, *n.* 1. a voluntary act in which one agrees to do, approve, permit, accept, or reject something. This act is not always a free one. 2. *proper sense as a special act of the will.* the act of the will, usually free, following intention and a general inquiry into the means to one's end, in which a person either stops further inquiry into the means, accepts the means in general or the unique means, approves or disapproves the moral or evil quality of the means, and decides to pursue or to desist from the opportunity to act in this way. See *Acts of Intellect and Will*. Compare CHOICE. 3. *popularly and often in ethical usage.* choice, with the suggestion that the goods or means are proposed to the will and have not been sought for, and that the will has accepted rather than rejected them: as, *consent* to marry this person, to a sale, to an occasion of sin. 4. *loosely.* affirmative assent, sometimes implying a free impulse to assent.

consent theory: (1) the ethical principle that only consent suffices to make a contract. (2) *political philosophy.* the theory that states arise by consent of the people and that rulers justly hold power in ordinary

cases only by the stable consent of the people.

express consent, an explicit act of accepting definitely stated terms, one side of proposed alternatives, stipulated conditions, etc.: distinguished from *implicit* and *interpreted* consent. Express consent need not be external.

external consent, a commanded act that uses some outward sign, e.g., words, signature, nod of the head, etc., to show to another the internal consent of the will.

mutual consent, the externally manifested agreement of two or more persons to a common object: as, *mutual* consent of bride and groom at a wedding.

universal consent: (1) the morally universal acceptance of some truth, e.g., of God's existence, of freedom of the will. (2) an argument founding this truth on such universal acceptance.

REF. on *sense* 2 — S.T., I-II, 15, esp. a. 4; 16, a. 2; 74, a. 7.

consequence, *n.* 1. result; effect. 2. the foreseeable moral results of one's choices. 3. the objective connection between an antecedent judgment and the implied or derived judgment. 4. the connection between premises and conclusion in formal and syllogistic reasoning: usually signified by *therefore*, *in consequence*, *accordingly*. 5. *loosely.* the consequent judgment.

material consequence, the medieval logician's term for material implication.

consequent, *n.* 1. anything that follows from or after something; a principle. 2. a result following the action of a cause. 3. the conclusion of an operation of reasoning; the concluding proposition in a syllogism. 4. the second or dependent member of a conditional proposition; what follows from the condition if it is fulfilled; apodosis; the conditioned proposition.

fallacy of (affirming) the consequent (in *sense* 4), an illicit con-

clusion in a conditional syllogism, caused either by asserting the consequent in the minor or by denying the antecedent.

conservation, n. any act or series of acts that preserves something in being, activity, beauty, goodness, or perfections; any act of guarding, keeping, or saving the being or well-being of something.

negative (accidental; indirect)

conservation, n. any act that enables a being to continue to be what and as it is by removing obstacles to its duration in being or state of being, by guarding it from harm, and by not using against it any power that would affect it unfavorably.

positive (direct; essential; existential) conservation, n. the act of maintaining the causal influence needed that another thing may continue to exist. Assistance for its continuing *activity* is usually named concurrence or cooperation.

REF. — *S.T.*, I, q. 104, a. 1 (*divine conservation*).

consider, v.t. and i. to think; think about carefully; try to understand; look at a matter earnestly or think it over in order to reach a judgment or decision. The word, though used as a synonym for *think*, usually means careful attention, deliberate reflection, or effort to reach a balanced judgment or right decision after looking at grounds for and against a position. One *considers* before assenting.

consideration, n. 1. deliberation; pondering; thinking about the different aspects of an object, problem, moral issue, etc.; grasp of a multitude of data in one apprehension. 2. any intellectual operation; thinking. 3. a reason, fact, motive, etc., that should be considered before judging or deciding. 4. compensation, as for services. 5. *in onerous contracts*. something of value given or done in exchange for something of value given or done by another party to the contract.

consignification, n. a meaning implied

in or connected with the main or direct meaning; secondary variables attached to the meaning. Verbs, e.g., signify action, *consignify* time and mood.

consistency, n. see an English dictionary; COHERENCE.

constant, n. 1. *logic*. a term or symbol that has a fixed and unchanging meaning. 2. a term representing an individual person or thing and referring to a given nameable individual.

constituent, n. 1. a necessary part, principle, member, or element in some whole; an internal, formative part. 2. an integral part of a virtue.

constitution, n. I. **philosophy of nature, philosophy of man, and metaphysics.** 1. the internal structure, composition, makeup, or organization of a being, essence, or nature. 2. establishing a nature, whether by production or by union of matter and form. Matter and form are known as the *constitutive* causes. II. **political philosophy.** 3. the fundamental law of a state, setting up its system of government, permanent offices, way of selecting officials, institutions, and guarantees. The Church also has a constitution. 4. the document or documents, historical events, and precedents in which the basic political institutions are contained.

ABBR. — *cons.*; *const.*

constitutionalism, n. a type of political organization and government characterized by recognized institutional limits on the scope, tenure, and mode of exercise of political authority.

construct, n. 1. something built or put together in a systematic way. 2. an idea, plan, hypothesis, deduction, etc., resulting from mental operations that combine, select, and interpret other known items; a concept synthesized from other elements of knowledge. 3. an objective concept that is not known by experience and is not immediately abstracted from the real, but is made by operations of imagination and intellect on the basis of previously known objects. Form-

erly, such a concept was referred to as an arbitrary, derived, or factitious idea. The concept of common being, of God as Prime Mover and Infinite Being are constructs.

contact, *n.* 1. a touching or other union of two or more substances. 2. association, connection with, or influence upon another or others. 3. established communications between persons.

contact of power (virtual; intrinsic; causal contact), the union of two substances by the causal influence of one on the substance of another: as, God is in intimate *contact* with creatures; the soul is in *contact* with (contains) its body.

contact of quantity (corporeal; physical; extrinsic contact), the touching together of the outside parts or surfaces of two bodies.

contain, *v.t.* 1. to have in it; hold; enclose; include. 2. to have the capacity for holding. 3. to be equal or equivalent to: as, measures *contain* measured parts. See PRECONTAIN. 4. to hold back or within fixed limits. 5. to control or restrain one's feelings or their external expression. 6. to hold by causal contact.

be contained in, see BE IN.

contemplation, *n.* 1. the act of looking at or thinking of something intently. 2. simple gaze at evident truth; either intuition or aesthetic experience. 3. the act, habit, or way of life in which one pursues and ponders knowledge for truth's own sake rather than for action and use. 4. the life of faith, prayer, study, and thought rather than of external good works; the share of one's time given to these interior activities: distinguished from active life. Some would include teaching as a contemplative occupation. 5. some union with God, esp. by mental prayer or beatific vision. 6. simple, affectionate prayer to God rather than prayer in which reasoning is prominent: distinguished from meditation.

REF. — "Contemplation." *Dictionnaire de Spiritualité*, Vol. III, sections

on "philosophical contemplation" and "Pseudo-Dionysius."

continence, *n.* 1. *in general.* self-restraint or moderation in regard to desires for sensory pleasures. 2. *specifically.* the potential virtue connected with temperance whereby a person willingly and habitually abstains from venereal use and pleasure. 3. *as an act.* resistance to desires for sensory pleasure, and especially for illicit sexual pleasures.

contingent, *adj.* 1. that may or may not happen in nature or in natural bodies. ANT. — *the physically necessary.* 2. hence, the irregular; that which happens "for the less part"; the accidental; that happens by chance. ANT. — *the ordered; the uniform.* 3. that can fail to reach its proper or intended effect: as, a *contingent* agent, effect, or event. 4. that is actual but of itself can-be or not-be or be-other than it is. This is the sense used by Avicenna (980-1037) and St. Thomas in the proofs for the existence of God drawn from the existence of *contingent* beings, known as the contingency way. A sign of this contingency is the fact that a being is changeable in being, nature, disposition, or operation. A consequence of this contingency is that it depends on an efficient cause. But changeableness and dependence do not belong in the definition of the contingent. 5. that may be actually true or not true; that which is true dependently upon some condition or conditions or only in certain contexts; that depends upon something uncertain. 6. hence, more definitely: that depends on free choice to become actual and thereby true, as, the *contingently* future or futurible. 7. that is historically true but not necessarily true. Hence, it is matter for a contingent judgment. 8. that is marked by individual differences and variable circumstances; the singular and practical as the object of a prudent or an artistic judgment. 9. belonging to an individual but not by necessity of its specific essence; the fifth pre-

dicable, i.e., the accidental that is nonessential to some nature. 10. indifferent or nonnecessary as a practical means for an agent's end. Hence, it is an object of a free judgment and of choice.

REF. — *S.T.*, I, 25, a. 3 ad 4; *C.G.*, II, ch. 67, 86, 94.

continual, *adj.* 1. happening again and again; repeated often; going on over a long period of time; rapidly recurring. 2. continuous; going on without interruption. In careful usage, *continual* (*sense* 1) is to be distinguished from continuous: as in the maxim: "Affirmative precepts bind continually but not continuously" (in Latin: *semper sed non pro semper*).

continuity, *n.* 1. an unbroken succession, series, chain of connections, set of causes and events, etc. 2. the state of beings or natures which appear to be arranged in an unbroken series of progressively greater perfection with no gaps between the members of the series. But God and creature, reason and cogitative sense are said to be discontinuous. 3. the law of this unbroken progression of grades of beings in nature. 4. the state or condition of a natural body as a continuum, q.v. 5. the uniformity of natural processes. See UNIFORMITARIANISM. 6. *biology*. the descent of bodily genes, structures, and functions so that organisms remain the same or nearly the same as preceding members or preceding species. 7. the law of evolution that lower organisms pass through all intermediate stages on the way to the best, most complicated, and most varied higher organisms. 8. *naturalism*. the unbroken and exclusive causality of natures by others natures, with no outside agent to cause the first origin, essentially new levels of perfection, or miraculous exceptions to the course and evolution of nature; the self-contained wholeness of the course of nature.

continuum, *n.* a continuous or unbroken extended whole: applied to bodies, quantities, dimensions, space, time, and series; any measurable

quantity whose parts or members lie immediately next to each other with coinciding limits. The fact that the distinct parts may not be discernible is not a defining characteristic.

dimensive continuum, an extended body or series whose parts exist simultaneously.

mobile (successive) continuum, an unbroken whole whose parts follow one another, one at a time, but do not exist simultaneously, e.g., time, movement in space, or the connected events of history.

contra, *n.* some position, opinion, testimony, argument, or conclusion that is opposite or contrary to one already stated; con.

***sed contra**, *Latin*, "But on the 'opposite side.'" This phrase introduces the portion of an article in St. Thomas' *Summa Theologiae* that immediately follows the list of objections.

contraception, *n.* any act or method of human sexual intercourse from which fertilization of the ovum or conception of a human being cannot result; limitation of conception in mode or time of sexual relations.

artificial contraception, any action or use of means in connection with sexual intercourse that deliberately interferes with the natural sexual act and its natural processes, making fertilization or conception of a human being impossible; popularly, birth control. Occurrence of the preventive action during the fertile or infertile period does not affect the definition.

natural contraception, prevention of human conception by limiting natural sexual intercourse to the infertile period of the woman's menstrual cycle; popularly, the rhythm method.

oral contraception, the use of drugs, taken by mouth, with the intention of preventing conception.

contract, *n.* 1. *natural-law sense*. a free and mutual agreement between two or more competent parties to the transfer of a right or the exchange of rights; the consent of two or more

juridically capable persons to the same juridical effect. 2. *civil-law sense*. an agreement, promise, or set of promises, usually written, and enforceable at law. See CONSIDERATION. 3. a document or set of documents attesting such a consent to transfer of rights.

onerous contract, one in which both parties assume duties in exchange for the rights or benefits exchanged in the contract, e.g., the contract of sale-purchase. Onerous contracts include buying-selling, renting, work-wages, partnership, agency, brokerage, mortgage, chance (e.g., insurance; gaming), pension, annuity, marriage, and treaty. Gratuitous contracts include gift, promise, dowry, deposit, loan, and borrowing.

social contract, the theory proposed in different ways by Thomas Hobbes (1588-1679), John Locke (1632-1704), and Jean Jacques Rousseau (1712-1778) that the civil state arises by a social agreement among its founding members to confer certain powers or rights on their rulers, to thereafter limit their own private independent action against others, and to take on certain social burdens in return for similar action on the part of the other members of the society. Rousseau extends the theory to the relation of the electorate to the ruler who is contractually obliged to do the people's will. See COACH-DRIVER theory. These *contractualists* do not regard the state as natural in origin or as having its powers directly from God. Hence, it differs much from the consent theory.

contraction, n. 1. the mental act of restricting the extension of a transcendental or universal concept or term to a class or individual member contained within the wider concept or term. 2. *Nicholas of Cusa* (1401-1464?). the real narrowing or limiting of a universal form or essence to the genus, species, or individual in which it exists.

imperfect contraction, explicitation; adding a clearer note or term

already indistinctly included in the transcendental or generic concept, e.g., in limiting being to one of the categories.

perfect contraction, metaphysical composition; adding a new and distinct specific difference to the broader concept or term.

contradiction, n. 1. the absolute denial or the complete exclusion of the opposite as true or as correct; the assertion of the opposite to another's statement, report, inference, etc. 2. inconsistency or discrepancy in things, attitudes, policies, statement, etc. 3. the relation of contradiction or full opposition between two: (a) the opposition between absolute natures or absolute forms that cannot be together in the same being; (b) the opposition between simultaneous being and nonbeing in the same subject or real thing; (c) the opposition between judgments or propositions that cannot simultaneously be both true or both false; the opposition between propositions on the same subject matter that have neither the quantity nor quality of the compared propositions in common; hence, oppositions of the A to O and E to I types. (d) opposition between concepts and terms that have nothing in common and necessarily exclude each other; based on (a), above. 4. a statement that contradicts itself and is, therefore, meaningless: sometimes called a contradiction in terms: as the statement, Virtue is a form of wickedness.

principle of contradiction (or of noncontradiction), (1) the law of being that a thing cannot be and not be at the same time in the same respect. (2) the law of thought that the same meaningful statement cannot be both true and false in the same meaning.

contradistinction, n. 1. a difference in meaning of terms or expressions. 2. a recognition or statement of this difference in meaning. 3. a calling of attention to opposed meanings of a term as it occurs in different propositions of a syllogism; using

a parallel distinction of the middle term so that the conclusion is simply denied.

contraposition, n. an immediate inference in which the subject of the inferred proposition is the contradictory of the original predicate.

contrapositive, usually the proposition inferred by *full* contraposition.

full contraposition, inferring a proposition whose subject is the contradictory of the original predicate and whose predicate is the contradictory of the original subject.

partial contraposition, the conversion of the obverse of the original proposition.

contrariety, n. the type of opposition standing between contrary things, judgments, or propositions.

contrary, adj. altogether opposite or completely different within the same class or series of things, attributes, judgments, or propositions; at the far ends of the same line or diameter; hence, diametrically opposed; the reverse of each other; opposed in such a way that the extremes cannot exist or be true at the same time, but either of the extremes or a mean partaking of some of the characteristics of both extremes may exist and be true.

ABBR. — *contr.*

control, n. 1. moral authority to direct or govern. 2. the power of the intellect and will to form and use one's intellectual and moral virtues. 3. a restraint; check; curb. 4. a means of restraining or regulating; a means of controlling an instrument, of checking the results of experiments, etc. 5. a standard of comparison or a different set of tests to verify findings obtained in another way or by other experiments.

self-control, interior, free command over one's own actions, desires, emotions, enjoyment of pleasure, etc., and their overt expression according to the rule of reason; self-management; self-mastery. See CONTINENCE.

ABBR. — *contr.*

contuition, n. an indistinct intuitive knowledge of an object that accompanies a clear immediate awareness of some other object. Many Augustinians, St. Bonaventure, and the ontologists have claimed an indistinct immediate knowledge of God when man knows being or desires truth or pursues perfect happiness.

conventional, adj. set up by, dependent upon, conformable to, approved, disapproved, or sanctioned by some human agreement (custom; usage; precedent; positive law; general consent; contract only), but not arising from nature or natural tendencies.

conversion, n. 1. *philosophy of nature.* substantial change, esp. in inorganic bodies. 2. *logic.* an immediate legitimate inference obtained by exchanging the places of the original subject and predicate. The *convertend* is the original proposition; the *converse* is the new inferred one. Three legitimate types are recognized. (a) *simple* conversion in which the terms of the original proposition are transposed without changing the quantity of the proposition; (b) *conversion by limitation* (*conversion per accidens*) in which the quantity of the proposition is changed from universal to particular when the terms are transposed while the quality of the original is retained; (c) *partial contraposition*, q.v. 3. *Platonic and religious sense.* the turning of the mind and the will from self-interest and material things to the spiritual and divine.

conversion to (reflection on) the phantasm, phrase. the turning of the possible intellect to the image in the process of moving from one's first knowledge of the absolute universal nature to the definite knowledge of the presented singular material thing or things possessing that nature and from which the mind abstracted it; hence, the process of conceiving the sensible singular with the help of the image.

convertible, adj. interchangeable in extension or in meaning. This is said

(a) of the transcendentals and (b) of definitum and definition.

cooperation, n. acting, working, causing, or even deliberately not acting with another (person or thing) or others; joint or concerted operation; combined effort in doing or producing some effect; sharing with another cause in causing something; concurrence; *concursus*; collaboration.

divine cooperation, God's causal help given to the activities (both doing and making) of all creatures.

formal cooperation, helping the principal agent in some way and intending the same result, good or evil, that he intends.

immediate (direct) cooperation, taking part in the very act of another cause; sharing as a direct cause in the action of another or in the result he produces.

indifferent cooperation, aiding another (free) agent in such a way that the helping causality offered and given does not compel action of the free agent in only one direction or to only one effect; help offered, given, and used according to the choice of the one helped.

material cooperation, rendering some assistance to another but not joining in the good or evil intention of the other cause or causes.

mediate cooperation: (1) taking part in preparations for some act or omission, or helping by concealing or protecting after another's act. Mediate cooperation is remote or proximate as it comes closer and closer to direct participation in the act of another. (2) giving and preserving another agent's power, resources, or opportunity to act rather than giving any help in a present use of its power.

moral cooperation, bringing influence to bear on the mind or will of another agent by persuasion, advice, command, example, ridicule, threat, etc. This is known as scandal when the influence is toward evil.

necessary cooperation, some form of help without which the other's

act could not take place and for which there is no substitute.

passive (negative) cooperation, not preventing an act or omission which it is in one's power to keep another agent from doing or failing to do.

physical cooperation, acting or working with another by any means other than those used in moral cooperation; use of natural, nonmoral power jointly with another cause.

positive (active) cooperation, actually doing something or producing something with another, not merely omitting or not preventing.

previous (antecedent; prior; preceding) cooperation, activity of an agent that moves a dependent agent to act; promotion; initiating action and imparting it to another agent. Usually, *physical* prior activity of the principal cause is meant. Cooperation prior to the effect produced by the united agents is not meant.

simultaneous cooperation, acting or helping while the other agent is acting or changing or producing something. Molina's theory of God's concurrence with the free acts of creatures is that God's help is physical and moral, indifferent and simultaneous, but not previous and unique (determined to one). Previous and simultaneous cooperation do not, however, always exclude each other.

universal cooperation, causal help given in all the activities of all agents.

REF. — *S.T.*, I, 105; *Power of God*, q. 3, a. 7.

coprinciple of being, phrase. a principle, part, or element within a being that unites with one or more other internal principles, parts, or elements to make up the reality of a natural whole (natural unit).

copula, n. 1. something that connects or links together. 2. the affirmative or negative link ("is" and "is not") between the subject and predicate of a proposition. 3. any connecting term: "as," "and," "or." 4. copulation; the sexual mating act.

copulation, n. the logical property of

a term added to the meaning of another term; hence, usually naming an accident: as, *pink* rose.

copy theory of knowledge, phrase. the naïve realist way of explaining knowledge as an exact picture or reproduction of the real, caused by the action of things on the knower. It is also referred to as a spectral or ghost theory.

corollary, n. 1. a proposition or truth that follows easily from one that has been proved. 2. any normal result of something else.

ABBR. — *corol.*; *coroll.*

corporeal (corporeal), n. of, in, on, for, produced in, or like a body; bodily; material.

corporation, n. 1. a group of persons legally recognized as a unit, distinct from the individuals who compose it, empowered to act as an individual, and having rights and liabilities of its own; hence, a legally recognized moral person. 2. any economic, educational, political, charitable, or other social body with a distinct legal existence, regarded as one person with a continuing existence. 3. any of the interlocking economic and political bodies forming a corporative state, each being composed of the employers, employees, and public representatives in a certain sphere, as in agriculture, the steel industry, etc.

ABBR. — *corp.*; *corpn.*

corporeity, (corporeality; corporeality), n. 1. the fact or state or being, or having, a body. 2. bodily substance, material existence.

form of corporeity, a form, regarded as distinct from the substantial form of a natural or living body, that explains why it is a *body* of this kind whereas the substantial form explains why it is living or this kind of substance. The view, appearing in Duns Scotus and others, implies the possibility of plural substantial forms in a natural unit.

corpus, n. 1. a human or animal body, esp. a dead one. 2. the body as distinguished from the soul of an organism, especially of a human or-

ganism. This is not the same as the distinction between the matter of the organism and the soul. 3. a complete or comprehensive collection, particularly of writings or laws: as, the corpus of St. Thomas' works or the *Corpus Juris Civilis*, issued by Justinian (528-534). 4. the main body or substance of anything. 5. the main part of an article in a work: as, the *corpus* of an article in *Summa Theologiae* or a Disputed Question, where in St. Thomas gives his own opinion, solution, and reasons for his answer. The corpus begins with *Respondeo dicendum*, "I answer by saying."

ABBR. — *corp.*; *c.*

correct, adj. 1. conforming to an accepted standard: as, *correct* spelling, *correct* manners. 2. hence: proper (but not necessarily morally good); right. 3. fitting the fact; free from error; true. 4. logically valid; free from logical fault; rightly reasoned; consistent.

ABBR. — *cor.*

correlation, n. 1. a close relation; a mutual or reciprocal relation; order. 2. the degree of relative correspondence, as between sets of data from different sources. 3. a bringing into mutual relation or a calculating of the relation between two things, subjects, sets of events, etc.

ABBR. — *correl.*

correspondence theory of knowledge, phrase. the realist view that truth consists in some conformity of mind with reality as it is in itself. This theory does not regard knowledge as a mere passive likeness to things, as does the copy theory. It considers knowledge to be a formal sign of things, according to the nature of the knower, yet objectively representing the known when the knowledge is true.

correspondence theory of sensation, phrase. the theory that sensations represent the sensed in some way as it actually is in the sensible object. See *primary and secondary QUALITY*; SENSIBLE.

corruption, n. 1. the breaking down

of a nature or thing into parts; dissolution of a compound. 2. a change consisting in the perishing of one substantial form upon the generation of the new form; decay of a substantial form. *Corruption* is seldom used for cessation of accidental forms. See chart on CHANGE; IMMORTALITY.

ANT. — *generation*.

direct (essential; per se; proper; simple) corruption, the decay of a compound substance or nature from within itself by the separation of its essential natural constituents.

indirect (accidental; *per accidens; relative) corruption, the perishing of a thing or the death of a living thing because of the removal or destruction of something on which it intrinsically depends for its being.

ABBR. — *cor.*

cosignificates (consignificates), *n.*, usually *pl.* words that simultaneously have a main meaning and a modal or secondary meaning: as, verbs signify action and *cosignify* time or mood.

cosmogogenesis, *n.* the origin of the nonliving universe; the origin of the chemical elements and of the present spatial arrangement of matter in galaxies, stars, planets, etc.

cosmogony, *n.* 1. the origin of the universe; cosmogenesis. 2. the science or theory of the origin of the material nonliving universe and of its development to the present state of world order. This is occasionally called *cosmism*. Biogenesis and biological evolution usually are not included in cosmogony. 3. any account, even mythical, of the origin of things.

cosmological (cosmic), *adj.* 1. pertaining to the physical order of the universe and especially to the ordered causality in the universe. Proofs taken from dependent causality and from contingent beings are known as *cosmological* proofs for the existence of God. 2. of cosmology.

cosmology, *n.* in the *Wolfian division of philosophy*. the philosophical study

of the ultimate principles and universal characteristics of the merely material universe. This is not the same as the Aristotelian-Thomist philosophy of nature though there is some coincidence of topics treated in the two.

cosmos, *n.* 1. the ordered universe; world order. ANT. — *chaos*. 2. any large order, system, or organization. See MACROCOSM; MICROCOSM.

counsel, *n.* 1. the integral part of prudence that seeks, considers, and deliberates over the right means to a good end. 2. the potential part of prudence, known as good counsel or *eubulia*, that habitually finds the right or proper means to a good end. 3. seeking and welcoming advice from qualified persons; consultation. 4. giving advice to another or to others, esp. to another individual in private conference. 5. what is counseled; the advice given. 6. a direction, recommendation, or advisory opinion of a superior that does not bind a subject to its observance. 7. a practice, virtue, or way of life recommended as better but not required by law; the better course of action if practicable: as, the *counsel* of perpetual virginity. 8. the gift of the Holy Spirit that perfects supernatural prudence for excellent acts.

counterdemonstration, *n.* a proof to oppose the conclusion of another demonstration.

counterevidence, *n.* evidence for the other side of a dispute or for an alternative solution.

counterposition, *n.* an opposed proposition, stand, or solution: as, realism and idealism are *counterpositions* on knowledge.

courage, *n.* see FORTITUDE.

course of events, *phrase*. the usual or providential sequence of occurrences; the natural progress of change and development in time.

course of nature, *phrase*. see NATURE.

createable, *adj.* that can be created; merely possible.

create, *v.t.* to make a being com-

pletely from nothing. See CREATION, active sense.

created, produced from nothing.

cocreated (concreated), produced from nothing together with other parts or principles of a whole creature; said esp. of matter and form.

increated, produced from nothing in a creature: as, an accident in a created substance.

ABBR. — *cr.*

creation, n. 1. active or causal sense.

(a) the act whereby the entire substance of a thing is brought from nonexistence to existence. (b) the production of a being from simply nothing preexisting; the production of the entire reality of a thing, namely, its existence, substance, and attributes; *Productio entis ex nihilo sui et subjecti* (the famous Latin formula: "Production of a being from its own nonbeing and from no subject of being").

2. *passive sense.* (a) whatever has been produced in its entirety from nothing. (b) newness of being together with a total relation of this being to God. (c) being after nonbeing. (d) anything totally produced and dependent for its existence at its origin and throughout its duration; creatures. 3. the universe and all that is in it. 4. the instant of the origin of the universe.

artistic creation: (1) the ability to make new things out of natural objects; creativity. (2) a work of art.

evolving creation, creation as open to great changes and to natural origin of new species of living things.

ANT. — *fixed* or *special creation*. See EVOLUTION.

first (primitive; primordial) creation, the state of creatures, of the material universe, and of the earliest organisms in their first moment of existence, immediately after their origin from nothingness or from nonlife.

immediate creation: (1) *active sense.* God alone directly and exclusively producing being from nothing.

(2) *passive sense.* what has been made from nothing directly by God with no intermediate stage of existence.

mediate creation: (1) God producing things by using created creators. This was an hypothesis of some philosophers. (2) God preserving the being of creatures and producing changes in things already created. (3) anything created by a creator other than the one God. (4) second creation; anything caused to be in its present state by causes other than God. Thus God immediately creates each human soul but *mediately* creates each human body today.

second creation: (1) divine preservation of created beings and divine concurrence with the activities of all creatures. (2) creatures as modified by natural changes from their primordial state. (3) God's spiritual renewal and justification of the soul of man.

special (fixed) creation, a creature thought to have been originally created by God in the same specific nature that it now has. Thus stellar bodies and their positions, the chemical elements, and all species of plants and of animals have been regarded by some as immediately produced by God in their fixed natures, orbits, etc. In such a nonevolving universe, new elements, new stars and planets, and new living species would never appear. See CREATIONISM, *sense 2*.

REF. — *S.T.*, I, 41, a. 3; 45; *Power of God*, q. 3, a. 3.

creationism, n. 1. the doctrine that God made all things other than God from nothing. The integral creationist doctrine includes these points: that God alone created and creates all that is, freely, in time, and that He is really distinct from and essentially dissimilar to created beings and natures. 2. the doctrine of special creation; esp. the theory of the botanist C. Linnaeus (1707-1778) that the present existing species are identical in number and kind to those created by God at the beginning of time.

The same name would be given to cognate theories that deny evolution of species but admit there may have been extinction of some species; or that admit that living beings were not created until some later period of development of the universe.

creativity, n. 1. ability to invent; originality of imagination, thought, or artistry; freedom in changing the existent. The term is not liked in scholasticism because it blurs God's name as exclusive Creator. 2. novelty in the evolutionary progress of natures. 3. *A. N. Whitehead (1861-1947)*. spontaneous and novel production of an event from within a natural object.

Creator, n. the Maker of beings from nothing; the efficient cause of existence in creatures; a name of God as Author or Lord of creatures, or as the Being who is totally different from creatures.

creature, n. 1. a created being; a being produced from nothing; creation in the passive sense. 2. something that exists with total dependence on another for its existence.

spiritual creature: (1) an angel. (2) a human soul as separable or separated from the matter of the body.

credentia, n. 1. the judgment that something is believable. 2. the judgment of believing.

credibility, n. worthiness of being believed or accepted as true because of the witness' knowledge and truthfulness.

creed, n. 1. a brief or authoritative statement of religious beliefs. 2. a statement of principles, opinions, and beliefs on any subject: as, the *creed* of natural religion.

criteriology, n. theory of knowledge. See KNOWLEDGE.

criterion, pl. criteria or criterions, n. a standard, rule, or test for judging something; norm; a measure of competence, correctness, fitness, goodness, truth, etc., of some thing, act, or person.

critical, adj. 1. characterized by care-

ful reflection, analysis of merits and weaknesses, and objective evaluation of some person, movement, event, proposition, judgment, etc. 2. of or in the theory of knowledge; pertaining to the reflective investigation of the truth, certainty, objectivity, conditions, and limits of human knowledge.

critical philosophy: (1) a philosophy that evaluates human knowledge. (2) Kant's philosophy.

critical problem, see problem of KNOWLEDGE.

ABBR. — *cr.*

criticism, n. 1. the act or habit of making judgments. 2. *specifically.* an evaluation of merits, faults, and comparative worth: as, art *criticism*, literary *criticism*, etc. 3. a critical philosophy; the philosophical study of human knowledge. 4. an oral or written report or summary of one's evaluative judgments: as, a piece of literary *criticism*. 5. *textual criticism.* scientific investigation of written documents and texts to discover their origin, original form, history, etc. 6. *historical criticism.* application of the theory of knowledge to the value of testimony and documents as a source of knowledge of the past. **critics, n.** theory of knowledge. See KNOWLEDGE.

critique, n. 1. a careful examination and evaluation of something. 2. *in particular, since Kant's Critiques.* a careful examination and evaluation of human knowledge in general and of the special knowledge of any particular field, as of ethics or mathematics.

***cui bono?, Lat. phrase.** 1. for what good? to what purpose? 2. for whose benefit?

culpable, adj. blameworthy: applied to both the agent and the bad act.

culpable in cause, blameworthy because due care or prudence was not used to perform or omit some other act or acts of which the present evil is an indirect effect. See *indirectly* VOLUNTARY.

cult, n. 1. worship. 2. a definite form

of religious observances and rites.

culture, n. 1. a developing and refining of the human mind, feelings, taste, character, manners, and social institutions by study, practice, example, etc. 2. the result of this cultivation of personal abilities and social institutions: refinement; human perfection; civilization; etc. 3. the customs, folkways, ideas, ideals, arts, instruments, institutions, rites, traditions, etc., of a given people in a given period.

custom, n. 1. an ordinary or uniform performance of the same act in similar circumstances by a group of people. The act, often arbitrary in origin, once had a definite purpose and was not a mechanical one. 2. a modification or determination of a physical power, tending to make human action mechanically repetitive: distinguished from habit which affects immaterial powers and heightens freedom; an automatism. 3. common, general, or traditional usage; use of a sign, con-

ventional in origin and now universally accepted: as, the white flag is *by custom* a sign of a noncombatant act. 4. a uniform way of acting that has become socially binding and now has the force of law.

cycle, n. I. in the philosophy of history and of culture, from the symbol of the wheel. 1. a complete set of events and phenomena occurring again and again in the same sequence. 2. the rites, customs, poems, etc., that celebrate these events and the heroes in them. 3. the long period of time during which the cycle is completed. Hence, this differs from a concept of evolution and of ever new progress and from the novelty involved in using human liberty.

II. in natural theology. 4. the descent or departure of creatures from God by creation and the intellectual creature's ascent or return to God by knowledge, love, and service of Him.

D

Darwinian, *adj. n.* 1. Pertaining to Charles Darwin (1809–1882) or his theory of evolution. Its main features are: (1) the tendency of all species of plants and animals to vary slightly and randomly; (2) these variations are or can be handed down by heredity; (3) they accumulate until a new species appears which has variations best adapted for survival in the natural environment. Evolution reaches a climax in the origin of the human body. The process is known as natural selection; the result is the survival of the fittest. REF.—*Origin of Species*. 2. a person who believes in the theory of evolution as proposed by Darwin. 3. any evolutionist since Darwin's time.

neo-Darwinism, later variants of the theory of biological evolution which take account of new knowledge in genetics, Mendelian laws and patterns of inheritance, the variations in somatic cells and germ plasm, of which only the latter is inherited, the chemical structure of genes, sudden mutations, etc.

datum, *usually in pl., data, n.* 1. the facts given in experience or garnered from controlled experiments, but considered as the basic phenomenal evidence from which a person makes inferences. The facts discovered or the phenomena observed become *data*, e.g., for statistical calculations of frequencies. 2. any fact accepted or assumed; a premise granted.

***datur tertium**, *Lat. sentence. lit.*, "A third (thing) is given." a solution of a dilemma that offers a third position avoiding the difficulties of the two stated extreme alternatives.

debt, *n.* what is due to another in justice; the just object or act.

marital debt, the cooperation in

sexual union due to the married partner.

decay, *n.* 1. the substantial change known as corruption, q.v.; dissolution into parts. 2. gradual decomposition; slow rotting.

decency, *n.* 1. propriety or modesty in bearing, behavior, dress, or speech; proper observance of the requirements of modesty, moderation, and good manners. 2. *the sense of decency*: the integral part of temperance that disposes a person to do the fitting things in regulating one's desires for sensible pleasures and in moderating the movements of the irascible appetite.

decision, *n.* 1. the settling of a contest, dispute, or doubt by giving a judgment. 2. the act of reaching one's own judgment on some speculative or practical matter, connoting some influence of the will to move the intellect to end its inquiry, hesitation, slowness in assenting, etc.; final consent. 3. the judgment given or reached.

decomposition, *n.* corruption, q.v.

decree, *n.* 1. an official decision, judgment, or order of government in the Church or State. 2. an authoritative application of a general law to a particular case. 3. an authoritative interpretation of a law. 4. a settling of a dispute about law or practice by a public official. 5. a theological definition of a doctrine, permanently settling a disputed issue. 6. something unchangeable: as, a *decree* of divine providence.

predetermining decree, the act of the divine will deciding in advance what future events, necessary or contingent, will come to be and what their ultimate outcomes will be. The term comes from Scotus. It is much used in the controversies about divine foreknowledge, certainty of provi-

dence, divine cooperation with free human wills, and related problems. **deduction, n.** 1. an argument that moves from a more universal premise to a less universal conclusion or occasionally to an equally universal one; reasoning from principle or law to instance. See chart on INFERENCES. ANT.—*induction*. 2. perceiving any necessary implication present between premises and conclusion. 3. a conclusion so reached.

***de facto, Lat. phrase.** in fact; actual; historical. See *DE JURE.

defect, n. an evil; lack of something needed for completeness; a physical or moral privation.

defense, n. 1. a guarding against attack; keeping from danger or harm; protecting. Hence, defense is a type of conservation and, sometimes, of cooperation as well. 2. the fact or state of being defended. 3. a means of defending or of being defended. 4. supporting one's position, proof, or conclusion by arguing, by rebutting objections, by clearing away difficulties, or by similar intellectual activities. 5. vindication.

defensive warfare, see WAR.

self-defense, guarding oneself, usually by physical force, against actual or imminent unjust use of force by another. principle of self-defense: Persons and societies have the natural right to defend their perfect rights against unjust assailants in proportion to the necessity of the measures required for effective defense and in proportion to the comparative importance of the right (good) attacked and the evils involved in defense.

ABBR.—*def.*

definiendum (definitum; pl. definita), n. the object, class, or word to be defined.

definiens, n. the part of a sentence that defines the object, class, or word. This is also spoken of as the definition corresponding to the definitum.

definition, n. 1. *philosophy and logic.* a proposition explaining in an exact way (a) what an essence is or (b)

what a term or a construct means. 2. *Aristotle.* the predicable that Porphyry later called the species. 3. *symbolic logic.* an equivalent construction or symbolization of a proposition so that both forms have the same truth function. 4. *theology.* a declaration of religious doctrine or a condemnation of heresy, made solemnly by supreme religious authority; an unchangeable, infallible decree of the pope or of a general council on faith and morals.

The divisions pertain mainly to *sense 1.*

accidental (descriptive) definition, a description of the type of nature by giving (some of) its unique, basic accidents. This substitutes for a metaphysical definition when that cannot be discovered or is not useful for the purpose; and it approximates a physical definition. Note that it is the *set* of properties which is unique.

causal definition, one telling what a thing is by naming one or more of its external causes. The internal causes are named in an essential definition. A few celebrated definitions, e.g., St. Thomas' on law, give four causes.

essential definition, one telling what the essence is or of what it is composed; one stating the absolute nature of a thing; "the essence expressed by a name" (Aristotle). This is at times called a logical or a logician's definition: (a) A *metaphysical essential* definition gives the genus and specific difference of a nature (i.e., its metaphysical parts). (b) A *physical essential* definition gives the ultimate natural parts of a thing's nature, namely, its matter or proximate matter and its form.

extrinsic definition, explaining a thing by some external circumstance, comparison, moment of origin, etc.

initial definition, a meaning stated, assumed, or conceded at the opening of an exposition or discussion for purposes of identification of an object, position, or theme.

intrinsic definition, one that explains a thing by its essence or intrinsic accidents.

nominal definition, a statement of the meaning of a word, phrase, or term by giving either (a) its origin, combination from other words, or development; (b) a synonym, offering one or more words to explain another word; or (c) general, technical, or special stipulated usage. NOTE — A *nominal* definition does not attempt directly to tell what a thing is. But real definitions often approach an essence by conceptual analysis of meanings of words.

operational definition, a description of an agent or object by stating how it acts, what it makes, to what it tends, or how it is ordinarily used. Tools and processes are often described this way.

ostensive definition, a substitute for a definition that identifies a nature by pointing to an example of it, giving a picture, imitating it, etc.

real definition, one that explains what a thing or nature is, not merely what a name means; one that defines a term as standing for an essence, concept, position, etc.

stipulative definition, one in which a speaker, writer, or group decides arbitrarily (a) the meaning that a term or symbol is to carry, or (b) the symbol to be used to define a thing. Chemical formulae and mathematical definitions well illustrate the latter type. Whitehead (1861–1947) and Russell (1872–) in *Principia Mathematica* even speak of a definition that is wholly of symbols, not of what may be symbolized.

ABBR. — *def.*

REF. — M. J. Adler, *The Great Ideas: A Synopticon*, I. ch. 15.

deformity, *n.* lack of conformity to a standard; abnormality: difformity; disfigurement. See ERROR; *moral* EVIL.

degree, *n.* 1. grade; rank; order. 2. a comparative measure of the intensity of a quality.

ABBR. — *-d.*

deism, *n.* a philosophical position (a) holding that reason can prove the existence of God and that He is in some sense the cause of the world either as Orderer (Aristotle) or as Creator (Voltaire [1694–1778] and some deists); (b) at the same time, denying that God knows and loves *all* things, that He provides for and governs all His creatures, and that, consequent to providence, He conserves, cooperates, sometimes works miracles, gives supernatural revelation, grace, and glory hereafter to man. Hence, deists admit only a low grade of natural religion and strongly oppose all supernatural religion. On most issues they are close to naturalists.

***de jure**, *Lat. phrase.* by right; in accordance with natural or positive law; juridical.

delegate, *v.t.* to authorize, appoint, or send someone to act in one's stead; entrust to another the power or right to govern, vote, enter contracts, etc., as one's agent or representative. The delegate may have his powers by law (*ipso jure*), in virtue of his office (*ex officio*), or by appointment by name (*nomine*).

delegation theory, of political authority. See TRANSMISSION *theory*.

deliberate, *adj.* 1. *of the agent.* carefully reflecting on what is to be done or omitted and the motives for acting before willing; hence, human; voluntary. 2. *of the object chosen or done.* carefully thought out; premeditated; done on purpose: distinguished from the merely passionate, thoughtless, hasty, or blind.

deliberation, *n.* counsel; taking counsel before deciding and acting.

delight, *n.* 1. much joy in possessing some good; a conscious repose of a natural appetite in union with its object or end: as, certitude is the *delight* of the intellect. 2. great pleasure.

demerit, *n.* 1. a voluntary misdeed that offends another and of itself deserves some penalty. 2. the liability to a penalty for a misdeed that has offended another. 3. the penalty in-

flicted for voluntary offenses to another; penal sanction.

demiurge, n. a secondary god, creator, orderer, ruler, etc., under the one true God. From Plato onward, a variety of philosophers suggest such demiurges. See **NOUS**.

democracy, n. 1. a type of political constitution in which the people by majority rule govern either directly or through representatives chosen by themselves. The degree and manner of self-government vary widely in different democracies. 2. government for the sake of the people governed. This view does not suffice for contemporary views of a democratic state.

Christian democracy, a term current in late nineteenth-century Europe and adopted by Pope Leo XIII (1810–1903) in the encyclical, *Graves de Communi* (1901), to describe a Christian conception of political society as one directed to and governed for the temporal and spiritual benefit of all its peoples and classes. Here the final cause which and for whom is stressed rather than the democratic form of popular consent to the constitution and the persons of rulers. The form of government is indifferent provided the rights of public authority, of conscience, of private ownership, of the workers and needy are well respected. Christian democracy does not specify any particular relation of State to the Church; but it demands temporal conditions that aid a Christian way of living.

demonstration, n. 1. the act of validly arguing from necessary and evident premises to a certain conclusion; an act of reasoning from certain premises whose predicates are essential attributes; a demonstrated proof. In practice, however, if the premises are evident, the point about the necessity of the premises is not stressed. Scotus calls proof from necessary but not evident propositions proofs from *necessary reasons* but not true demonstrations. 2. a syllogism that yields a certain or scientific con-

clusion. 3. a correct conclusion (proposition) reached from evident necessary premises. See chart on **INFERENCES**.

a posteriori demonstration, a legitimate argument from evident a posteriori premises, i.e., from premises stating effects posterior in being or in time to the cause in the conclusion: as, a *posteriori* demonstrations from dependent causality and contingent existence to the existence of God, the cause.

a priori demonstration, a legitimate argument from a priori premises, i.e., from premises about something prior in nature or in time to the being in the conclusion: as, demonstrations from the cause to the effect or from the form to the essential properties.

***a simultaneo demonstration, a** *simultaneo* ARGUMENT. q.v.

demonstration *propter quid (proof by means of causes), a demonstration that gives the reasons for the truth of the conclusion and not merely the fact that the conclusion is true because it proceeds from knowledge of immediate necessary causes to consequences of those causes; proof of the reasoned fact.

demonstration *quia (proof of the fact): (1) a demonstration of the fact but not of the intrinsic reasons or necessity for the fact: as, proofs that God exists which tell us the fact that He exists but cannot tell why He exists. (2) a demonstration from a remote cause, yielding a negative conclusion.

direct (proper) demonstration (proof), a correct conclusion drawn from truths or facts accepted by all parties interested in the proposition.

indirect (negative) demonstration (proof): (1) a proof by contradiction, showing that the opposite proposition is contradictory in itself or to the evidence. (2) reduction of the opposite proposition to clearly false consequences of it, thereby rejecting the proposition from which

these consequences necessarily come.

(3) indirect refutation, not by attacking the opposite proposition as such, but by attacking the reasons for it: as, Aristotle's *indirect proof* of the principle of contradiction against those who thought motion could not be explained unless something both is and is not. See REFUTATION; REDUCTIO AD ABSURDUM.

medium of demonstration, the middle term; the fact, cause, meaning, etc., of the middle term or its referent.

principles of demonstration: (a) *formal*: the rules of argument, of syllogism, of induction, etc.; (b) *material*: the content of the evident premises.

demonstrative, adj. 1. pointing to; pointing out; showing clearly. 2. conclusive; giving probatory evidence. 3. having to do with, directed to, or characterized by demonstration: as, true philosophy is *demonstrative*, not merely stimulating.

denial, n. 1. a negative judgment or proposition, esp. when made in answer to another's position, statement, proof, etc. 2. a refusal of consent by the will. See SELF-DENIAL.

denominated, adj. called after; named from: as, a commanded act is *denominated* free, not because it is free in itself, but because of its close dependence on a free act.

denomination, n. 1. the act of naming. 2. deriving a name from another name. 3. the name; the name of a class. 4. the class named.

extrinsic denomination: (1) naming a thing not for itself but after another thing to which it is in some way related, as by likeness, union, dependence, origin, etc. Thus related things often get their names from that to which they are related; analogous beings are named after the first known analogue of the set. (2) the name given to and describing something in terms of that to which it is related. (3) a name derived from another name. (4) something named or classified from its relation

to something outside itself: as, a *denominated* ACCIDENT.

REF. — Priscian, *Institutionum Grammaticarum*, IV.

✕***de novo, Lat. phrase.** 1. altogether new. 2. again.

denotation, n. 1. the extension of a term. 2. esp., the reference to the singular objects to which the term belongs rather than to the classes of things within its extension. 3. the simple, direct, literal meaning of a term, free as far as possible from connoted meanings and associations.

deny, v.t. 1. to form a negative judgment or to state a negative proposition. 2. to declare a statement untrue; contradict. 3. to refuse to accept as true, real, good, right, correct, etc. 4. to refuse (as act of the will).

deontological, adj. of, drawn from, or referring to duty: as, the argument from known obligations is the *deontological* proof for God's existence. *Deontology* is an infrequent name for ethics or that part of ethics treating the theory of moral necessity.

deordination, n. 1. a violation of right reason or of the right order dictated by reason for human acts. 2. the quality of evil in an act that transgresses moral order.

dependent, adj. 1. having or needing something other than itself to enable it to come into being, remain in existence, change, or begin to act; caused; derived. Dependence is the formal mark of an effect, as efficacy is the mark of the agent. The dependent should not be defined as the contingent. 2. having or needing the support of an intrinsic coprinciple of being to be or to act in some way: as, matter and form *depend* on each other. 3. influenced by or conditioned by another in its being, well-being, or activity. 4. controlled by something exterior to itself; subordinate or subject to a greater cause or higher authority; passively subject to another. The control may be logical, physical, or moral.

extrinsically dependent on mat-

ter, needing, using, or being helped by matter external to the dependent being as a condition to prepare the way for its action, remove obstacles to its action, or supply sensible matter on which the dependent being or principle can act: said of the soul's dependence on the body for its spiritual operations.

intrinsically dependent on matter: (1) in its essence, needing union with matter or causal influence from a body. (2) in action, needing the help of some material part, organ, or agent as participant of its action: as, human sensation *intrinsically depends* on material sense organs.

derivation, n. 1. the source or origin of something, from either a material cause or an agent. 2. descent. 3. proof (preferred to the word proof by some logicians).

ABBR. — *der.*; *deriv.*

derogation, n. 1. a weakening of authority or of sanctions of a law. 2. change of law by abolishing a part of a law. 3. a lessening of another's honor or reputation; disparagement; detraction.

description, n. an exposition of a thing by naming some of its features or actions and contrasting it with other things rather than by giving an essential definition of it.

phenomenological description, direct, noninterpreting report of appearances, events, experiences, and their objects.

**de se.* see **SE*, *entry c.*

deserve, v.t. 1. to have a right to because of qualities, deeds, goodness, etc. 2. to be worthy of. 3. to merit. The word is used for deserving either good or evil return.

design, n. 1. a plan of the structure or operations of something to be done or made; an exemplar; a deliberate scheme of order. *Design*, like *plan*, emphasizes the intentional aspect of the order, not merely its existence or unity. 2. the thing planned for. 3. the actual working out of the plan; operative order. 4. purpose; intention: as, an act of the will to an end.

5. intended finality: distinguished from natural finality.

argument for design, the demonstration for the existence of God from the natural order in the universe. It is more correct to refer to this proof as an argument *to* design, for the order observed must be proved to be planned.

designated, adj. 1. definitely marked out; distinguished from others like itself: as, prime matter is *designated* by its particular quantity. 2. named. 3. selected for office, rule, etc.

NOTE — Parker and Veatch suggest designation and designate as modern substitutes for logical *supposition*, and for *suppose for*.

designation theory, the opinion of some political philosophers in regard to the title of ruling which holds that the people do not make supreme political authority and do not receive it from God as its first subject and then transfer it to a body of rulers, but that either God, or some natural fact, or popular choice determines who shall use a power that is created and conferred on the state and its government by God alone.

desirable, adj. 1. that can be desired; appetible. 2. that deserves to be desired. John Stuart Mill famously confused meanings 1 and 2 in his utilitarian ethics. 3. good in some way; worth seeking or having. Desirable becomes an occasional synonym for good. Then it has the divisions of the good, q.v.

desire, n. 1. an act of will longing to have or enjoy an absent good. 2. any appetency, sensory or voluntary, for good. 3. a tendency or inclination of any nature or power to a good. See APPETITE.

elicited desire, deliberate, conscious desire.

natural desire, a spontaneous appetency for a good, arising from nature without special reflection or deliberate consideration: as, man's *natural desire* for happiness in general; a desire in nature.

destination, *n.* the end intended or predetermined. *Destiny* is not used in scholasticism to mean only what is inevitable and supernaturally decided upon in advance. It rather expresses divine direction to the supreme purpose of human life, but within our choice or refusal of the means to realize the divine purpose for ourselves. See *final FATE*.

determinable, *adj.* 1. capable of being caused; capable of receiving being or form; passive; potential. 2. lacking of itself any definite nature, form, quality, moral quality, etc.; indefinite. 3. capable of being known or being decided. 4. measurable.

determinant, *n.* *ethics.* one of the factors or elements that influence or give definite goodness or evil to an individual human act. There are three of these: (1) the act deliberately willed (the object chosen; the end of the act itself; the normal natural result of the agent's action); (2) the intention (motive) of the agent in doing the act; and (3) intrinsic circumstances. Thus, robbery of a very poor old lady in order to buy narcotics is an act of injustice, with the motive of indulging in the drug, and with the circumstances of force, great need of the victim, etc.

determinate, *adj.* determined.

determination, *n.* 1. a limiting or limit; setting bounds to; a making definite or marking of something in a definite way: as, quantity is a *determination* of prime matter; a specifying note is a particular *determination* of a class concept. 2. causing or being caused: (*a*) exteriorly, by the determination that a purpose or the definite action of an agent gives; (*b*) interiorly, by form or the new form in a changing thing; hence, a new modification of a being; an accidental or substantial form. 3. that which makes something definite or sure. See *CERTITUDE*; *EVIDENCE*. 4. the master's answer proposed to a question put by students or other masters. 5. the judgment or decision settling a dispute. 6. a firm intention. 7.

choice; self-determination. See *FREE-DOM*; *DETERMINE*. 8. an addition to natural law made by positive law. See *determinative LAW*.

determine, *v.t.* 1. to set limits to; bound. 2. to cause as form, efficient cause, or final cause. Form gives a definite perfection to a passive potency and so removes its indefiniteness; it specifies. The agent produces one thing in a subject open to many forms. The final cause directs action and change to one fixed good or course. 3. to give a definite meaning to a term or symbol; to add specific or individual differences to a class name; define. 4. to find exact knowledge of. 5. to come to a definite solution of a debated philosophical, judicial, or other question. 6. hence, to demonstrate a conclusion. 7. to end; bring to an end. 8. *v.t. and i.* to decide; resolve; direct action according to a fixed previous decision.

self-determine, freely to cause one's own act and choose one's means to an end. The determined is fixed on one, directed to one aim, one act, or one effect. The self-determining is not fixed on one before directing itself to one rather than to another; and it is not determined by an outside force, but it itself determines itself. See *FREE, sense 3*; *FREEDOM, sense 2*.

determinism, *n.* the opinion that every effect occurs necessarily and that nothing is the result of free causes; the denial of free will.

intellectual determinism, the view that every act of will necessarily follows the mind's judgment of what is better at the time.

natural determinism: (1) the view that the human will is completely determined by human nature or by environment and is no freer than physical bodies. (2) the view that the whole universe arose necessarily, not by the free creative decision and act of God. See also the physicist's meaning of *physical CERTITUDE*, known also as *empirio-metrica determinism*.

develop (*develope*), *v.t.* two basic sets of meanings occur: 1. to cause to grow gradually in some way; to cause to become gradually fuller, stronger, better, bigger, more mature, more varied, more complex (as in evolution), etc.; to advance more and more from potency to act. 2. to show or reveal by degree. *v.i.* 3. to come into being; to start acting. 4. to become fuller, stronger, better, etc. 5. to become known or evident.

dialectic (*dialectics*), *n.* 1. orderly discussion and reasoning about matters of general or expert opinion. 2. a method of arguing and defending with probability and consistency upon open questions. 3. any logical discourse that is not demonstrative; the portion of logic concerned with explanation and with proofs drawn from nonnecessary premises. This sense would also include rhetoric and poetry. 4. the science or art of logic. 5. *Socrates* (470?-399 B.C.) and *Plato*. a dialogue discussion, beginning with opinion and advancing by an ordered series of questions and answers, as a method of finding the truth or discovering a definition. 6. *Plato*. the science of the Forms and of being, gained by a reflective ascent of the mind from sensible appearances. 7. *Kant*. the logic or epistemology of appearances and transcendental illusions. 8. *Hegel*. the development of thought, being, and history by the conflict of opposites (the thesis and antithesis) and their resolution in the synthesis. 9. *Marx*. a materialistic conflict of thesis and antithesis whereby matter and society evolve to the final synthesis in the classless, nonpolitical state with optimum economic conditions for all.

dialectical approach to God: (1) step-by-step reasoning to a knowledge of God: distinguished from intuitive and mystical ascent to God. (2) *Plotinus* (203?-269?). a seemingly mystical ascent of the soul to the *Nous* and to the One.

ABBR. — *dial.*

REF. — J. Isaac, O.P., "La notion

de dialectique chez saint Thomas," *Revue des Sciences Philosophiques et Théologiques*, XXXIV (1950), 481-506.

dialogue (*dialog*), *n.* 1. talking together or exchanging views on philosophy or theology. 2. a style of philosophical writing that employs the device of conversation to give a friendly, informal statement of issues, the use of questions and answers to develop differences of views, and a gradually revealed closer agreement between the speakers. Famous dialogues have been written by Plato, St. Augustine, St. Gregory the Great (c. 540-604), Malebranche (1638-1715) and Berkeley (1675-1753).

ABBR. — *dial.*

dianoetic, *adj.*; see S.V. KNOWLEDGE.

dichotomy, *n.* a division of a class or logical whole into two and only two mutually exclusive subclasses. The Porphyrian tree is a famous example.

dictum, *n.* 1. a formal statement of an opinion. 2. the basic statement in a *mode and dictum*. 3. a saying. 4. a formal principle: as, of logic.

**dictum de omni et nullo*, *Lat. phrase*. the rule of immediate inference that declares the relation of logical wholes to their parts: What is said of all (of the logical whole) is said of each of its subjective parts; what is said of none (denied of the logical whole) is denied of each of its subjective parts.

dieresis (*diaeresis*), *n.* in histories of Greek philosophy. 1. distinction. 2. division. 3. discontinuity.

difference, *n.* 1. otherness; a lack of sameness or of identity between two or more. 2. the point, feature, form, or way in which things are unlike; the characteristic unlikeness between individual persons or individual things or their parts and principles; the distinctive and contrasting trait of individuals. 3. the predicable distinguishing one species from another within the same proximate genus; known as specific difference: as, rationality differentiates man from brute. 4. an act of perceiving that

one is not the other; discrimination; distinction. See note s.v. DIFFERENT.

accidental difference, unlikeness in some contingent accident, such as the quantity, degree of quality, or traits unimportant to the matter at hand. See *material* DIFFERENCE (2).

essential difference, unlikeness of things in essence or in species so that a given perfection (form) is present in one of the compared things and totally absent from the other; difference of kind, not merely of size or of degree; hence, an irreducible difference. See *essential* SUPERIORITY.

formal (intrinsic; natural) difference: (1) difference in nature, essence, or form: distinguished from numerical and material difference. (2) *ethics*. the specific moral difference that comes from the nature of an act and its necessary relation toward or contrary to the norm of morality: distinguished from material, merely verbal, and theological differences. (3) difference derived from the relation of a power or act to different proper objects or (in ethical matters) to different ends.

generic difference, unlikeness between individuals and species that are not contained under the same proximate genus.

genetic difference, difference in origin, cause, or heredity.

individual (numerical) difference: (1) the lack of identity between two complete units. (2) the distinctive note in which two individuals of the same species are unlike. See *real* DIVISION.

irreducible difference, an unlikeness so complete and permanent that the dissimilar natures, principles, parts, or attributes cannot be brought within the same class or changed to make them the same: as, the difference between matter and spirit is *irreducible*.

material difference: (1) *in moral acts*. the difference between omission and commission of an act within the same moral species. (2) the difference in the method by which an act

is done without change in its moral species. (3) the difference in the powers or subjects directly affected by a virtue: as, the four cardinal virtues are materially different.

relative difference, the difference between things or propositions that are relatively opposed to each other.

specific difference, the ultimate characteristic that distinguishes one species from another within the same immediate genus; the distinguishing part or form of an essential metaphysical definition: as, *rational* in *rational animal*. See main entry, *sense* 3.

ABBR. — *dif.*; *diff.*

different, adj. 1. other; not the same; unlike in some way. Used with *from*. 2. distinct. 3. fully distinct; separate. 4. various. 5. unlike most others; unusual; truly novel.

NOTE — The synonymies given for the English words, *different*, *distinct*, *disparate*, *diverse*, *other*, *separate*, and *various*, are not closely held to in philosophical writing. Careful writers honor the distinction made by Aristotle (*Met.* V, ch. 3) that the *different* have something in common while the *diverse* have little or nothing in common. The *disparate* are too unrelated to be comparable. A corresponding remark fits the terms *difference* and *distinction*. Applied to things, *difference* stresses the individual or specific unlikeness or special features of a thing; *distinction* stresses the lack of unity or the separate identities of objects. It is also preferable to regard *difference* as a state of things, thoughts, and terms as objects; *distinction* as a mental act noting the differences. But, in usage, both terms ramble across each other's meanings because *difference* grounds *distinction*, so that the two terms are closely associated. One might expect that the divisions of difference and of division would be the same or closely correlated; but this does not seem to be the case.

differentia, n. 1. the specific distin-

guishing characteristic of a nature; specific difference. 2. any distinctive characteristic or property, even between or among individuals.

dignity, n. 1. the excellence or worthiness of a thing; objective glory. 2. the superior goodness or value of one thing when compared with another; a higher degree of excellence; superiority in goodness: as, the *dignity* of man. 3. an axiom or first self-evident principle.

dilemma, n. 1. a complex argument in which the major premise is a compound conditional proposition and the minor is a disjunctive (alternative) proposition that either affirms the antecedents of the major or denies the consequents of the major. The *constructive* type of dilemma affirms the antecedents in the minor and the consequents in the conclusion. The *destructive* type denies the consequents in the minor and the antecedents in the conclusion. The *simple* type of dilemma gives the same consequent for each antecedent; the complex gives a different consequent for each antecedent. 2. a conclusion that compels one to accept unwanted alternatives or to withdraw one's position, objection, etc.; an unresolved conflict between divergent hypotheses to explain a problem. 3. a situation of choice for the will when one must select between unpleasant or undesired consequences.

on the horns of a dilemma: (1) unwillingly faced with harmful antecedents of a dilemma that one cannot solve. (2) confronted with an unpleasant set of choices. *Datur tertium* lets the mind escape from the horns; a compromise sometimes effects an escape for contending wills.

diligence, n. 1. the constant, careful effort that is due in a given situation; hence, the potential part of prudence called ability in execution. 2. perseverance in bearing trouble in pursuit of duty; hence, it is an integral part of fortitude.

***ding an sich, German phrase.** the thing-in-itself, q.v.; the object as it

is, not merely its sensible appearances; hence, substance. The term is much used since Kant adopted it.

direct, adj. 1. straight or pointed on a straight course toward something; undeviating; uninterrupted. In this sense, *direct* is not always the same as immediately directed to an end. 2. immediate; with no being, means, cause, etc., in between; nearest in causality, contact, kinship, sequence, etc. 3. knowingly sought for; intentional. 4. immediately following from as a natural or normal result of.

directed, adj. related or ordered to an end; moved to an end; guided; controlled.

directed agency, final causality.

direction, n. 1. guidance, management, or control toward a given end. 2. the act of command. This may be self-direction or authoritative direction by a ruler, superior, instructor, etc.

discern, v.t. 1. to separate one from the other by the mind; distinguish. 2. to perceive clearly; recognize. 3. *v.i.*, to perceive the difference.

discipline, n. The Latin word has special historical meaning among scholastics. 1. teaching (disciples). 2. the matter taught. 3. a branch or subject taught. 4. the method of teaching. 5. education and formation; *paideia*. 6. the act of learning an art under guidance of a teacher. In this sense, it is contrasted with *doctrine*, the act of teaching.

discontinuity, n. 1. broken succession; interruption in a sequence. 2. essential difference. 3. essential superiority. 4. a sharp break in the sequence of biological forms; succession without descent from the earlier form.

discrete, adj. 1. separate; not continuous. 2. composite; made up of distinct parts. 3. not related as parts of the same unit. 4. careful or discerning in judging practical, contingent matters.

discursive, adj. 1. logically moving from premises to conclusion. 2. of or done by reasoning. 3. thinking in connected steps and gradually reaching a judgment on a subject.

ANT. — *intuitive*.

discursive power, the COGITATIVE SENSE, q.v.

*discursus, *Lat.*, *n.* the older English translation, discourse, still occurs in learned articles on the subject. 1. the movement of reason; the dialectic of gradually learning the truth. 2. ability to reason or to learn by considering back and forth, pro and con. **disjunct**, *n.* a proposition that is a member of a disjunction.

disjunction, *n.* 1. the relation of alternation, or the nexus, between the alternatives or members of a disjunctive proposition. 2. the disjunctive (alternative) proposition itself.

strong disjunction, a proposition only one of whose alternatives (disjuncts) is true: formula — “not both A and B (and C) . . .”

weak disjunction, a proposition at least one of whose alternatives is true, but the proposition does not indicate whether both are true: formula — either A or/and B.

disparity, *n.* great inequality or complete difference; unrelated diversity. See note on *disparate*, s.v. DIFFERENT.

dispose of, *v.t.* to deal with property in any way that ownership can be exercised: by use, consumption, gift, sale, exchange, rental, bequest, etc.

disposition, *n.* 1. the state of a subject (substance or power) when ready to receive a specified form; the tendency of a proximate passive potency toward a proportionate form: as, habit perfects the *disposition* of a human power. This is also referred to as *dispositive cause*. 2. a variable or unstable quality of some nature or power: as, health, opinion, interest in today's news. See chart on CATEGORIES of being. These dispositions are good or bad; active or passive; due; natural or graced. 3. a putting in order; placing in the right position. 4. an order: (a) between or among the parts of a composite whole, or (b) between means and an end, or (c) among the steps in a series of operations to a single intended effect. See ORDER and its divisions. 5. an

exercise of ownership over property. **disputation**, *n.* 1. a dialogue between master and pupil, proposing questions and replies, difficulties to the teacher's reply and solutions of these. See *disputed QUESTION*. 2. a formal scholastic debate on a given subject or subjects conducted according to a traditional procedure cognate to that of a disputed question.

dissolution, *n.* 1. the breaking down into parts; corruption, q.v. 2. annulling or ending a contract or social unity: as, divorce is an attempted *dissolution* of an indissoluble marriage.

distance, *n.* 1. the fact of being separated in space or time. 2. the space between two bodies or two points of reckoning. 3. the interval between two moments of time. 4. the difference or degree of difference between beings; unequal dignity: as, the infinite *distance* between God and men. Hence, the negative way of knowing God is also known as the way of distance.

ABBR. — *dis.*; *dist.*

disteleology, *n.* a lack of finality; a want of right relation of means to end.

distinct, *adj.* 1. not alike; different. 2. not the same; other; separate; individual. 3. plain; so clear that the mind marks off characteristic or individuating notes of the object. 4. definite; unmistakable; sharply outlined. See note s.v. DIFFERENT.

distinction, *n.* 1. the act of making or keeping distinct; differentiating between or among things. 2. the act of the Creator making things of many different kinds; also called the work of distinction. 3. a special quality of a being or a nature that constitutes it as, or keeps it, distinct. 4. the act of the mind perceiving or marking off difference among things, formal objects, ideas, terms, and meanings of terms; a negative judgment that one is not the other. 5. the differences in objects that make them distinguishable; lack of identity among things, constituents, parts, classes, concepts, terms, meanings, etc. 6. the differ-

ences in meaning of the same or of related terms. 7. a major section or treatise of a work: as, Peter Lombard's (1100?-1164?) *Books of Sentences* is divided into books, *distinctions*, questions, and articles in descending size of units. See note s.v. DIFFERENT.

The divisions pertain mainly to *sense* 4.

conceptual (logical or mental) distinction; **distinction of reason**, a difference made by and dependent on thought but not present in the object thought about because of no real plurality or real differences in the object.

***distinctio rationis ratiocinantis**, lit., a distinction of the reason of the reasoner; a distinction perceived or made only by the thinker; a purely mental distinction.

***distinctio rationis ratiocinatae**, lit., a distinction belonging to the *ratio* (intelligible object) or aspect thought about; a virtual distinction, *below*.

***distinctio secundum rationem** (St. Thomas), a perception of the difference in the various *rationes* or formal objects of the same being or nature. This is the mental act corresponding to the immediately preceding distinction in the object.

essential distinction: (1) essential difference. (2) a distinction needed for some purpose, as of orderly discussion, analysis, etc.

formal distinction: (1) *Thomistic sense*. perception of differences in species or forms. (2) *chiefly Scotistic sense*. a distinction between a thing and its formality, between a formality and its intrinsic mode, or between formalities of a thing: as, the distinction between the several transcendental attributes or between God's perfections. Others will call these metaphysical or virtual distinctions.

major distinction, a real distinction between complete wholes; numerical difference.

minor distinction, a real or true difference between real parts, coprin-

ciples, or terms of a real relation.

metaphysical distinction, Suarezian terminology for: (a) virtual distinction or (b) distinction between the so-called metaphysical grades.

modal distinction: (1) the difference between a being and its modes of being: as, between substance and accidents. (2) the difference between various logical modes of the same dictum.

nominal (verbal; merely logical) distinction, a distinction only between words or terms designating the same object or concept, without any difference in the object or concepts or meanings of the different terms or names; hence, not even a different aspect is here perceived.

numerical distinction, individual difference.

real distinction, a true lack of identity between beings or between their constituents antecedently to and independently of the mind's perception of the objective difference. See major and minor distinction, *above*. There is a sharp problem among the scholastics about the tests for a truly real distinction; some rigorously insist on separation or separability. The problem of the real distinction between essence and act of existence in a finite being or the problem of real composition of these in a single existing creature is technically a question of what kind of difference is actually present between these in the finite existing object.

virtual distinction (metaphysical distinction; logical distinction with a foundation in reality), a distinction found by the mind between different aspects or multiple virtualities of the same one nature, form, or perfection where the object distinguished is actually one and indivisible but is rich enough to present to the mind various aspects which have different meanings to our way of thinking of them. Examples include the distinction between the transcendental attributes, all of which are actually identical with being; between differ-

ent divine perfections all of which in God are His simple essence; between the sensitive, vegetative, and rational souls in man though man has only one soul. The distinction is intermediate between a minor real and a purely nominal (purely mental) distinction.

REF. — Francisco Suarez, S.J., tr. by C. O. Vollert, S.J., "On the Various Kinds of Distinctions" from *Disputationes Metaphysicae, Disp. VII*; F. A. Cunningham, S.J., "St. Thomas on Distinction," *New Scholasticism*, XXXVI (1962), 279-312.

distributed, *adj.* *said of a term.* used according to its full extension so that the specified term applies to every member of the designated class; used universally; used in common supposition. The middle term of a syllogism is *distributed* when it is used universally at least once. See *fallacy of COMPOSITION*.

ABBR. — *distrib.*

distributive, *adj.* 1. shared; assigned or provided equally or fairly on the same basis of ability, need, merit, or title of right. See JUSTICE. 2. distributed.

diverse, *adj.* different; dissimilar; multiform; varied. See note s.v. DIFFERENT.

ABBR. — *div.*

divine, *adj.* of or about God; in God, becoming to God, belonging to God, directed to God, leading to God, like God, predicable of God, proceeding from God's action, sacred to God, etc.: as, philosophy is a *divine* science; the *divine* government of things; authority by *divine*-right.

ABBR. — *div.*

Divinity, divinity, *n.* 1. a name for God. 2. the godly excellence of an attribute of God. 3. the study of God; theology.

division, *n.* 1. physically or mentally separating some whole (unit) into its parts. 2. a negative judgment. Aristotle called judgment a composition and *division*, from the logician's point of view. 3. a breaking of large classes (supreme genera, genera, etc.) into smaller groups. This is the re-

verse of classification. Division belongs to the extension of a (universal; common) term; distinction preferably belongs to its comprehension. Logicians will also speak of codivisions, subdivisions, and cross division. 4. a means of separating; boundary, partition, wall, etc. 5. something set apart as the effect of grouping, isolating, etc.; a class, species, section, etc. 6. sharing; distributing parts of some whole.

formal division, division based on diverse forms or specific differences. See *formal DISTINCTION, sense 1*.

logical division: (1) a separation made by and only in the mind. (2) a breaking of a logical whole into its subjective parts of genus and specific difference.

ANT. — COMPOSITION; CONTRACTION.

real division, actual separation of real things into their real parts: (a) into essential physical parts: *essential* division; (b) into integral parts of a continuum: *material (quantitative)* division.

ABBR. — *div.*

ANT. — *union* (not *identity*).

divisive, *adj.* 1. distributed; distributive; occurring esp. in the phrase *sensu diviso* (in the distributed sense: i.e., of each individual in the class) rather than *sensu composito* (the collective sense: referring only to the whole). 2. tending to cause disunion, conflict, needless variety, etc.

divorce, *n.* 1. the dissolution of a true marriage. 2. the lawful or unlawful separation of husband and wife; lawful or unlawful release from any one or more of the bonds of matrimony between husband and wife.

imperfect divorce, separation of the married partners so that the duty of common life and, sometimes, of support is relaxed, but without any release from the primary bond of exclusive, lifelong fidelity in use of marital rights; hence, separation from "bed and board" but without a moral right to remarry before the

death of the divorced spouse.

perfect (**complete**; **full**) **divorce**, the total dissolution of all the bonds of marriage so that both parties are free to remarry. Duties of alimony may remain.

dixit, *n.* a statement made without supporting evidence; a sheer assertion.

do, *v.f.* **1.** to act immanently: distinguished from *to make*, meaning to act on another or act transitively; exercise one's powers; bring about in oneself; work out; work at, etc.; carry out; fulfill. **2. v.i.**, to behave. **3.** be active; be occupied.

do logic. **1.** study the science of logic. **2.** practice logic.

do philosophy, think about, study, discuss philosophy; philosophize. The expression is used analogously to *do* an experiment, *do* a problem.

***docta ignorantia**, *Lat. phrase. lit.*, "learned ignorance." the negative knowledge of God; the knowledge of what God is not. See *negative way*. The expression is most associated with Nicholas of Cusa (Kues; Krebs; Cusanus), (1407-1464), one of whose works is entitled *On Learned Ignorance*.

doctrine, *n.* **1.** teachings, esp. a systematic body of knowledge. **2.** anything taught. **3.** the act or art of teaching students. See *DISCIPLINE*.

dogma, *n.* **1.** a doctrine or belief regarded as absolutely true and beyond dispute. **2.** a doctrine affirmed authoritatively but with insufficient attention to intrinsic evidence. **3.** a theological doctrine explicitly taught as integral to the faith, as absolutely and irrevocably sure, and affirmed by the authority of God or of the official teaching body of a religious society.

dogmatist, *n.* anyone who holds the human mind can naturally gain some absolute certitudes in a particular area, e.g., in the field of natural theology.

domain, *n.* **1.** land belonging to a private owner or territory belonging to the state. **2.** a right to own land.

eminent domain, the right of the

state to regulate and appropriate private property for public use in accordance with reasonable demands of the common good: as, the forced sale of land for a new highway is an exercise of *eminent domain*.

low domain, the right of using property, esp. land, for private good; private ownership.

dominium, *n.* ownership or control of property or objects other than a person or a person's acts or omissions. *Dominion* is not a good substitute for the legal word and the Latin word *dominium*; for *dominion* in English implies sovereignty and the right of jurisdiction over *persons* rather than control over *goods*.

ABBR. — *dom*.

doubt, *n.* **1.** hesitation of mind in regard to both sides of opposed views; thinking without inclining to assent to either side of a contradictorily opposed propositions. **2.** *less accurately*, opinion; an inclining to one side but with uncertainty and recognized risk of error.

methodical doubt: (1) a way of testing one's certainty about some or all matters by beginning with a fictive or pretended doubt; provisional, critical doubt of one's certitudes while retesting them. (2) the Cartesian method of beginning philosophy with an attempted universal doubt in order to reach certitude.

practical doubt, uncertainty of mind about the prudent or morally right course of action to be taken here and now.

real doubt, suspension of assent because of known lack of sufficient evidence for either side of opposed opinions.

speculative doubt, uncertainty of mind concerning: (a) the truth or error of some matter not concerned with action or (b) the abstract goodness, evil, or prudence of some action that does not presently require decision before one acts.

universal doubt: (1) the state of suspended assent to any and every

truth, usually employed as a methodical type of doubt. (2) the real general doubt of the skeptic or the nearly general doubt of the skeptic.

voluntary doubt: (1) uncertainty of mind because the will withholds assent even in the presence of sufficient evidence, prudentially adequate reasons, or satisfactory testimony of authority. (2) uncertainty in one's hopes or about the reliability of some promise.

drive, n. an urge onward; an impulse to action; tendency or appetency, esp. if the basic natural inclinations are referred to by this word.

dualism, n. any view of reality that recognizes two fundamental, irreducibly different types of beings, natures, or operations.

Manichaeian dualism, the view of the Manichees and Albigensians that good and evil are contrary positive types of being, produced by a supremely good and a supremely evil being, respectively.

moderate dualism, the view that in human nature the soul and matter of the body are really distinct and essentially different yet substantially united into one man, a body-soul.

psychological dualism (ultra-dualism), the view that man is an accidental, not a natural, unit, composed of two complete beings, body and spirit. Plato, Descartes, and others have held some variant of this conception of man.

theistic dualism, the view that the Creator and His creatures are really distinct and irreducibly different from each other. The doctrines of the analogy between creatures and God and of the divine omnipresence protect theistic dualism from the excessive dualism of deists and semiagnostics.

due, n. 1. debt; the objective right (sum, fee, tax, return, service, compensation, etc.) payable to another in justice; the legal *debitum*. 2. the act of honor, fidelity, truthfulness, etc., owed to another because of one of the potential virtues of justice.

This sense is only analogous to *sense* 1. 3. a proper good for a nature; something needed by and sufficient for a nature in its constitution or powers or ends or means to its end: distinguished from the gratuitous character of the supernatural. See NATURAL, *sense* 7.

dulia, n. 1. reverence of a servant for a lord. 2. honor or reverence given to the servants of God, sc. the angels and saints, for the sake of God.

duration, n. 1. continuing existence; persistence in existence in spite of other changes. 2. continuing in time. 3. the time during which a being, activity, duty, etc., lasts or is expected to last.

duty, n. 1. *in the abstract.* obligation; the moral necessity of acting or omitting some act. 2. *in the concrete.* the act or omission to which one is morally bound. 3. *specifically.* acts or omissions to which one is morally bound by justice or one of the potential virtues of justice: as, *duties* to one's office, family, parents, etc.

ethical duty, a moral but non-judicial duty; a true obligation but not binding in virtue of justice.

judicial duty: (1) an obligation between equals binding in virtue of natural commutative justice. (2) any duty binding in justice. (3) a duty corresponding to another's perfect right.

legal duty: (1) a duty to obey a positive law. (2) a duty binding in legal justice only. (3) a duty to obey a penal law.

dynamics, n. the forces governing and producing activity or change in any area, whether physical, physiological, psychological, moral, political, or some other. See *dynamic ORDER*; *course of NATURE*.

dynamism, n. any theory of physical bodies that tries to explain the phenomena in the universe chiefly or wholly by material force or energy and denies the reality of extension as different from force.

E

eclectic, *n.* a thinker who chooses principles, doctrines, or methods from various philosophies, usually without success in systematizing his views.

economy, *n.* 1. the management of the property, income, expenditures, etc. of a family. 2. the sound management of property, wealth, etc. of the family or household for morally good purposes; economic prudence, a subjective part of prudence. 3. the management of the physical resources, wealth, etc. of a state. 4. an orderly system of producing, distributing, and consuming wealth; the national system of ownership and production. This may be private capitalism, nationalization, communism, etc. 5. an orderly arrangement or management of the operations of many parts of a whole: as, the *economy* of the universe. 6. hence, order in nature as the effect or sign of divine providence in the world. 7. God's plan of salvation for men, through the Messianic faith and Mosaic Law in the Old Testament, through the Incarnation, the Redemption, and the Church in the New Testament; God's arrangements for man's salvation and union with God. 8. simplicity; tendency to accomplish the most with the least: as, *economy* in causal explanations, distinctions, hypotheses, proofs, etc. This sense is derived from the way nature functions or is managed.

principle of economy (also known as the minimal principle; Ockham's [1300-1349] razor; Morgan's canon in psychology; Maupertois' axiom of least action in physical sciences), the least cause and fewest principles capable of explaining the phenomena or facts must be accepted as the true cause and principles. There are many variants of the formula. See REDUCTIONISM.

ABBR. — *econ.*

education, *n.* 1. *active sense.* the ap-

plication of the means by which any or all aspects of human life and personality are developed. 2. *passive sense.* complete and habitual development in the human recipient of nurture, training, and formation by other persons. It does not mean merely mental or formally organized education. 3. any activity, period, or phase of giving or receiving care, training, and formation.

philosophy of education, the theory, partly philosophical, of the purposes of education, of the nature of persons as educable, of the rights to educate and be educated, and of the responsibility to give education for various human needs and opportunities.

ABBR. — *educ.*

educ, *v.t.* 1. to draw out something that was in potency or was latent; bring to its development. 2. to deduce from other knowledge. 3. to evolve; become actual.

NOTE — To *educ* is not to *reduce*.

But there is some relation of ideas between *educ* and *produce*.

education, *n.* 1. the actualization of a form out of a subject in which it had been only potentially; development of a form. This can be understood in the active sense of the agent acting to introduce the form or in the passive sense of the potency receiving a form. 2. mentally drawing out the immediate implications of a previous judgment. 3. the mental act of deducing. 4. the judgment immediately inferred.

effect, *n.* 1. result; the new activity or product; the term to which of change or becoming; what is made or changed; end attained. 2. the condition or fact of still being operative or in force: as, the law is still in *effect*. 3. *pl.* belongings; property.

formal effect: (1) an immediate and necessary result within a being,

flowing from the presence of a formal cause communicating these perfections to a being, nature, power, or act. Thus, spiritual powers are *formal effects* of the spiritual human soul; joy, a formal *effect* of perfect knowledge; actual extension, a *formal effect* of possession of quantitative parts. In immanent agents, another explanation regards these effects as flowing from a sixth type of cause, the active cause. (2) the influence of the premise as cause of the truth of the conclusion.

indirect (accidental) effect: (1) a secondary or incidental result, not willed for itself but attending or following the foreseen intended effect. See *indirectly* VOLUNTARY. (2) an aftereffect.

proper effect, the immediate, particular, and exclusive effect of a proper cause. This may be specific to the kind of cause or individual to the singular cause. Both univocal and analogous effects may be *proper effects*.

twofold (double) effect, a combination of results flowing from the action of a cause, either simultaneously or in dependence on an earlier effect. Ordinarily, only one of the effects had been directly willed by the agent. The principle of twofold effects states the conditions when the agent may permit an indirect evil effect for the sake of the primarily intended and proportionate good effect.

univocal effect, a result specifically like the nature of its cause.

efficacy, *n.* the activity of an efficient cause: its special causal influence; activity exercised by one being upon another; application of power to another. See ACTION; DEPENDENCE.

efficient cause, *phrase.* the maker, producer, agent. See CAUSE, *sense 2*; and divisions s.v., CAUSE.

*e.g., abbr. from the Lat. *exempli gratia*; for the sake of an example; for example.

ego, *n.* 1. the conscious self. 2. the conscious and permanent subject of

one's own psychological experiences and acts. It seems better not to define the *ego* as the soul or the soul as knowing; but this usage does occur.

3. *psychoanalysis.* the part or function of the psyche, developing from the id, having sensory experience of the external world, and consciously controlling the (instinctive) impulses of the id.

incarnated ego, I in my body; the organism considered as the conscious I.

noumenal ego, the I as an object presented to thought or analysis by an a priori form, but not as an object presented in experience. This is originally Kantian usage. See NOUMENON.

phenomenal ego: (1) the I (self) as object of experience; the one, individual self as far as it is experienced. (2) the phenomena of self-awareness as seemingly belonging to the conscious subject.

transcendental ego: (1) the ego as beyond mere experience, but known another way, whether by demonstration, by an a priori form, by innate knowledge, etc. (2) the ego postulated by transcendental idealism as the source of unity, universality, and necessity, which is not an object of experience but is over and beneath the experienced individual ego.

eidetic, *adj.* productive of a concept (idea); ideating; intuiting.

eidolon, *n.* *eidola*, *pl.* a phantom; mere appearance; image. The Greek atomists explained sensation to be caused by roving *eidola* emitted by and resembling the sensed object. Plato regarded changeable things as *eidola* of the Forms.

eidōs, *n.* 1. *Plato and Platonists.* the IDEA; the one, perfect, universal Form of each kind. 2. *E. Husserl* (1859-1938). an essence intuitively known but not the contingent individual object.

***elan vital**, *French phrase from H. Bergson* (1859-1941). the original life force; the living developing prin-

principle active in the genesis and evolution of all organisms.

election, n. 1. choice of means to an end, made by an intelligent agent. 2. the object or means chosen. 3. selection of officers of government, etc. by vote indicating one's own preference or the majority's preference among the candidates.

divine election, God's choice, particularly of those whom He absolutely wills to be saved; the divine predestinating will to save. The term is not applied to the free creative act that chose to give existence to this universe from all possible ones.

element, n. 1. a primary component of a thing, immanent in it, and not divisible into other kinds of things; any basic, irreducible principle, constituent, or part of a thing. A compound or complex thing has elements but is not an element. The components of a proof, as well as of beings and natures, are sometimes called elements. 2. any primary ingredient of bodies. 3. any of the four basic substances (air, earth, fire, water) that once were thought to constitute all physical matter either by themselves or in composition. Thales reduced all things to water as the one element; Anaximenes, to air; Heraclitus, to fire. 4. *in modern chemistry.* any substance that cannot be divided into other material substances except by nuclear disintegration. 5. the primary intrinsic causes, sc., prime matter and substantial form.

REF.—*Met.*, V, ch. 3; VII, ch. 17. near the end; Aristotle, *On the Heavens*, III, ch. 3; St. Thomas, *The Principles of Nature*.

elenchus, n. a syllogism that disproves a proposition by proving its direct contrary.

elicited, adj. 1. performed or done in the living acting power: as, an *elicited* act of the will is the act in the will itself: distinguished from the innate, from preparatory stages, and from activities, such as commanded acts, performed by other powers under the influence of the elicited act. 2. con-

scious; deliberate: distinguished from natural or spontaneous.

elixir of life (**elixir vitae*), *phrase.* the philosopher's stone sought by medieval alchemists as a substance for changing base metals into gold or for prolonging life indefinitely.

emanation, n. 1. the flowing forth from some source. 2. the coming forth from a material substance (cause) by way of separation. 3. the material, substance, or activity that comes from such a source. 4. the issuing of formal effects from their formal cause; natural resultant of the formal effects. 5. the pantheistic view that all things arise necessarily out of the substance of God's being, intellect, etc. 6. the dependence of created being, knowledge, truth, goodness, and activity on God, conceived under the image of descending from God or of leaving God's thought and power.

eminently, adv. 1. in a higher or better way. 2. in a supreme or even infinite degree. See *WAY of eminence*.

emotion, n. 1. a strong feeling or movement of a sensitive appetite, experienced as an agreeable or disagreeable state, and accompanied by some organic change. See *PASSION*, *senses 5 and 6*. 2. a feeling. 3. a spiritual affection or sentiment.

REF.—G. L. Klubertanz, S.J., *The Philosophy of Human Nature*, p. 279, classifies the emotions.

empirical (empiric), adj. 1. relying, based solely on, or confirmed by observational experience and experiment. See *EXPERIENTIAL*. 2. relying or based only on practical experience without support of theory and theoretical training.

empiricism, n. 1. the opinion that sensory experience is the only source of certain knowledge. 2. the opinion that sensory experience is the first source of human knowledge and a criterion that must not be contradicted by theory.

British empiricism, the empirical positions of Thomas Hobbes (1588–

1679), George Berkeley (1685-1753), John Locke (1632-1704), and David Hume (1711-1776).

logical empiricism (logical positivism; logical analysis or analysts), the general position that only what is derived from or verifiable by sensory experience is meaningful and really to be regarded as knowledge and as worthy of scientific respect. See *principle of VERIFICATION*.

empiriological, *adj.* see S.V. ANALYSIS; KNOWLEDGE.

encounter, *v.t.* to come upon, meet, face, or experience. This is a modern term for a realistic, personal, and live contact with being, difficulties, the seeming disorder of the external world, interior anxiety, other persons in their personal states, etc. It need not imply a hostile meeting.

end, *n.* the good for the sake of which something exists or for which an agent acts; the objective to which an agent's intention or a nature's activity is directed; the reason why an efficient cause exercises its efficacy; the result to be obtained; purpose; final cause, whose causal influence is to attract to its good. The connection of *end* and *good* deserves to be kept in mind. See *FINALITY*; *MOTIVE*, *sense 2*.

end of the act, see *DETERMINANT*, *sense 1*.

end of the agent (**finis operantis*), the good sought for by an agent in doing, making, or changing something; the good as object of intention. See *DETERMINANT*, *sense 2*.

end of the work (**finis operis*, **objective end**): (1) the particular good to which a thing, nature, power, or artifact is adapted and which it can achieve by its own operations. (2) the good for which a living organ specially functions: as, seeing is the end of the eyes.

end to be attained (to be obtained; intended), the final cause in the true sense; the good whose existence, production, use, or enjoyment is the object for which activity starts and continues.

end obtained, the good of the

result; the good of the effect when the activity has succeeded, the work is done, and the intended end has been realized.

existential end, a good implied in the existence, powers, and tendencies of a real nature: as, self-preservation or beatitude for man: distinguished from an ideal end which depends on hypothetical factors such as human invention or direction of choice.

extrinsic end: (1) a good to be achieved by a cause for something other than itself. (2) a purpose assigned to a thing and its operations by another being that controls it though the controlled instrumental cause has no special natural or mechanical destination for this good: as, use of a light bulb for a game of toss.

formal end (**finis quo*), the act in which the person possesses and begins to enjoy the good sought for. This is occasionally referred to as the *subjective end* in contrast with the end of work, the objective end. See *formal BEATITUDE*.

immanent end, a living good aimed at by the living being in acting for its own sake: as, truth is the immanent end of philosophical reflection.

intrinsic end, a good within the nature of the agent and to which its operations are directed by its own natural tendencies. See *END of the work* and *immanent END*.

means-end, an intermediate end in a set of ends; a good that is in one respect sought for itself and in another respect is a means directed to an end beyond itself.

natural (proper; specific) end, the specific good that meets the natural needs of a nature and that can be achieved by its ordinary specific operations.

objective end (**finis qui*): (1) the good or object that is sought. This may be a thing or an activity. (2) the end of the work, *above*.

personal end (**finis cui*), the

SOME DIVISIONS OF END

1. Objective (the good sought; *finis qui*)
 - Personal (the person or being for whose sake the good is sought; *finis cui*)
 - Formal (the activity in which the agent obtains the objective end; *finis quo*)
 - Adequate (complete)
 - { the objective and personal ends together
 - { the highest formal end
 2. End of the work (of the thing; of the natural action or power; *finis operis*)
 - { a) of a natural object, power, or organ (proper; specific) of an act and its normal effects of many natural objects together: of a natural system (common; universal) of an artefact
 - { b) of the process of generating or producing a thing of the thing generated or produced
 - { a) intrinsic (same as end of work in natural objects, powers, and acts) extrinsic (imposed by agent) sometimes both intrinsic and extrinsic
 - { b) interior (operative) exterior (the work or thing)
 - { c) directly intended
 - { actually
 - { virtually
 - { habitually
 - indirectly intended (in cause)
 - merely permitted
 - unintended
 - { chance
 - { interpretatively intended
 - End of the user
 3. Natural (physical)
 - { universal
 - { common
 - { proper
 - Imposed by will, not by nature alone
 - Imposed contrary to nature
 - Moral
 - { end of the act
 - { end (intention) of the moral agent
 - Supernatural
 4. Primary (may be immediate, ultimate, or universal in different relations)
 - Secondary (related; dependent; intermediate; a means-end to a higher end; incidental)
 5. Immediate (proximate; direct)
 - Intermediate (means-end)
 - { relatively ultimate
 - { absolutely ultimate (supreme; absolutely first)
 - Ultimate (remote)
 6. End to be obtained; to be produced; to be manifested; to be shared; to be preserved; to be possessed; to be enjoyed
 - End attained (properly, a result, not an end; terminal end; good in the effect)
-

person for whose sake a good is sought or for whose benefit it is intended.

supernatural end, a good destined for an intelligent creature that is,

however, beyond the needs, powers, and tendencies of a nature as such and can be gained only with special divine helps.

supreme end: (1) the highest

good that any nature can attain. (2) God, the supreme good in Himself and the supreme good of His creatures; *summum bonum*.

ultimate end, the last in any given series of goods sought; the climactic good or simple end of the whole series of means and means-end that lead to this good; the highest in any given order of ends. Sometimes this is identical with the supreme end.

principles on the end: (1) principle of finality; see FINALITY. (2) priority of the end over the result: the end is the first in intention, the last in execution. 3. priority of end over means: the end is the principle and measure of the means. Hence, end is called the cause of causes, for it precedes even the principal agent.

REF. — *S.T.*, I-II, 1, a. 8; 2, a. 7; 3, a. 1.

***energeia**, *n.* the Aristotelian act; actuality. See ACT, *sense* 1.

enjoyment, *n.* joyful use (St. Augustine); the pleasure in possessing a good or in attaining a desired end. *Enjoyment* connotes a satisfaction less exalted than delight and less keen than joy.

Enlightenment, Age of: (the Enlightenment), *phrase*. the international European 18th-century movement in philosophy, generally hostile to theology and Christianity, and tending to rationalism, deism, naturalism, and radical criticism of contemporary social structures. Hume, Diderot, Voltaire, and Rousseau are among its representative figures.

***ens**, *n.* *Lat.* being; a being; a subject having the act of existing. See BEING.

Ens occurs in many Latin phrases for beings of different kinds. *ens ab alio*, being-by-another; caused being. *ens a se*, being from itself; self-existent or uncaused being; God. *ens commune*, being-in-general. *ens entis*, lit. "being of a being"; accident. *ens in actu*, act. *ens in anima (in mente)*: (1) a being of the mind. (2) intentional being. *ens in potentia*, potential being. *ens in quantum ens*,

being as such. *ens in re*, a real being; a thing in nature: distinguished from *ens in mente, en per se*, substance. *ens rationis*, a being of reason; a being of the mind. *ens realissimum*, the most real of beings; the supreme being. This name of God, found in G. Leibnitz and modern rationalists, is infrequent in the major scholastics. *ens ut sic*, being as such; being insofar as it is being.

***Entia non sunt multiplicanda sine necessitate.** *Lat. sentence*. "Beings are not to be multiplied without need." This expression of the principle of economy, also called Ockham's razor, is especially directed against unneeded distinctions.

entelechy, *n.* from the Aristotelian *entelecheia*. 1. the principle that fulfills, perfects, or finishes a complementary incomplete principle. See ACT; PERFECTION. 2. the internal specifying principle that actively directs a nature to its specific good or end; hence, substantial form together with its proper tendencies. 3. that which contains or realizes an end within its nature. See *intrinsic* END. 4. a directive principle that organizes all the activities of a living being to the good of the whole organism: distinguished from mechanical finality; hence, the vital principle.

enthymeme, *n.* 1. a shortened syllogism in which one of the premises or the conclusion is not explicitly stated. 2. a causal proposition inasmuch as it is a condensed syllogism. But not every enthymeme is a causal proposition. 3. a fallacy occurring in an abbreviated syllogism that hides the fallacy of no universal premise, of an unproved or merely probable premise not formally expressed, or of an equivocal middle term. A *first-order* enthymeme suppresses the major premise; *second-order*, the minor premise; *third-order*, the conclusion.

REF. — Aristotle, *Rhetoric*, II, ch. 21-24.

entitative, *adj.* of being; real; merely

under the aspect of being: as, the *entitative* aspect of his act is good though its moral aspect is bad.

entity, n. 1. existence. This is usually a more abstract term than being. 2. an actual being. 3. *in some Scotists*, distinguished from *ens*, a being: entity belongs to a being but is not a being: as, the *entity* of an accident or of unformed matter.

environment, n. all the external conditions, circumstances, opportunities, and influences that surround human or other organisms and affect development or variation.

enunciable (enuntiable), n. what can be definitely declared; the formal object of a judgment.

enuntiation, n. a declarative sentence; a proposition.

epichere, n. a syllogism that has the reason for one or other or both premises added; hence, a polysyllogism with an enthymeme in at least one premise.

Epicureanism, n. the doctrine of, or like that of, Epicurus (342?-279 B.C.) that the goal of human life and the standard of moral goodness consists in moderate pleasure of the senses and of cultured living.

epigenesis, n. 1. the unfolding or development of an organism from seed or from structures in which the mature organism is only potentially present; emergent rather than preformed growth. 2. any of the theories that consider growth of an organism to be wholly or chiefly developmental: distinguished from preformism.

epikeia (epiky), n. 1. *strict sense*. a correction of positive law when this has been expressed in too universal a form, made by a subject who departs from the clear words of the law, basing his action on the certain or probable presumption that the legislator did not intend to include within the law the case in hand. 2. a benign and liberal interpretation of law which makes exceptions according to equity and goodness for instances not provided for by the letter of the law.

The definition is disputed because some writers confuse *epikeia* with equity or equity court precedents.

REF. — L. J. Riley, *The History, Nature, and Use of Epikeia in Moral Theology*; S.T., II-II, a. 2 ad 3.

epiphenomenon, n. a phenomenon that occurs together with or that seems to result from another phenomenon; an added or superimposed phenomenon.

epiphenomenalism, n. the psychological hypothesis that thinking or mind is a function of the brain, superimposed on and flowing from certain activities of the brain, or that thinking observes bodily activities but does not influence them. See PARALLELISM; REDUCTIONISM.

episteme, n. *Plato and many others*. truly certain knowledge.

epistemological, adj. pertaining to knowledge or to epistemology.

epistemology, n. theory of knowledge. See KNOWLEDGE. The name comes from James Frederick Ferrier, *Institutes of Metaphysics*, 1854.

epoche, n. suspension of judgment about all conclusions or about some a priori conclusions on some matter. The term is used by ancient skeptics and today's phenomenologists, but for different reasons.

equality, n. a state or instance of being the same as another or others in some respect (size, amount, degree, intensity, value, rights, obligations, possessions, etc.). Philosophers speak of *numerical* equality, i.e., of equal fractions of a whole; of *proportional* equality or fair sharing of all on the same basis; of *practical* equality or morally the same treatment provided to similar persons.

REF. — *Met.*, V, ch. 15; *N. Eth.*, V, ch. 3; *Politics*, V, ch. 1; VII, ch. 14; *S.T.*, I, 42 a. 1 c.

equipollent, adj. equivalent in meaning, truth, falsity, force, value, weight, etc.

equity, n. 1. fairness; impartial justice. 2. legal principles, rules, and remedies, not contained in common or statutory law, made by rulers or

judges, that set aside or supplement the letter and literal application of a law in a particular case in order to preserve natural justice and the common good. See ΕΠΙΚΛΕΙΑ, which is *private* interpretation.

REF.—*N. Eth.*, V, ch. 10; VI, ch. 11; *Rhetoric*, I, ch. 13; *S.T.*, I-II, 96, a. 6; II-II, 120.

equivocal, *adj.* 1. having two or more wholly different meanings, with likeness merely in the words or sounds employed; open to more than one interpretation; deliberately vague, misleading, or ambiguous. 2. uncertain; doubtful (as a result of equivocal usage). 3. analogical: as, an *equivocal* cause; equivocal by design. In terminology as old as Boethius (480?-524) *sense 1* is referred to as *purely equivocal* or *equivocal by chance*.

equivocate, *v.i.* to deceive, mislead, or lie by deliberate use of equivocal terms or expressions.

Erastianism, *n.* of or like the opinion of Thomas Erastus (1524-1583) that the state has supreme authority over the church; advocacy of complete subordination of church to state.

eristic (*eristical*), *adj.* argumentative; controversial.

Eros, *n.* 1. the god of love: the son of Aphrodite in Greek mythology; Cupid in Roman. 2. the symbol of sensual and sexual love: distinguished from agape or charity. 3. self-seeking love; unreasonable self-love. 4. (e-) *Plato*. desire for knowledge of a good that is not yet possessed; the impulse to ascend to higher beings.

error, *n.* 1. positive difformity between the mind and the object; a wrong judgment; believing the untrue; false opinion. 2. a mistake; an act unintentionally done in an incorrect way. Thus, error applies to invalid reasoning and slips in memory; and, as a euphemism, to unskillful action and to moral evil.

substantial error, ignorance or misjudgment concerning the nature, main terms, or main motive of a contract.

***esse**, *Lat. infinitive used as a noun. lit.*, "to be"; hence, the act of existence; the act in a being that gives existence to the essence; the principle of existence in a finite being: distinguished from the essence which is the subject of this act; the first act of any being. The verbal form *esse* offers the grammatical advantage of indicating the activity of a verb in present time and the predicability of a noun.

***esse essentiae**, *lit.*, "the being of an essence"; the being of an essence precisely as an essence; distinguished from mere being in the mind. The term may occur in discussions on the nature of the possibles. Have they some being of their own (*esse essentiae*) or are they only terms of divine thought (*esse cognitum*)? In Henry of Ghent's (? -1293) terminology, *esse essentiae* means a possible being, i.e., the being of a creature's essence in the mind of God; an actual being is *esse existentiae*.

***esse per se**: (1) being by its own essence. (2) substance. (3) something absolute and prior to the relative and accidental.

***esse reale**, real being: distinguished from being in the soul or in the mind. Other equivalents of *esse reale* are *esse in re*, *esse in rerum natura*, *esse naturae*, *esse naturale*, *esse physicum*, *esse extra animam*, *esse extra intellectum*, *esse actualis existentiae*.

esse possibile** (esse potentiale**), possible (potential) being.

***in esse**, in respect to existence; occurring esp. in the phrase *causa in esse*, the cause of being: distinguished from *causa in fieri*, the cause of change.

***in factio esse**: (1) being in fact. (2) in its complete state; in second act: distinguished from *in fieri*, in the process of being changed.

***Ipsum Esse**, The Existent itself; the simply existent; subsistent in BEING; the very Act of Existing; the Being whose essence is existence; the Being who exists by virtue of His

nature, not by reason of being caused; pure existence. See *SUBSISTENT being*; *YAHWEH*.

essence, n. 1. what a thing is; quiddity; the internal principle whereby a being is *what* it is and in which and through which it has its act of existing and specific perfections; the complete internal constitution of a thing. Essence should not, by mere definition, be prejudged to be the same as being, the existing, the possible, the nature, the substance, the form, the mere subject of being. Accidents may rightly be said to have an essence. See chart on Usages of *BEING*. 2. structure. 3. often as a synonym or variant for substance and for nature. 4. meaning; *ratio*. 5. the main issue in a question or the main contention or chief reason in the solution of a problem.

Divisions pertain to *sense 1*.

absolute essence, the mere essence in its pure state, as represented or representable in an essential definition that abstracts from its existence, extension, and individuating notes and presents only its constituent perfection. See *absolute NATURE*; *direct UNIVERSAL*; *essential DEFINITION*.

abstract essence: (1) the essence represented as a form without a subject; the object that is represented in an abstract concept. (2) an accident represented as not inhering: as when we think of extension rather than of the extended, of a relation rather than of the related.

actual (actuated) essence: (1) an individual (physical) essence; essence in an existing being. (2) an essence actuated by or united to an act of existing.

concrete essence: (1) an essence of an existing individual. (2) an essence represented as a form in a subject and as known by a concrete concept.

divine essence, the essence (nature) of God conceived as somehow distinct from the divine persons, perfections, and external relations.

individual essence, the objective constitution of one real or one possible thing.

metaphysical essence, an absolute essence (nature) represented in its metaphysical definition that comprises its genus and specific difference; the body of notes without which *such* a thing cannot be conceived; the essence of the type or class. A being whose simplicity excludes the parts implied in genus and specific difference and whose uniqueness forbids putting it in a class is said to have a *quasi-metaphysical essence*. This is the divine perfection that seems to be the most fundamental, the most distinctive, to which the other attributes are thought of as belonging, and from which the others can be deduced. It will be the same as the proper name of God.

physical essence, a real essence constituted of real parts, as it is independently of man's thought and classification of it; the essence presented in a physically essential definition: e.g., the definition of man, q.v.

specific essence, the distinctive constitution of a class of things; all the reality whereby a thing is a being of this kind, distinct from essences in all other classes. The specific essence may be either an absolute or a universal essence.

universal essence, a genus or species; a class of essences recognized as representing what is common to many. See *reflex UNIVERSAL*.

problem of real composition of finite essence and act of existing: see *real DISTINCTION*.

REF. — *On Being and Essence*, ch. 1-3; and references s.v. *FORM*.

essential, adj. 1. of, belonging to, characterizing, defining, or flowing from the essence of something; constitutive. Attributes, accidents, and relations are thought of as belonging to or added to the essence. 2. fundamental; basic. 3. necessary, esp., intrinsically necessary.

essentialism, n. a doctrine that being is essence or that the act of existing

is always identified with the actual essence.

essents, *n. pl.* 1. essences. 2. beings. **estimation**, *n.* an act of the brute estimative sense.

estimative sense, *phrase.* see SENSE.

eternal, *adj.* 1. without beginning, succession, or end; ever existing; everlasting. 2. timeless. 3. existing throughout all time. 4. forever the same; unchangeable. 5. hence, ever true: as, *eternal* truths. 6. always going on or coming back; perpetual; in a perpetual cycle; never stopping.

eternity, *n.* 1. duration of being without beginning, succession, or ending. 2. "the whole and perfect simultaneous possession of limitless life" (Boethius [480?-524?]). 3. *broad (relative; participated) senses.* immortality and eviternity.

problem of the eternity of the world: can reason demonstrate or refute the proposition that this universe of creatures originated in eternity? Can it prove or disprove that the universe originated in time, i.e., that it has had a limited past duration?

REF. — Boethius, *Consolation of Philosophy*, V. prose 6; III, prose 2; *S.T.*, I, 10; *C.G.*, I, ch. 15.

ether, *n.* a substance postulated as filling all space, supplying the fifth element or quintessence that constitutes heavenly bodies, and serving as a medium for transmission of light, solar heat, etc.

ethics (ethic), *n.* 1. the philosophical science of the necessary good in human acts; the natural science of the first principles of obligation in human acts; the philosophy of the real goodness and right order of human conduct; the science of objective morality; moral philosophy. 2. the moral aspect of a person's conduct or ideals of living; conduct conformed to one's ethical principles and prudent conscience. 3. the particular code or system of ethics proposed by a given philosopher, religion, profession, industry, etc.: as Aristotle's

ethics. 4. the *E* — . Aristotle's *Nicomachean Ethics* rather than his other ethical works.

axiological ethics, a method of organizing ethical topics about the good as *value*: distinguished from *deontological ethics*, organized about the good as *obligatory*, (e.g., Kant), and *teleological ethics*, organized about the good as *end* (Aristotle).

Christian ethics: (1) the principles of reasoned ethics as clarified, interpreted, and confirmed by the Christian moral code and Christian tradition guiding natural insight into morality. Such ethical thinking would, like Christian philosophy, maintain a strict difference between philosophical ethics and Christian moral philosophy. See *Christian natural law*. (2) moral theology.

political ethics, principles of morality about the actions of both rulers and subjects insofar as they are members of the state concerned with right means to the common good; the ethics of political action.

situation ethics, see SITUATION. **etiology**, *n.* 1. the discovery, identification, or ascription of a cause. 2. the study of causes or origins.

***eubulia**, *Latinized Greek*, *n.* good counsel; excellence in inquiry and deliberation: a potential part of prudence.

REF. — *N. Eth.*, VI, ch. 9; *S.T.*, II-II, 51, a. 1-2; 52, a. 1; I-II, 57, a. 6.

eudaemonia, *n.* happiness, esp. Aristotle's conception of it as contemplation of pure truth. The adjective, *eudaemonological*, is used to name the proof for God's existence drawn from man's natural desires for beatitude.

Euler's circles, *phrase.* the system of the Swiss mathematician Thomas Euler (1707-1783) that uses two circles to represent the classes of the subject and predicate of propositions and combines them in various ways, as by overlapping, inscribing, etc., to indicate relations of subject and pred-

icate to each other in one or more propositions.

eusebia, *n.* piety.

eustochia, *n.* 1. sound and quick finding of the means to a good end, esp. in emergencies when prudent decision is urgent. 2. ease in conjecturing the right middle term in proving or in analyzing proofs.

eutrapelia, *n.* the virtue of merriment, moderate recreation, or games. It is a potential part of temperance.

evaluation, *n.* discovery of the worth or value of; critically judging the truth of a view, correctness of a method or process, or the goodness of the means to a worthy end. See VALUATION.

event, *n.* 1. a happening; an historical actuality; a contingent fact; the concrete actuality. 2. result; consequence. Modern discussion often accents the surprising, irregular, unusual, humanly uncontrollable, the raw contingent experienced as an *event* specially manifesting or eluding Divine Providence. German writers further distinguish the *historisch* event that merely happens and the *geschichtlich* that is humanly or personally important. See BRACKET.

evidence, *n.* 1. any ground or reason for knowledge or certain knowledge. 2. in *realist philosophy*: *objective evidence*. sufficient and objective grounds for certain assent; the being (reality) of a thing made so manifest to the intellect that it compels assent to a true judgment about it, independently of prejudices, feelings, and any subjective coloring of the evidence. Evidence is not a logical property of a proposition but a quality of reality in the presence of an attentive intellect. Evidence for a general truth or proposition, as for the principle of contradiction, must also be based in a realist philosophy on the evidence of being. 3. in *subjectivist or idealist philosophy*. clearness or coherence in the propositions about which judgments are made.

Divisions of *sense* 2; also see divisions of EVIDENT.

circumstantial evidence: (1) the convergence of facts and testimonies about a fact toward one conclusion but without any immediate knowledge of or testimony of an immediate witness of the central fact or the whole fact about which one draws a conclusion. (2) the concurrence of several lines of argument, based upon apparently unrelated or independent data, to the same conclusion: as, the lines of argument from several sources to the fact of biological evolution of species.

extrinsic evidence, evidence based on authentic reports of witnesses or on experts' judgment, not on one's own experience, insight, or reasoning; testimony.

intelligible evidence, something manifest to the intelligence: distinguished from sensible evidence, i.e., something whose sensible properties are manifest to a sense.

intrinsic evidence: (1) evidence from an object that one knows by his own experience, by insight, or by reasoning from his own experience or insight; an evident object of assent that the knower himself understands. (2) evidence originating from the thing itself, from the nature of the case, from the style or language or quotations in a document, etc.: also called *internal* evidence.

subjective evidence, evidence prompting assent because of the clearness of the matter to the knower's mind or because of his personal satisfaction in the matter.

principle of evidence: Objective evidence is the criterion of true assent and the motive for certain assent.

REF.—*S.T.*, II-II, 4, a. 1, obj. 5 and reply 5; *Truth*, q. 10, a. 12; q. 14, a. 2, ad 9, 13.

evident, *adj.* easy to see or to know; manifest; clear.

immediately evident, directly perceptible to the knower without any medium of knowing such as testimony or premises coming between the object and the knower. See EXPERIENCE; INTUITION.

mediately evident, manifest or manifested by means of testimony, previous judgments, middle terms, special signs, etc.; also called *per aliud notum*.

self-evident (evident in itself; **notum quoad se*), usually said of the object or enunciable of a proposition rather than of a fact immediately present to the mind: a truth knowable in itself and needing no argument to establish it; the content (enunciable) of an immediate analytic judgment where the inclusion of the predicate (attribute) in the subject or its exclusion from the subject is clearly true about the being of the subject, without dependence on other outside evidence. But some of these truths are not immediately known by every one. When understood, any truths are referred to as *evident* (known) to us (*notum quoad nos*).

evil, adj. 1. lacking something naturally due to it; not what or as it should be; defective or excessive in some way; bad. 2. morally wrong; willfully violating a moral obligation. 3. connected with the immoral, as by leading to it or resulting from it.

evil, n. 1. *formally* (in the abstract). the privation of a good that naturally belongs to a particular individual or type; the lack of a good that is by nature due to a thing or type. Evil is not predicated of existence or of being as such since every thing is good insofar as it is. In philosophical usage, *evil* is far more common than *bad*, *badness*, etc. The good is often a mean between evil of excess and evil of defect. 2. *evil* (in the concrete). the subject affected by a privation; a real being wanting in some perfection or degree of perfection that it should have: as, an *evil* ruler. 3. anything undesirable or unsatisfactory; not regarded as or felt to be good.

Divisions of evil are based chiefly on the absence of the due physical or moral good. But there is not a complete parallel with the divisions of the good as there would be if

evil were contrary or contradictory to the good.

metaphysical evil, anything finite inasmuch as it is not all good; any limitation even though it is natural to an individual or nature. This usage of G. Leibnitz (1646-1716) is regarded by scholastics as a misnomer.

moral evil, privation of rectitude in human acts; disorder in the will; a sin or a consequence of a sin. Some, including Scotus, hold that moral evil is not merely privation but is to be defined as what is intentionally contrary to right reason. Maritain (1882-), too, holds for something positive in moral evil. The divisions of moral evil follow: *evil of guilt*, the sinful choice; formal moral evil in the primary and proper sense. *evil of penalty*, a loss of some good or some pain borne, following after evil of guilt. This is evil by denomination from moral evil. *formally evil*, a bad human act; choice of moral evil with knowledge that the object is forbidden. A formally evil act may be *intrinsically evil* when the act or intention in doing it is of its very nature (essentially; necessarily) not in conformity with the norm of morals and the eternal law; or *extrinsically evil* when the act of its nature is good or indifferent but becomes evil because done with a bad intention or in particular circumstances in which it opposes the norm of morals and the eternal law. *materially evil*, something objectively immoral but done in a given instance without knowledge of its evil or under external force without consent.

seriously (mortally; gravely) **evil**: (a) a voluntary object or (b) an act of the will in a matter of so much importance that the deliberate choice of this object is sanctioned by the loss of beatitude.

occasion of evil, a circumstance that favors evil-doing.

physical evil: (1) privation of a natural physical good. (2) loss of some physical good even if it was

not due to a nature or an individual. (3) evil other than moral evil. (4) *improper sense*. anything painful even though the pain is useful.

principle of evil, some being supposed to be the source of all evil. See *Manichæan DUALISM*.

supreme evil, whatever is regarded as the greatest evil or greatest loss. Different thinkers consider this to be consciousness, death, dishonor, pain, sin, some species of sin, eternal penalty, Satan, or a Manichæan evil deity.

problem of evil: can God exist, be infinitely good, or universally provident if there is evil, esp. moral evil, among His creatures? Sometimes, this is called the problem of suffering; but in the problem so viewed, moral evil is not to the fore.

REF. — St. Augustine, *Confessions, passim*; *St. T.*, I, 48–49; *C.G.*, III, ch. 6–8; *Disputed Question on Evil*, q. 1, aa. 1, 4.

eviternity, n. aeviternity, q.v.

evolution, n. 1. *very broad sense*. any unfolding or development; the origin and historical development of anything new. Change by degradation is seldom called evolution. 2. *general scientific sense*. a one-way, irreversible process in time, going on throughout the phenomenal universe which gradually generates novelty, diversity, greater specialization, and more complex organization among more developed units. (Sol Tax, ed., *Evolution After Darwin*, III, 107). 3. *Darwin's* (1809–1882) *biological evolution*. organic descent from common ancestors with modifications by natural selection. 4. *modern biological evolution*. the common process of descent of living things with modifications. 5. *cultural evolution*. the continuous and progressive development of human culture in space and time, conditioned by the genetic transmission from man's ancestors. 6. the law of progressive orderly change combined with continuity, affecting all natural objects in the course of time.

creative evolution or evolution-

ary creation, the hypothesis that created natures are not fixed but have changed considerably since their first creation by the development, e.g., of stellar systems, the solar system, the present structure of the earth, the origin of life and of many new species of living plants and animals. See *BIOGENESIS*; *CREATION*.

emergent evolution, the origin of new, unexpected things and order in the universe.

REF. — W. Nogar, O.P., *The Wisdom of Evolution*, esp. chap. 8.

example, n. 1. a real instance; a comparison, fable, or story used as the basis for an inductive or for an *a pari* argument. 2. the correlative of exemplar; what is according to an exemplar.

exclusion, n. a logical relation of opposition wherein (a) one class cannot rightly have members of a different class within it; or (b) one proposition forbids the simultaneous truth of another proposition.

execution, n. 1. the use or application of physical efficient causality. 2. production of something according to intention, plan, or specifications. 3. any carrying out of a plan; action following intention.

ability in execution, the potential part of prudence that carries out good counsel.

order of execution, see *ORDER*.

exemplar (exemplary cause), n. the idea that an intelligent agent deliberately imitates in acting or making; model. It is also called the extrinsic form or extrinsic formal cause. It functions both as a principle of knowing (idea) and of action (related to making).

extrinsic exemplar, an external object, person, sketch, etc. that is copied by an artist or agent.

intrinsic exemplar, the idea in the maker's mind. Idea here may mean both concept and images connected with it.

principle of exemplarism: In the complete causality of a being, an exemplary cause must be included.

exemplification, n. presentation of an instance or example of something as evidence, illustration, or concrete explanation.

exercise, n. 1. actual use of a power; operation. 2. systematic practice for development of body, mind, or character. 3. actuality in the present time; explicit actuality of some sort. The exercise of an act of existence, of a power, or of a habit is contrasted with inaction, mere capacity to act, intention without action, specification, implicit and virtual presence, and past or future existence.

in exercised act (*in actu exercito), really present in the very act or fact, but not explicitly noticed. See *ACTU.

existence, n., see BEING, entry 3. 1. the state or fact of being; existence or the act of existence thought about as a quasi-essence and an analogically common object of thought; actual existence as an object of thought even if the thing thought about is not now existing: called *signified existence*. Hence, this is a construct that generalizes the act of existing as though it were an essence and as though it were in some way common to all concrete individual existents. 2. the act of existing; the act of being; *esse*. But this is always individual, is not an essence, and is not known by a concept. 3. *Scotus*. the modality of being that belongs to a complete singular essence. 4. *Suarez*. actual or actualized essence. 5. an actual being; that which stands outside a cause; being a subject of, or having its own subject of, being.

exercised existence, actual existence; the fact of present existence; the act of existing as it is in a being; distinguished from *signified* existence.

intentional existence, the representative existence that a being has in the knower's cognitive powers. See *intentional* BEING.

natural existence, the existence of a thing in its own natural being or in the objective world of the real.

existent, n. an actual being. See *divisions of* BEING.

existential, adj. 1. actual; real; of the concrete existing individual. 2. predicating existence. See *existential* JUDGMENT. 3. *modern existentialism*. about human existence, its complex situation, interests, anxieties, in living personal experience. 4. resulting from personal choice. This is the German *existentiell* rather than *existential*, which precedes and does not depend on personal choice.

existentialism, n. 1. *in scholasticism*. a metaphysical emphasis on existence and on concrete individuals rather than on essence, universals, ideas, abstractions, and immutability. 2. *in recent nonscholasticism*. The many brands of existentialism, ranging from atheist through neutralist and agnostic to theist positions, all tend to emphasize the importance of the concrete individual and of the existent person, his freedom, and the meaning he must find for his unique being in his peculiarly individual psychological and environmental situation.

REF.—R. B. Winn, *Concise Dictionary of Existentialism*.

expedient, adj. 1. useful to bring about a desired effect; advantageous; convenient; advisable. 2. *in a derogatory sense*. merely useful for some result, but not morally right; based on, chosen for, or affording use, advantage, or nonmoral success, but morally wrong; conforming to some utilitarian norm of morals.

experience, n. 1. any immediate knowledge of things or of self; direct, personal knowledge gained by observing, perceiving, practicing, acting, enjoying, or suffering. Classical empiricists limited experience to awareness of sensible phenomena. 2. accumulated practical experience about individuals of some class: as, the physician's *experience* that bases his judgment of treatment for the needs of this tubercular patient. 3. any conscious living through or undergoing an event or events.

external experience, immediate

awareness of objects outside the percipient.

internal experience, immediate self-consciousness, q.v.

pure experience, the immediate present conscious act and its object, considered apart from all other factors of background, interpretation, its real and logical meaning, and its connections with other things; the momentary act of immediate awareness.

sensible experience, immediate knowledge in the senses or intellect of a sensible object.

sensory experience, sentient experience.

experiential, *adj.* of or based on experience; empirical.

experiment, *n.* 1. a test or trial undertaken to discover some fact, hypothesis, truth, or application of a theory or fact. The experiment is a deliberate, controlled, repeatable operation on the same or almost identical objects or events. 2. a similar test to illustrate or teach some fact, hypothesis, truth, or application. 3. something new and not yet surely reliable because of insufficient or current testing.

experimental, *adj.* based on, confirmed by, tested by, intended for the sake of, used in, or having the nature or properties of an experiment in progress or process. Experimental knowledge is more scientific than merely experiential because of the element of control, selectivity, and repeated observation.

explanation, *n.* 1. a clear, understandable statement about some truth, theory, process, or manner in which an event occurred, etc. Explanation need not always be causal. 2. giving the meaning of; interpreting. 3. the meaning of or the reason for something. See **EXEMPLIFICATION**.

explicitation, *n.* contraction of a general concept to its inferiors by making more distinct what is actually but only implicitly contained in the general concept, but not by adding a new difference to the concept as

is done in composition. Instances are (a) the mind's attention to the special meaning of each transcendental attribute as it adds to being and (b) the limiting of an analogical concept to one of the analogues.

exponents, *pl.* the simple propositions implied in a complex proposition, known as an *exponible*.

extension, *n.* 1. *of a body.* the accident of a body whereby it has distinct parts side by side of each other and whereby it can occupy space and have dimensions; the spread, layout, or expanse of a body in space; continuous quantity; size. As quantity is an accident, the adjective *extended* is more correctly used than the noun *extension*. See note s.v. *abstract ESSENCE*. 2. *of time.* the interval between two moments of time; the period during which some being, operation, event, or series of events, etc. lasts. 3. *of a term.* the capacity of a term to include the classes or individuals to which it refers. 4. the objects or inferiors to which a term can or does refer.

ANT. — *comprehension* or *intension* of a term.

Divisions of *sense 1*.

aptitudinal extension, the natural requirement of quantity that its intrinsic material parts be arranged outside one another and thus occupy space. This is the reason for the word *can* in the first alternative sense in 1, *above*.

extrinsic (external) extension, the spread and position of the parts of a body outside each other in space; hence, size; volume; bulk.

intrinsic (internal) extension, the plurality and distinction of the integral parts of a body; the definite order and position of the parts among themselves and in reference to the whole body of which they are parts, but abstracting from the place or space which they occupy. For they would have this same order and position in any place or space where they would be.

virtual extension, *in dynamist*

theory of matter. the alleged property of unextended, indivisible points or point-forces by which they can occupy a certain area of space through their force and movements but not through the outstretched distinction and position of a body's quantitative parts.

ABBR. — *ext.*

external, *adj.* 1. outside the knower; existing apart from the mind; objective: as, the *external* world. 2. originating outside; acting on the patient from without; coming into or affecting a being from an outside agent, condition, force, stimulus, etc. See *external* CAUSE.

ABBR. — *ext.*

extramental, *adj.* being outside the mind or subject; in some way objective; to some degree independent of and distinct from a subject who is related to it by knowledge or appetency.

extrapolation, *n.* a type of probable reasoning from samples which, using certain known facts, rates, values, statistics, etc. estimates other unknown facts or results; a projection of an established conclusion into

areas, periods, percentages, etc., past or future, in which the argument probably remains valid: as, predictions of the winning majority in an election or the estimates of the glacial ages in years.

extremes, *n. pl.* 1. the outside or most distant limits or boundaries of something. 2. the most separated or opposed things, attributes, parts, concepts, propositions, etc. in any common class. See *contrary* OPPOSITION. 3. the opposite ends of a relation; the subject and term of a relation. 4. the opposed vices between which a moral virtue is a mean. 5. the term from which and the term to which in a change.

extrinsic, *adj.* 1. external (in both meanings of that term). 2. looked at from the outside. 3. not inherent; not constitutive of; not essentially belonging to: as, the *extrinsic* value of popularity to a teacher. 4. inherent but thought of chiefly in connection with something outside itself: as, the *extrinsically* denominated accidents. See DENOMINATION; EVIDENCE; REASON.

F

fact, *n.* 1. an individual act, being, deed, event, real instance, actual circumstance, etc. Fact indicates the individual rather than the universal, and the actual, past or present, rather than the possible. 2. the statement of a thing done or existing either truly or supposedly.

reasoned fact, a fact known to be true because one has reasoned to it from knowledge of its causes. See DEMONSTRATION *propter quid* and *quia*.

***factibilia**, *n.*, *Lat. lit.*, "things malleable." objects to be produced (by art). See ART.

factive intellect, *phrase.* agent intellect. Some writers prefer factive intellect to any other names for this power since this name indicates the function of *making* the species in the possible intellect.

factor, *n.* an indefinite word for a real principle of a result. It may mean agent, instrument, condition, circumstance, constituent, element, opportunity, a power, operative habit, motive, etc.

faculty, *n.* a power (*sense* 2).

faith, *n.* 1. assent of the mind to something as true on the authority of the person declaring it to be so; belief; thinking with assent, i.e., without clear vision of the thing accepted as true (St. Augustine). See BELIEVE. 2. the truth or truths accepted on the authority of another. 3. *divine faith*: (a) *as an act.* a supernatural assent by which the intellect under the influence of the will and impelled by grace firmly clings to revealed truths because of the authority of God revealing. St. John Damascene calls it an assent without inquiry, i.e., without capacity to see or reason from the intrinsic evidence of what is assented to. (b) *as a habit.* the supernatural theological virtue disposing the mind to as-

sent firmly to all truths revealed by God because of the authority of God revealing these; "the substance of things hoped for, the evidence (argument; proof) of nonevident things" (Hebrews 11:1); i.e. a habit of the mind whereby eternal life is begun in us, making the intellect assent to what is nonapparent (St. Thomas) or the power to realize the objects of hope because one is convinced of the existence of an invisible world (J. F. McConnell, M. M.).

Divine faith is *formed* faith when it exists in the soul with charity; *formless* in a believer who is in the state of serious sin. *Learned* faith is belief joined with some theological understanding, inquiry into the grounds of credibility, and some grasp of the systematic connections of doctrines.

REF. — S.T., II-II, q. 2, aa. 1 and 10; q. 4, aa. 1-2; *Truth*, q. 14, a. 2. **fallacy**, *n.* 1. an opinion, prejudice, use of language, instance or manner of reasoning, various conditions of observation or of an experiment, propaganda, use of authority, etc. that is apt to lead oneself or another into doubt or error. 2. illogical reasoning; violation of logical rule, disguised under a show of validity; sophism. 3. the error resulting from misleading assumptions, influences, or illogical reasoning.

formal fallacy, a sophism due to lack of logical form; faulty construction of an argument. See *sense* 2.

material fallacy, a sophism in the content of terms, propositions, or arguments.

NOTE — Specially named fallacies are given in their proper alphabetical place.

fallible, *adj.* capable of being wrong; subject to mistake, error, inaccuracy, deception, etc.

false, *adj.* 1. *in general.* untrue in any way; wanting in conformity between mind and thing. 2. *logically false.* the untrue in thought; erroneous; mistaken; wanting in conformity of mind to thing. The noun for this is falsity; error. See *sense* 2, s.v. TRUTH. 3. *morally false.* untruthful; lying; deliberately deceiving; wanting in conformity of speech to one's knowledge. The noun for this is falsehood; lie. 4. *ontologically false.* misleading or deceiving in appearance; not being what it seems or pretends to be; counterfeit: as, a *false* friend; *imitation* leather; *artificial* flowers. This falsity is also called accidentally false because resemblance or association occasions misjudgment of the true nature of a thing. 5. incorrect; inaccurate; illogical; misleading. 6. disloyal; unfaithful. This is a development of *sense* 4. 7. improperly classified or named (because of superficial similarity, etc.) as, fallacy of *false* cause. See s.v. CAUSE.

REF. — *S.T.*, I, q. 17.

falsehood, *n.* 1. lying; telling a lie. See LIE; FALSE, *sense* 3. Some do not regard every untrue statement as a lie, e.g., when knowledge is incommunicable or no injustice is done to another by telling the untrue. 2. the lie or untrue statement told. 3. an error; a false belief, opinion, hypothesis, etc.

falsity, *n.* lack of conformity between mind and thing in any of the senses of *false*.

fantasm, *n.* phantasm, q.v.

fancy, *n.* 1. imagination. 2. some act of the imagination; whim; arbitrary idea; image; illusion; delusion; etc.

fate, *n.* predetermined and inevitable necessity; destiny (in some translations).

causal fate, certain and infallible divine providence; a changeless decree of God.

formal fate, the action or meeting of secondary causes (according to foreseeing infallible providence).

REF. — Boethius, *Consolation of*

Philosophy, IV, prose 6; *S.T.*, I, 116, aa. 1–2.

fear, *n.* 1. the emotion of the *irascible appetite* in the presence of danger; fright; terror. The danger may be sensibly perceived as present or near or, if intellectually perceived, the emotion is bodily resonance from the intellectual fear. 2. anxiety, uneasiness, sadness of the *will* in the presence of intellectually known danger. As a basic experience, *fear* is not definable in simpler terms.

For purposes of modifications of human acts, note differences between acting *from fear* (antecedent to choice; motivating; causing involuntariness); acting *with fear* (concomitance); acting *against* or *in spite of one's fear* (fortitude).

filial fear, fear or awe based on loving reverence for the one feared.

force and fear, see FORCE.

servile fear, fear and resultant action based on selfish aversion to pain, penalty, and danger but without honor, love, or sense of duty.

feeling, *n.* 1. an affective sensory activity; an act or movement of a purely sensitive appetite; emotion. The feeling of itself involves no necessary preceding or accompanying intellectual or voluntary activity. 2. the power or the act of touching (a body).

figure, *n.* 1. the form or arrangement of the terms of a syllogism so that a correct conclusion may be drawn. The position of the middle term is especially to be noticed in any of the four figures. 2. the outline of a mathematical body; "that which is enclosed by one or more boundaries" (Euclid) (fl. 300 B.C.): as, the *figure* of a triangle; the shape of a merely mathematical body: contrasted with the quality known as the physical shape or extended form of a natural body. See *quality* in chart ON CATEGORIES OF BEING.

ABBR. — *fig.*

finality, *n.* 1. activity directed toward an end; purposeful activity; teleology; directed agency. 2. the direction

 FIGURES OF THE SYLLOGISM

1	2	3	4 (Galen's)	1 indirect	
M-P	P-M	M-P	P-M	M-P	major premise
S-M	S-M	M-S	M-S	S-M	minor premise
S-P	S-P	S-P	S-P	P-S	consequent

of a being or activity or set of means to an end.

ANT. — *chance*.

argument from finality (more properly: *about* finality), a demonstration for God's existence that begins with evidences of activity toward regular good results in natural objects; it is also known as the teleological argument, the proof from intrinsic finality, and the proof from the government of the world.

extrinsic finality: (1) direction of a nature or activity to an end outside its own being. (2) direction of an instrument to the end of the agent using it; imposition of a purpose upon a thing. (3) extrinsic guidance of a thing to an end other than that to which its natural powers and tendencies left to themselves would direct it: as, the use of flowers to decorate a hero's monument.

formal finality, a being's conscious and chosen direction of its activity to an end.

intrinsic finality, activity of a nature to an end to be achieved within its own nature; hence, naturally intended immanent activity.

natural finality: (1) any tendency to an end as found in a natural body or in the course of nature, apart from free human modification of natures. (2) the direction of a given type of nature or of an individual natural thing to an end (a) internal to itself (*intrinsic finality*) or (b) to an end arising from the natural connection, interaction, and adaptation existing between different natural objects and forces (*extrinsic finality*).

principle of finality: Every agent acts for an end.

finished, *adj.* 1. having obtained its full good; made perfect; completed; excellent. 2. ended; concluded; final.

finite, *adj.* having limits in being, perfection, power, operations, dimensions, or duration; bounded; measurable; not absolutely complete.

finitize, *v.t.* to make finite; to regard as finite even though the being or activity thought about is not finite; to reduce to finite dimensions or quality: as, a denial of universal providence *finitizes* God.

firm, *adj.* 1. valid: as, a *firm* contract. 2. certain: as, *firm* assent. 3. constant; unwavering: as, a *firm* decision.

first, *adj.* preceding all others in any series; hence: earliest; elementary; original; primitive; ultimate; best; noblest; highest: as, *first* cause; *first* creation.

flux, *n.* continuous movement, as of a stream; continual and perpetual change. The word famously describes the principle of Heraclitus and of some evolutionists that "all things are in flux" and nothing at all (beings, nature, knowledge, or morals) is constant.

font (**fount**; **fountain**), *n.* a source; origin; beginning; start; first principle.

font of morality, any one of the three moral determinants.

font of truth, any of the basic operations by which true knowledge can be gained: immediate sensations, apprehensions of essences, internal experience, immediate and mediate judgments, etc.

force, *n.* 1. strength; power, esp. physical might. 2. degree of power;

intensity. 3. use of physical power to coerce a person or overcome a thing; violence; effective action against resistance; compulsion. If the use is lawful, this is *juridical force*. 4. the strength, validity, or persuasiveness of a reason or an argument. 5. binding power; legal validity. Hence, *in force* means binding; operative; in effect. 6. sanction.

force and fear: (1) unjust use of force that causes fear in a party trying to elicit a human act. (2) the impediment to contracts, including marriages, because of fear brought on by unjust use of external force against a contracting party.

juridical force: (1) legal validity. (2) lawful use of physical force.

form, n. I. causal meanings. 1. the internal principle that shares its being and nature with some prime matter and together with it constitutes a natural body with a specific nature; the constituent principle within a substance that, by sharing its being and perfection with matter, actualizes the potencies of matter and together with matter composes a definite material substance or natural body; the specific coprinciple of a nature that communicates its perfection to the indeterminate or less determinate principle and together with this material substratum constitutes a complete nature; that by reason of which matter is a definite kind of nature and has its specific powers and properties; the first, actual, proper principle by which a natural body is *what* it is; the intrinsic principle that accounts for the specific perfections of a thing or contributes the specifically new perfection to a changing thing; the first act differentiating material essences; formal cause (in the proper sense). 2. an accident, especially an absolute accident, as intrinsically determining a substance to a given perfection or degree of perfection. This means that accidents by extension from the primary sense, *substantial* form, are also called forms and formal causes.

3. the new internal perfection in any changed thing; in substantial change this will be a substantial form. 4. the ultimate internal principle that accounts for the specific structure of a being. This meaning is wider than that used in hylemorphic theory. 5. the original idea according to which an agent produces something; exemplary cause; extrinsic formal cause after which the intrinsic formal cause is patterned. 6. the internal principle according to which a specific agent does a definite kind of thing or an individual agent does a thing in an individual way; intrinsic tendency (regarded as form); form of the agent. This notion of form of the agent is included in the concept of proper cause.

NOTE — St. Thomas in *Truth*, q. 3, a. 1 sums up three causal senses of form: that *from* which a thing gets its form; that *by* which a thing is informed; that *according* to which a thing is informed.

II. entitative senses. 7. act intrinsically determining or perfecting some potency. 8. the internal principle of specific likenesses and specific differences. 9. the nature or essence of a thing. In this usage, the principal essential part, form, is taken for the whole. 10. the specific structure or configuration of a natural thing. 11. the outward shape (appearance; figure) of a natural body as determined proximately by its arrangement of parts. 12. the specific constitution, organization, structure, etc. of an artifact or of a moral unit; the internal characteristic, bond of union, typical difference, or special perfection that makes such an artifact or moral unit its kind of being. This rather broad use of form or formal cause must not be pressed too far, as it is an analogous and weakened meaning of substantial communicating form. Thus, ordinance of reason is said to be the *formal cause* of a law; representative democracy is the *formal*

cause of a constitution. 13. arrangement; orderly arrangement; the way something is put together. Here, the idea of constitutive cause is being extended. 14. a disposition of mind or body that approaches the ideal of perfect skill: as, a runner's *form*.

III. intentional senses. 15. the concept as representing the intrinsic form in an object and as perfecting the intellect. 16. the likeness of the maker's idea of a thing as it is in the actual thing; the principle of intelligibility in a being. 17. the perceptible feature or characteristic of a beautiful thing. 18. the formal object of an act of knowledge; the form known; the aspect or *ratio* under which something is considered. Matter, not being of itself actual, is not of itself knowable and cannot act on cognitive powers. 19. the end as the extrinsic form of a voluntary act because, like a form, it specifies the act and determines a mode of action proportionate to that end: hence, charity is the *form* of faith and other virtues because it directs all virtuous acts to God, the supremely lovable end. 20. the likeness of anything, esp. its likeness in knowledge. Hence, sensible and intelligible species are called forms in two senses: (a) as a likeness of the form of the known object, and (b) as an accidental new perfection of the knower. See *sense 15*.

IV. logical, grammatical, and other senses. 21. any specific and completing feature of a process of thinking or of its expression. Thus, the copula is the *form* of a proposition; the consequence is the *form* of the syllogism; correct arrangement is the *form* of an argument. 22. any of the different appearances of a word as it undergoes changes in inflection, spelling, pronunciation, or modifications of the base or stem. 23. style as distinguished from content or matter; literary form. 24. legal correctness of a document as distinguished from its contents, terms, etc.: as, let's notarize this for

form's sake. 25. a fixed order of words; a formula (because it determines meaning). 26. the words that specify the sacramental meaning of the rites of the seven sacraments of the Church: distinguished from the action, materials used, etc. 27. a ritual or ceremonial way of acting, established by custom or law or code of etiquette. 28. a particular kind of a larger group: as, bodies are a *form* of substance.

accidental form, see *sense 2*. an accident considered as analogous to a substantial form because it internally perfects a nature that is already substantially complete.

a priori form (*in Kant*). categories or modes of thought that we attribute to the objects of our sense experience by the a priori psychological necessity of our way of thinking although these objects and modes are beyond our objective perception of reality: as, the *forms* of space and time, of universality, necessity, cause, etc. These types of organization that the mind imposes on sense presentation include the categories of the understanding, the sense forms of space and time, and the schemata of the imagination.

form of corporeity, see CORPOREITY.

form of the whole, the definition of a complete nature including both substantial form and matter. See ABSTRACTION of the whole. The expression in St. Albert the Great seems to have several meanings: form alone; formal essence alone; or the whole itself.

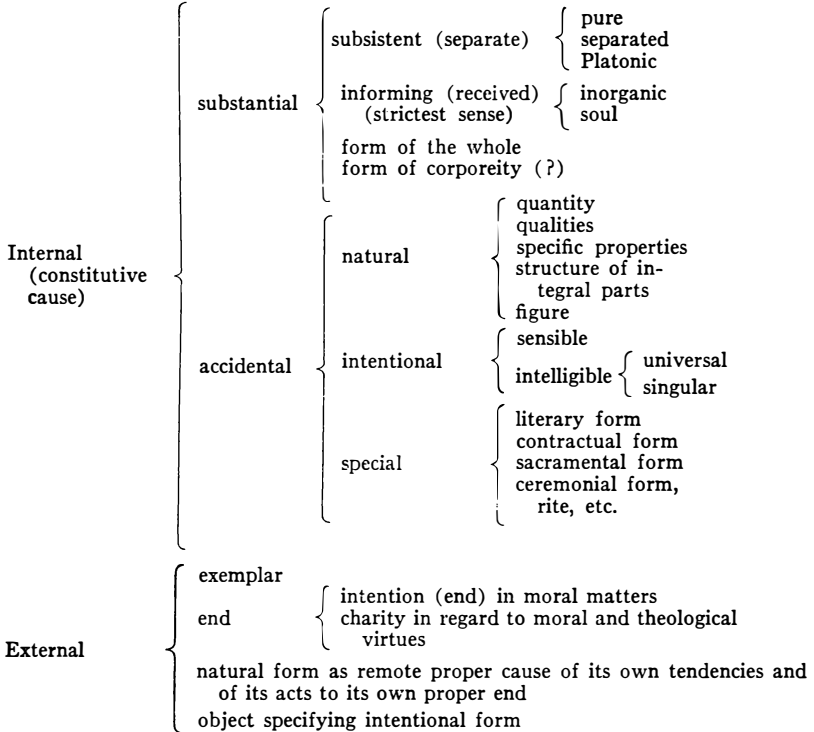
form of virtue: (1) the end or motive that makes an act precisely good because it specifies the intention. (2) charity. See *sense 19*.

informing form: (1) a substantial form present in and actuating matter. (2) an accident truly inhering in a substance; hence, esp. quantity and qualities.

inorganic form: (1) the form of a nonliving body. (2) according to some, the internal principle by which

 SOME MEANINGS AND DIVISIONS OF FORM

I. Form as a cause



II. Form as a likeness, as determining conformity

Exemplar for its copies

Ontological truth for logical truth (intelligible form and species)

Logical truth for moral truth

Norm of morality for conduct

Formal object for knowledge and species (formal sign)

Objective beauty for esthetic perception

III. Form as logical determinant

Specific difference in relation to genus or in logical composition

Identifying characteristics for recognition

Bonds between parts of discourse

Correct structure; logical figure

Validity of procedure and inference within an axiomatic (formally logical) system

Subclass

 molecular patterns of specific bodies
are arranged.

intelligible form: (1) *in objects*.
the intelligible principle, note, or
ratio in the known. See *senses* 16-18.
(2) *in knower*. an intellectual species.
See *sense* 15.
intentional form: (1) a sensible
or intelligible species; a cognitive
likeness of the form of an object.

See *senses* 15, 20; SPECIES. (2) the exemplar in the maker's thought.

organic form: (1) the substantial form of an organism; vital principle; soul. (2) *in an artistic product.* a principle of unity, of correspondence to life, or of organization and intelligibility. See *senses* 16, 17.

Platonic form, a hypothetical subsistent Idea, Eidos, or Model supposed to have its own separate existence, which is the changeless one of its type and in whose reality and special perfection things in this world participate in multiple copies of varying degrees of perfection.

pure form: (1) a subsistent form. (2) the essence of an angel.

separate form: (1) a form complete in itself as a substance; an essence without matter and never substantially united with matter. (2) a subsistent form. When the subsistent form had formerly shared its being with matter, as the human soul after death, it is said to be a separated form.

subsistent form: (1) a form that can or does exist and act independently of matter. (2) a form actually separate from matter.

universal form. see *formally* UNIVERSAL; *common* NATURE; *Platonic* FORM.

principles on form: Form is the end; or, everything is for the sake of form. See HYLEMORPHISM; VITALISM.

ABBR. — *f.* *SF* is suggested for *substantial form*.

REF. — *Met.*, VII, ch. 8, 17; *S.T.*, I, 76, a. 1; 77, a. 6, arg. 3; *C.G.*, II, ch. 68; *Being and Essence*, ch. 1, 2; *Truth*, q. 3, a. 1. A. Maurer, C.S.B., "Form and Essence in the Philosophy of St. Thomas," *Mediaeval Studies*, XIII (1951), 165–176.
form, v.f. 1. to give form as an agent does; to produce a form or educe a form. The proper term for sharing form with matter is *inform*. The scholastics often quoted Avicenna's expression, "giver of forms," by which he meant that one of the in-

telligences superior to earth created forms and put them into matter. A cognate idea appears both in the theory of God's illumination of the intellect and in the function of the agent's intellect as imparting forms to the possible intellect. 2. to contribute in some way to the production, development, or perfection of a person or thing. See EDUCATION; ART. 3. to develop habits. 4. to influence motives. 5. to think of, organize in, or work out with one's mind: as, *form* my opinion. 6. to make up; constitute; build or create out of separate natural, social, or logical elements. Both efficacy and communication of form may be involved here. 7. to give shape to; put into order.

formal, adj. 1. of or in the formal cause or nature; according to the definition of; as such: as, *formal* logic. 2. of or in the form required for correctness, validity, etc.: as, a *formal fallacy*. 3. specific; characteristic; definite; determinate. 4. fixed; regular; according to pattern or type; methodical. 5. done according to strict rules, prescribed legal directions, ceremonial instructions, the most accepted conventions, etc. 6. the same in kind and effect.

Formal in *senses* 1–2 often is balanced against material. In its partnership with the material, *formal* states or suggests the aspect of the actual, active, completing, perfecting, determining, definite, specific, distinctive, patterned, organizing, intelligible, superior, intentional, and received in a subject. See *N.* s.v. MATERIAL, *adj.*

formal cause, see FORM, *sense* 1.

formalism, n. the study of and attention to pure correctness in thinking and in systematic relationships.

formality, n. 1. an aspect under which a thing may be or is being considered; *ratio*. 2. a modal difference between aspects or perfections of the same person or thing: as, the one same person acts under one *formality* as president of his company, under another as father of his family, and under another as a member of

his church; the will under one *formality* causes, under another gives.

3. a modal difference between meanings of the same name, between different titles of the same person, etc.

4. a ceremonial, legal, or social requirement or convention.

formalize, *v.t.* 1. to give substantial or accidental form to. 2. to treat or think of as a form: as, a *formalized* ACCIDENT.

formally, *adv.* (*often occurring in the Lat., formaliter*). 1. according to the definition of a thing; in the precise or proper meaning that describes its specific nature. 2. according to, like to, or with regard to the form or essence; purely according to the form. 3. intentionally; deliberately: as, *formally* unjust, i.e., according to the definition of injustice as a deliberate violation of another's rights. This applies *sense 1* to the human act and virtues.

formed, *adj.* 1. actual; complete or completed; constituted. 2. possessing form; having acquired form. 3. trained; educated; developed.

formula, *n.* 1. the form or essence of a thing. 2. the exact definition of the form or essence. 3. a proposition stating a principle in exact terms. A *logical* formula states a general truth in terms of thought or predication; an *ontological* formula states a general truth in terms of being. The principle of contradiction may be presented in either way. 4. *modern logic*. an expression of relationships between symbols. But a formula is not a proposition because it does not have truth or falsity until a meaning is attached to the symbols.

ABBR. — *f.*

fortitude, *n.* the cardinal moral virtue that inclines a person constantly to restrain fear and to moderate rashness in the presence of difficulties and dangers that confront a man in doing good; esp. bravery or courage in overcoming fear of the danger of death in the pursuit of moral good.

REF. — *N. Eth.*, III, ch. 9; *S.T.*, II-II, 123.

fortuitism, *n.* a world view that supposes that natural events, physical order, and human success occur by chance not by divine design.

fortune, *n.* 1. a supposed power to bring good or evil to people independently of their efforts and contrary to their plans and deeds; fate. 2. what happens or will happen to a person, whether it be good or bad; one's lot. 3. good luck; undeserved success; unexpected prosperity; great wealth. Unlike chance, fortune would be intended by an agent if he could foresee and control events.

REF. — *Physics*, II, 4, 6; *Met.*, IV, 2, 3; *C.G.*, III, ch. 92.

found, *adj.* discovered; not put; hence, existent independently of the mind. What is put into reality is projected by the mind; what is *found* is present and accessible to the mind looking for it in the real.

foundation, *n.* 1. a base on which something is built; ground; bottom; support of a structure. 2. substratum; subject in which. This use resembles *material cause*. Hence, *foundation* is often contrasted with form; *fundamentally*, with formally. 3. the chief constituent; the most important element. 4. the principle on which some system, theory, additional conclusion, or application of theory depends; the main basis of a related set of judgments. 5. the evidence that grounds an opinion or hypothesis or that motivates an assent. 6. the basis, heading, or reason for asserting the existence or desirability of a relation, order, distinction, or division between beings or objective concepts. 7. the reason why a right exists; hence, the law and the title.

free, *adj.* 1. *in general*. not forced; not necessitated physically, psychologically, or morally; not totally subject to something outside itself and purely passive to outside influences; having some capacity for movement and activity of its own. 2. *in bodily movement, conditions, and qualities*:

(a) able to move itself in any direction and not merely be moved by an outside force; spontaneous in acting: as, *free-swimming*. (b) not bound; not physically confined, imprisoned, trapped, etc. (c) unhindered; unburdened by; clear from: as, the spirit is *free* from matter; the anaesthetized are *free* from pain. (d) not held in physical or chemical union with another: as *free oxygen*.

3. *in spiritual appetite*: (a) able to be the cause of one's own act without being externally coerced or internally determined to only one object or one course of action; self-determining; able to choose for oneself the means to one's own good; able to decide for oneself, unforced by antecedent conditions without or within one's will. Antecedent conditions are present and influence the will; knowledge and motives are needed; but these do not force the will. The will makes a free judgment, *liberum arbitrium*, choosing among or between proposed objects or actions to be followed. Hence, the free is not to be defined as immune from *all* antecedent conditions or as unlimited in its range of choice under any conditions. (b) using the ability to choose. See CHOICE; SELF-DETERMINE.

4. *morally unbound*: (a) not held by moral necessity to act or not to act in a certain way. (b) not held by purely positive legal obligation to act or not to act in a certain way. (c) hence, the morally and legally permissible and recommended, but not the required. (d) without moral obligations arising from the effects of one's acts: as, *free* from sin, guilt, debts, duty of restitution, etc. (e) declared innocent; forgiven; acquitted; or having made full atonement. (f) not owned; not appropriated; as, *free moonlight*. 5. *autonomy*: (a) having an end and rights of one's own in regard to the pursuit of one's end; not a slave; not owned by another; not controlled by another purely or primarily for another's interest. See

PERSON; *SUI JURIS. (b) having a moral right. (c) having the actual right to form a state, designate one's rulers by consent, not be subordinate to a foreign government, etc.; politically independent. (d) having civilly protected rights. (e) not being a captive. (f) exempt from various civil obligations: as, *tax-free*.

free act, a human act.

free certitude, see CERTITUDE.

free judgment, freely made decision. This is one way of translating the famous but difficult formula, "*liberum arbitrium*." The expression emphasizes the partnership of intellect and will in the exercise of freedom. One is free to form one's own judgment, to determine which of one's judgments about objects he will act upon, to stop the process of thinking and turn to willing, and even freely refuse to follow what he regards as his better judgment.

free knowledge, the kind of knowledge that makes the exercise of free will possible; hence, knowledge of contingent matters and of means within one's power.

free will, the ability of the will sometimes to act freely or to choose. See FREEDOM, *sense 2*.

freedom, *n.* 1. *in general*. immunity from determination or necessitation by another. The meanings of *free* apply to *freedom* as a state, quality, or way in which a being or group acts. 2. *of the will*. the ability of a spiritual appetite to remove its indifference to contingent goods and means to an end and thus by its own volition to determine its action in regard to such goods; the tending to an intellectually known contingent good or means in such a way that, even when all the conditions and causes for voluntary action are present, the will can act or not act, can do moral good or moral evil, or can choose this or that; the internal ability of the will, of itself not determined to any one contingent good or means, to remove its indifference or to determine itself by choice or consent to

one of two or more proposed alternative objects or courses of action; self-determination; absence of both external and internal antecedent necessity that would compel only one action for one good; liberty; independence in willing. NOTE—Free will is not a power separate from the necessary will. Of the three modes of liberty mentioned in the second definition in this entry (“the tending . . .”), only the third, known as freedom of specification, seems to be essential to the existence of liberty. 3. *a moral right*. both immunity from interference and opportunity for action if one wishes to act.

academic freedom, immunity from arbitrary interference in investigating the truth about, or in expressing one’s opinions on, any subject pertinent to the curriculum and educational interests.

civil freedoms, civil rights. q.v.

eminent freedom, a perfect freedom that does not have to contend with influences that may lead it to choose moral evil; freedom of the will from a tendency to misuse freedom by not choosing the true good. This is also spoken of as freedom of the end attained. See self-realization, at end of division of FREEDOM.

freedom of contradiction (exercise), freedom to act or not to act, to perform or omit an act. See *sense 2*, second wording of the definition, “the tending . . .”

freedom of contrariety, the ability to choose or the act of choosing between moral opposites; the choice between moral good and moral evil.

freedom of specification: (1) the power of the spiritual appetite to specify or determine by and for itself which one of two or more alternative objects it will act for; freedom to do this or that or the other. (2) actual choice of any one between or among the known contingent means to an end.

freedom of spontaneity: (1) capacity of a body for moving itself or being moved in any direction. (2)

the power of immanent locomotion possessed by a sentient being.

mediate (indirect) freedom, the sharing of another act in the freedom of a previous free act; the liberty said to belong to a commanded act.

moral freedom: (1) moral liberty; absence of moral obligation. (2) permission; authorization. (3) legal liberty; independence of civic obligation. (4) a moral right. The freedoms of the rights are usually named by the objects which one is free to hold, claim, enjoy, or avoid: as *freedom of conscience*, of speech; *freedom from search and seizure*.

negative freedom, the quality of indeterminacy in the will. See *entry 2*, third and fifth variants of the definition.

physical freedom, the ability to move spontaneously by locomotion; the state of a body when not physically tied, confined, etc. so that it cannot move or be moved.

physical freedom, the ability to power to choose one’s own form of government and one’s rulers, their tenure of office, etc. (2) independence of subjection to a foreign government, a conqueror, a tyrant, etc. (3) protection and enjoyment of political rights, such as membership in a political party, freedom of political opinions, eligibility to vote and hold public office, etc. (4) protection of one’s rights by fair law enforcement.

positive freedom, the quality of self-determination in the power and act of the will.

psychological freedom, the constant or occasional immunity of the will from determination to one act or object by the person’s interior psychological experiences or states that precede the will’s own determination; hence, freedom from necessitation by one’s images, feelings, impulses, knowledge, habits, etc.; absence of internal (personal) antecedent necessity.

self-determination and self-re-

alization as aspects of freedom, the former freedom concerns the progress of man toward his end by choice and use of means; the latter concerns the perfection of personality when one has achieved the fruit of the right use of liberty and has become somewhat immune from the weaknesses of ignorance, error, uncontrolled feelings, dependence on others' opinion, undeveloped habits, changes of mood, etc. Freedom of self-realization is perfect only in the state of beatitude. See also divisions of INDEPENDENCE; *eminent* FREEDOM.

REF.—*N. Eth.*, III, ch. 2, 3 at end, 5; *Boethius, Major Commentary on Aristotle's "De Interpretatione,"* III, Prologue; *S.T.*, I, 83, aa. 1–2; I–II, 13, aa. 1–5; 17, a. 1 ad 2; *C.G.*, II, 48; *Truth*, q. 22, aa. 1, 4, 6, 15; q. 24; V. J. Bourke, *The Will in Western Thought*; M. J. Adler, *The Idea of Freedom*, esp. vol. I.

friend, *n.* a person whom one knows and loves well and by whom one is reciprocally known and loved for virtuous reasons.

REF.—*N. Eth.*, VIII, ch. 2, 3; IX, ch. 4; *Rhetoric*, II, ch. 4; *S.T.*, II–II, 23.

frustrate, *v.t.* 1. to cause to have no effect by preventing a thing from achieving an objective; counteract; defeat; nullify an action. 2. to keep conscious or unconscious desires and impulses from being gratified.

frustration of nature, a use of a natural human power in a way that prevents it from achieving its natural purpose and performing its natural function; abuse. See CONTRACEPTION; UNNATURAL.

function, *n.* 1. a natural specialized activity of any power, organ, or part of a living body: as, sight is the *function* of eyes. 2. a special duty or activity for which one is fitted by nature or to which one is bound by his employment: as, the *functions* of parents and firemen. 3. any occupation or employment. 4. a special result ordinarily sought in some process, training, art, or profession: as,

the *function* of doctors is to maintain and restore health; hence, a desired purposeful activity. 5. *logic and mathematics*. something that depends on and varies with something else.

emotive and referential functions of words, the purpose of language either to stir feeling or to be meaningful of the real.

truth function of a proposition, the dependence of the truth of a statement on objective reality. See *sense* 5.

functor, *n.* *symbolic logic*. a symbol that requires another symbol; hence, predicates rather than substantives.

fundamentally, *adv.* 1. as on a foundation; basically; primarily. 2. in source; in principle. 3. in objective reason; on its objective ground: as, the universal must be *fundamentally* in the singular. 4. essentially; necessarily.

ANT.—*formally; as such; in detail; accidentally; verbally.*

future, *n.* 1. what will exist or will happen: distinguished from what *can* hereafter happen. 2. time yet to come.

absolute future, what shall take place or will exist, no matter whether it depends on a necessary, contingent, or free cause or causes.

conditioned (contingent) future, futurible. q.v.

free future, a being, act, or event that will be or occur because a free agent will freely choose it to be or to make it happen.

ABBR.—*fut.*

futurible, *n.* a conditioned or contingent future; an act or event that would come to pass if some free being should choose it or should start the chain of events that would include this act or event. It is *futurible* because it could be in the future; it is *conditioned* because it depends on actual choice of a free agent who may choose not to do this particular thing or act in this particular way. Some think that a futurible implies more than a possible; it not merely can come to pass but would come to

pass if a free agent realized its potential to existence. In most discussions, a futurible means a *pure futuri-*

ble, one, namely, that will never exist or occur because the appropriate free agent will not actually choose it.

Galen's figure, phrase. the fourth figure of the syllogism, reputedly introduced by the Greek physician and logician, Claudius Galen, in the second century, A.D. See **FIGURE**.

Gelasian formulary (formula), phrase. the statement by Pope St. Gelasius (d. 496) in controversy with the Emperor Anastasius of Constantinople, who had interfered in appointments of bishops: the Church and the Empire are both powers set up by God, with their independent sovereignties in their own spheres, but with priority of the Church in mixed matters because of the higher end of the Church.

REF. — St. Gelasius, "Epistolae" VIII and XII, and "Tomus" in J. P. Migne, ed., *Patrologia Latina*, vol. 59.

general, adj. 1. universal or nearly universal; of, for, or applying to a whole class, genus, race, and its members. 2. common; widespread; belonging to or shared by many. 3. not concerned with details but rather with main features; hence, indefinite; merely theoretical and wanting in specific suggestions.

ANT. — *particular; local; restricted; minute; specialized; partial.*

ABBR. — *g.; gen.; genl.*

generalization, n. 1. the mental act of forming the concept of a class; universalizing. 2. the inductive discovery of the definition of a nature. 3. the induction of a general law from known particular instances. 4. the concept, definition, or law known by an act of generalizing.

generation, n. 1. the origin of a living being from a living being of its own species; procreation. 2. the conception of a human being. 3. *unqualified generation.* the coming-into-being of a new substance or of a new substantial form. Its most proper case is origin of the living being, as in

sense 1. 4. *qualified (secondary) generation.* any coming-into-being of a form, including accidental forms. 5. any productive process: as, *generation* of steam. 6. the people of a time span needed to produce a new generation.

human act of generation, human copulation initiated by the will: distinguished from *natural process of generation*, the whole physiological process or series of natural functions taking place within the organisms of man and woman and directed to offspring. The latter process is not directly controllable by the will. The distinction is needed to decide differences between sterility and impotence.

spontaneous generation, any hypothesis about the origin of microorganisms from lifeless matter or of the spontaneous origin of higher organisms. The opinion is obsolete since Pasteur's experiments.

REF. — Aristotle, *On Generation and Corruption*; St. Thomas, *Principles of Nature*.

generic, adj. belonging or referring to a genus and all its members.

genesis, n. a beginning; origin; creation; first formation; causal process.

genus, n.; genera (or occasionally genuses), pl. 1. that part of the essences of two or more species that is common of all members of these species; the essence insofar as it is predicable of a number of differing species or their members; the constituent note common to two or more species, abstracting from their specific differences. 2. a class containing species of different kinds; esp. a class containing species of organisms. 3. *loosely.* any large class or kind of things.

lowest (immediate; proximate) genus, the genus under which species are immediately contained as its final

class divisions: as animal is the *lowest* genus of substance.

supreme genus, a class of finite beings that is contained under no higher genus; a category. Logicians also speak of inferior, subaltern, and intermediate genera.

ABBR. — *gen.* for sing. and pl.

given; **the given**, *adj. or n.* 1. stated; definitely mentioned; explicitly declared. 2. concrete; individual: as, under the *given* conditions. 3. taken as a premise; assumed; granted. 4. *n., pl.* the data.

glory, *n.* 1. *formal (subjective) glory.* knowledge, appreciation, and deliberate praise of excellence; willing public recognition of the goodness of some person or thing, or of a person's acts and products. 2. *fundamental (objective) glory.* the excellence that is worthy of admiration; the good in a being or nature or work considered as the objective reason for rendering formal glory to it or to its author. 3. a manifestation of the hidden excellence, majesty, or perfections of a person.

Both formal and fundamental glory may be extrinsic or intrinsic. *Extrinsic* glory is outside of the being; *formal* when given by some other person or group; *fundamental* in one's works, accomplishments, children, etc. *Intrinsic* glory is excellence or praise in the glorious being; *formal*, when the person or group honors its own goodness; *fundamental*, in the goodness within the person or thing that deserves glory.

divine glory, glory in God, deserved by God, or given to God.

vainglory, an act of vanity; desiring or seeking or inviting glory that is undeserved, in an excessive manner, on an improper occasion, or from an unqualified person unable to measure the glory merited.

REF. — Cicero, *De Inventione*, II, 55; *S.T.*, II-II, 131, 132; *C.G.*, III, ch. 29.

gloss, *n.* a note or comment on a text, inserted either in the margin or between lines, to clarify the meaning

of words and other details of a text. St. Thomas often refers to scriptural commentaries as glosses and chiefly to (a) Walafrid Strabo's (d. 849) *Glossa Ordinaria* and (b) Anselm of Laon's (d. 1117) *Glossa Interlinearis*. These glosses are not lectures or oral commentaries.

***gnome**, *n.*, *Latinized Greek.* 1. discriminating judgment in unusual and difficult cases wherein higher principles, and not ordinary rules and practices, must prevail in a solution; hence, high prudence in counsel. 2. a brief reflection; esp., a moral maxim.

REF. — *S.T.*, II-II, 51, a. 4.

gnosiology, *n.* theory of knowledge.

goal, *n.* the good as the object of tendency; end; final cause.

God, *n.* 1. *common concept.* the Supreme Being and Supreme Ruler of the universe. 2. (*god*). any real or hypothetical being, superior to the world, immortal, and having special power over the order of nature and the lives of men. *God (god)* is not a proper name for the one true God since the term has been used for many imagined beings. See *divine NAME*, two subentries. 3. *a scientific concept, suitable for identifying God when His existence is to be proved.* the principle (cause) of all things, distinct from and superior to them. 4. *theistic concept*, the one Creator of all things, intelligent, free, and infinitely perfect, who governs all beings in the universe. 5. *revealed concept* (Trinitarian monotheism). the Blessed Trinity of persons (Father, Son, and Holy Spirit) in one divine nature (God).

REF. — *S.T.*, I, 39, a. 4; a. 3 ad 1. **godhead** (godhood; godship), *n.* the state or quality of being a god; deity; divinity; what God possesses.

godlike, *adj.* 1. resembling somewhat the being, perfection, or activity of God. Christian theism uses the term chiefly of knowledge and love of God; the Greeks used it of any moral virtue. 2. worthy of God; character-

istic of God: as, forgiveness, miracle working.

godliness, n. 1. a general state of moral goodness. 2. religious piety; devotion to God and His will.

good, adj. and n. 1. *in its formal effect.* "that which all things desire" (Aristotle); the desirable; the object of a being's or nature's appetite or appetites; appetible. 2. *in its formal nature.* that which is suitable to a being or nature; that which has the reality and the attributes that fit the natural demands of some nature; worthy of being desired; a perfection of a being or nature; value and the valuable. 3. *in its subject.* a being or nature in potency to, or having, a perfection fitting to or beneficial to it. 4. true; valid; sound. For these qualities are suitable to reason.

absolute good: (1) what is suitable to the being or nature to which the good belongs or of which it is predicated; intrinsic good. (2) divine good; good by essence; unlimited good. (3) necessary good. (4) unqualified good.

apparent good, that which seems to be desirable though it actually is not; that which is judged to be useful or pleasant though it is morally evil.

common (social) good: (1) what is suitable to the needs and desires of many. (2) a benefit or benefits possessed, or shared in, by many; goods communicable and communicated to many. (3) the well-being of the members of a society; hence, in political society, the general welfare or commonweal or national interest. (4) goods obtainable only by the united action of many persons. A subdistinction occurs here: *collectively common goods* can be simultaneously possessed by a number taken as a group; *distributively common goods* are immaterial goods that can be simultaneously possessed by a plurality of persons without becoming exclusively any individual's goods.

common good theory, the opinion that the title to political authority

comes into being when the common good demands it even if the people fail to organize or consent.

essential good: (1) good because of its own nature; unparticipated good. (2) a good truly needed by some being or nature.

external goods, property completely outside the owner's own being. In discussions of the morality of property systems, these are often distinguished as *capital goods*, able and available to produce more wealth, and *consumers' goods*, things to be used or used up but in themselves unproductive.

internal (intrinsic) goods: (1) those constituting, or existing, in the being or nature of something; a being's own perfections: as, life, fingers, knowledge. (2) objects having value in themselves, apart from any effects they may have.

legal (civil) good, an advantage desired or achieved by law.

material good, a good in a body or its attributes. Material goods may be perfective for a material nature; useful for others; or pleasurable. All material goods are temporal, but some temporal or temporary goods are spiritual in nature.

mixed good, something partially external and partially internal to a being or nature: as, reputation. Such a good implies a relation between the giver and receiver of these benefits but belonging to neither alone as an inherent good.

moral good, that which perfects human nature because it is conformed to the true moral standard; good in human acts or, secondarily, in the objects of moral choice; what is proper to man as man; what is intentionally directed to a good end; deliberate choice according to right reason; the worthy; the perfective good of the rational and free nature of man. See **MORALITY** for further distinctions.

natural good: (1) what suits a nature: distinguished from what suits a being. Every being is good but not

DIVISIONS OF THE GOOD

1. Good in being (transcendental good)
Good in nature (not transcendental)
 2. Good by essence (subsistent Good; uncaused; unparticipated; supreme; infinite)
Good by participation (caused; dependent; limited)
 3. Absolute (intrinsic; good to and for itself)
Relative (extrinsic; good to others)
 4. Universal {
 - all-perfect; infinite
 - of the universe as a sum of goods
 - the good in-general
 - Common (social) {
 - a) collectively common
 - distributively common (shareable)
 - b) of private societies
 - of the state (public good)
 - Individual (private) {
 - a) internal; external; mixed goods
 - b) material; spiritual
 - c) temporal; eternal
 - d) necessary for life; necessary for status; superfluous
 5. Good as end {
 - perfective
 - pleasurable
 - Good as means (useful)
 - Good as means-end: perfective and useful in different relations
 6. Perfective (proper; befitting) {
 - natural {
 - physical: according to a being's {
 - constitution
 - proper accidents and operations
 - natural end
 - moral (worthy; noble; true) {
 - intrinsically
 - extrinsically
 - legally good (civil: not always morally good)
 - logically good (sound; valid and true)
 - supernatural (in source; nature; mode; act; end; etc.)
 - Useful (instrumental): e.g. {
 - means to culture
 - means to political success
 - remedial, even though painful
 - economic {
 - capital goods
 - consumers' goods
 - Pleasurable {
 - to sensory appetites
 - to the will
 - to all appetites
 7. True (genuine)
Apparent (seeming; false)
-

every nature is (simply) good because evil deprives a nature of what is naturally its due good. (2) a merely natural good: distinguished from a supernatural perfection. (3) a physical good that is in conflict with the

due moral good: as, excessive pleasure or selfish advantage.

participated good: (1) a good of such a kind that many can or do have portions of the same specific benefit or perfection: as, all men have

a brain. (2) a created good. (3) a communicable good. (4) a good actually shared by many whether singly or jointly.

perfect good: (1) God. (2) the highest good or ultimate end completing a nature. (3) any fully actualized perfection of a nature, even though not its highest perfection. (4) the perfective good. See **PERFECTION**.

perfective (befitting) good: (1) something desirable for its own sake as fully fitting to a nature; something to improve or complete the very nature of the being that desires it: distinguished from the merely useful or merely pleasurable good. (2) something desirable for its own sake by a rightly ordered will; the worthy; the good proper to man and meeting the moral demands of man's nature.

perfecting the agent (sometimes called *absolute good*), intrinsic to the agent doing good: distinguished from *perfecting the product* (also known as *relative good*), extrinsic to the agent. Compare the distinction of objects of prudence and art: *agibilia* and *factibilia*.

physical good: (1) the perfective good fitted to a nonpersonal being or nature. (2) any true good other than a moral good.

pleasurable good, one that can give satisfaction to an appetite. Some distinguish this from the arduous good rather than from the befitting and useful.

private (individual) good: (1) a good belonging exclusively or principally to one person. (2) a good belonging to a small group or private society. (3) a good obtainable by private effort.

proper good: (1) the moral good of man. (2) a good incommunicable to others and always exclusively personal: as, one's own soul. (3) a good peculiar and proportionate to something according to its nature: as, truth is the *proper good* of the intellect considered as a tendency. But

the *proper good* is not the proper object of a power.

public good: (1) the general welfare of a public society, whether state or church, whether sovereign or dependent. (2) the common or social good of a civic community as obtained or obtainable by the use of common means under the direction of public authority.

qualified good (*secundum quid): (1) an incomplete, imperfect, or somewhat defective good. (2) the pleasurable or useful but not moral.

relative good, something that is suitable for another being; good to or for others; hence, useful; helpful.

superfluous good, possessions beyond what are needed and sufficient for one's life, human dignity, and justly acquired status or position.

supernatural good, a grace or divine blessing not due to human nature as such in its essential constitution, operations, or end.

supreme good: (1) God. (2) God as the end of man; the supreme end of man.

transcendental good, the good of a being insofar as it is actual; hence, such good belongs to any being: distinguished from the good of a nature. In the general definition of good (*senses 1 and 2*), this is the good defined.

true (genuine) good, what actually befits a nature; hence, perfective good and especially moral good even though doing the moral good may involve loss of other goods.

universal good: (1) the all-good being or nature, God. (2) the good of the universe. (3) the good in-general, namely, happiness and the goods that give man happiness.

useful good, a means or instrument apt for some purpose, function, or satisfaction; some thing or act that is desirable not for its own sake but as a help in the attainment of some other good.

REF. — *N. Eth.*, I, ch. 1, 6–8; *Politics*, VII, ch. 1; *S.T.*, I, q. 5; I-II, 19, a. 5; II-II, 145, a. 3; *C.G.*,

III, ch. 37; G. E. Moore, "The Indefinability of the Good," often reprinted from ch. 1 of *Principia Ethica*.
governance, n. the powers, functions, acts, and manner of using governing powers.

government, n. 1. the exercise of public authority over the members of a society for the common good of the members of that community; guidance of the actions of subjects, esp. by the administration of laws. 2. the moral power or right to hold and exercise such authority. 3. the system of ruling; the constitution; established system of public administration. 4. all persons with authority to govern others in a state or public society: usually regarded as a body or class. Scholastic political philosophy does not identify government with the state; for it is only one of the organs of common action.

immediate government, personal direct exercise of authority by the ruler over the subject, as by giving commands directly to him and holding him directly responsible to the ruler: for instance, God's rule over parents by the natural law.

self-government: (1) political freedom. (2) the control of one's powers by free will according to right reason and the moral law: e.g., in governing one's temper.

shared (delegated; mediate) government, rightful exercise of authority over a subject by a duly appointed and empowered minister, subordinate, deputy, or other helper of the higher (sovereign) authority; the delegator, then, mediately governs through the delegated, who immediately rules or commands.

ABBR. — *gov.*; *govt.*

REF. — *S.T.*, I, 103, aa. 1, 3.

grace, n. 1. *in general.* a divine favor; the will of God gratuitously bestowing something on an intellectual creature. 2. *theological term often used in contrast with nature.* a free gift of God, excelling any created natural reality. The major distinction between graces is between (a) *sanctifying*

grace, habitual grace elevating one's being or soul to a quasi-divine plane of life and charity; and (b) *actual grace*, helping and elevating one's acts of mind and will. See SUPERNATURAL.

REF. — *S.T.*, I-II, 110; 111; *C.G.*, III, ch. 150.

grade, n. any degree, rank, or stage in an orderly series or scale of things whereby they can be or are compared or classified, according to their relative power, quality, size, achievements, merits, or other perfections.

argument to God's existence from the grades of perfection, St. Thomas' fourth way based on the existence of different grades of transcendental or pure perfections.

essential grades of being or perfection, analogically inferior and better degrees in a set of beings or perfections that usually bear the same name: as, the grades of life, of modes of knowing, etc.

metaphysical grades, the ascending series of natures from species, the less universal, to supreme genus, the most universal. The descending order has been called metaphysical composition.

greatness, n. 1. magnitude. 2. nobility of mind, character, charity, purpose, etc.; excellence. 3. hence, magnanimity; heroism. 4. power: as, the *greatness* of God. 5. importance: as, of a problem, answer, or moral issue.

ground, n. 1. the lowest part; base of anything; bottom. 2. basis; foundation. 3. the substrate to which things belong. 4. the subject, topic, or area of discussion. 5. the basis or reason on which a distinction, classification, opinion, or conclusion rests. 6. the form or real feature that is abstracted and represented in a universal concept. 7. the reason for asserting that a relation is present between or among the related. 8. hence, the title to a right; the law and the contingent fact on which a right is based. 9. the primary substance or primordial being of the world; the

source whence all things emanate; ylem. 10. *semiagnostic and pantheistic usage*. the absolute; God as the *Ground* of being.

ground of the soul, see SOUL.

hold one's ground, to keep one's position against objections.

shift one's ground, to change one's position, argument, attack, or defense.

group, *n.* 1. a number of persons or things gathered closely together and forming a recognizable social or artificial unit. 2. a class of persons or things.

occupational (functional; vocational) group, a natural society of all those engaged in the same kind of employment, industry, or profession, with a common interest in the well-being of the members' and in their special activities: as, doctors, nurses, pharmacists, hospital administrators, and all directly connected with the practice of medicine and the care of

the sick. When organized, the group is called a corporation. Its directive body is frequently called an industrial council. See *corporative SOCIETY*.
guilt, *n.* culpability for wrong done; responsibility for a bad act; unforgiven sin.

evil of guilt, moral evil: distinguished from evil of penalty.

guilt by association, see ASSOCIATION.

legal guilt, culpability for transgressing a civil or penal law even though one failed to keep the law unknowingly, indeliberately, or without any moral fault. See *penal LAW*; OBLIGATION.

moral guilt, culpability and liability to penalty because of a morally evil deed consciously done against a law that one knew to be binding on one's conduct.

REF. — S.T., I-II, 21, a. 2.

habit, *n.* 1. a permanent quality that disposes a subject well or badly in regard to its being or operations; a relatively stable disposition of a living nature or power, inclining it rightly or wrongly to some perfection or end of either its own being or another being. The definition first distinguishes habit from disposition and power. It tries to include both entitative and operative habits, good and bad ones. 2. the accident of having, having on, or having about; the tenth category. See STATE, *sense* 6.

acquired habit, one obtained or developed during the course of life by one's activity with a resulting modification of one's nature or natural powers.

bad habit, any intellectual or moral vice.

entitative habit, one added to the essence or substantial form of a thing rather than to a power to facilitate the power's operation.

good habit, any intellectual, moral, or theological virtue.

habit of first principles, the permanent understanding of the primary truths such as the principle of noncontradiction. Also see SYN-DERESIS.

infused habit, one supernaturally given, not acquired by one's own efforts; e.g., faith in God. Growth in these infused habits is possible but only after they have been given and only with cooperating divine help; in this sense, increase of the virtue is acquired.

innate habit: (1) one present or supposed to be present in a person from conception or from birth. (2) a habit that is almost inborn since it is acquired very early in life, very easily, and by a very few acts, e.g., the understanding of the principle of noncontradiction.

operative habit, a relatively permanent quality added to the power and disposition of a rational being and inclining him to perform definite types of acts with ease, accuracy, and consistency; *habitus*. Operative habits imply the control and direction of reason. Hence, they can be truly present only in the intellect or will or in some other human power of man insofar as it can be organized and controlled by reason: e.g., motor habits, habits in the higher senses and in the sensory appetites. Sensory automatisms, the constant tendencies in animals to a uniform action, and conditioned reflexes are not regarded as true habits by scholastic philosophers; uniformity is not a sufficient criterion of the presence of habit. To prevent confusion with this physiological and psychological conception of a habit (a mechanical, unfree, intellectually uncontrolled, neurological repetition of the same behavior in man or animal), some writers will use only the word *habitus* for a human operative habit. Operative habits may often occur in connected habit groups in which two or more habits form a composite principle of acting in a special way: as, the habit of distinctly speaking English or the habit of regularly studying philosophy.

natural habit, one that originates by natural activity, perfects a natural power or form or disposition, is specified by a natural object, and is directed to a merely natural goal.

supernatural habit, one better than natural in origin and purpose, coming from God gratuitously and directed somehow toward God or His service. Often, the habit is also supernatural in mode of action. The theological virtues also have an immediate supernatural object, God in Himself.

REF. — *N. Eth.*, II, ch. 1-2; *S.T.*,

I-II, 49, a. 4, summing up the definition; 51, aa. 1, 4; 94, a. 1. See also references s.v. VIRTUE.

habitus, *n.* 1. a human operative habit.

2. the accident known as state, q.v.

haecceity (hecceity), *n.* (etymology: from Lat. *haecceitas*, "thisness": a term used by Duns Scotus to describe the reason for a being's individuality.) that incommunicable feature of a being that constitutes it as an individual in its class; individual difference; singularity. Scotus thinks this is a special mode of being; Thomists usually ascribe individuality to the designated matter as its root in natural bodies and identify essence and individual in spiritual natures; Suarez assigns the reason to the constitution of the whole concrete individual.

happiness, *n.* contentment in the possession of a good; the conscious satisfaction of worthy desire; beatitude in some degree. See all meanings of BEATITUDE.

harmony, *n.* 1. a combination of parts into an orderly whole. See ORDER; UNIVERSE. 2. agreement in ideas, views, desires, purposes, actions, etc. See PEACE. 3. a proportionate arrangement of colors, sizes, shapes, and tones that pleases the senses and intellect. See BEAUTY. 4. *preestablished harmony*, a theory of the divinely prearranged relation of beings and events so that the divine plan for the world is infallibly fulfilled. In the extreme form proposed by Gottfried Leibnitz (1646-1716), this harmony becomes a form of occasionalism, occurring without causal action of creatures on each other. The members of the universe are like synchronized clocks preset by their Author for a best possible universe from which contingency and failure are altogether barred. This occasionalist harmony, applied to man, becomes a dualism or a parallelism in which body and soul are synchronized in activity but have no interdependence.

hatred, *n.* 1. an act of the *sensory appetite* that feels dislike or aversion

toward some object or person. 2. an act of the *will* strongly disliking some object or person and wishing evil to the disliked person.

have, *v.t.* 1. to possess, hold, or contain as a part, member, attribute, relation, related term, or associated feature. *Having* implies a relation between a subject and an object that belongs to that subject in some sense of the word *belong* or of the term *be in*. *To have*, then, is not simply the same as *to be*. 2. to own, control, have a right over, actually possess, or be using some object, as by wearing, carrying, or gripping it. See also OWNERSHIP and the category of STATE. Notice also the participation meanings: *have part in*, *have a part of*, *have part with*.

REF. — *Met.*, V, ch. 20, 23.

heart, *n.* 1. any place that, like the heart, is near the center: as, the *heart* of the city. 2. anything that functions in a fundamental way, as a heart does: hence, the central, vital, or main part; essence; form; the main meaning; the main issue in a discussion; the main result. 3. the human heart considered as the center or source of emotions, personality traits, inmost thoughts, and resolutions; hence, intention; will; love. 4. the human heart considered as the symbol of the person; personality; friend. 5. an admirable or loved person. This usage is often accompanied by an adjective or adjectival phrase specifying the reason for admiration or love: as, the sacred *Heart* of Jesus.

reasons of the heart (an expression from Blaise Pascal [1623-1662]): (1) reasons that appeal to the feelings and will, not only to the mind; rhetorically strong reasons. (2) hence, appealing to likes and dislikes instead of to objective evidence. (3) giving one's assent because of likes and dislikes without evidence or even against the evidence. (4) *Pascal's sense*, intuitive judgments of a man of good will in regard to an object, truth, or solution of a problem; a

well-disposed attitude to consider and discover some truth.

heaven, n. 1. the name of the space above and about the earth used as a symbol for (a) God; (b) God's providence; (c) beatitude; (d) a state of happiness. 2. a theological name for the place and state of supernatural beatitude.

hecceity, n. haecceity, q.v.

henological, adj. explaining by unifying or unity; one in the source or principle that explains plurality. Hence, it differs from a monistic explanation of plurality by some unity of substance or substratum of all things. The term names the proof of God's existence and unity from participated grades of being.

heresy, n. 1. a religious belief opposed to a doctrine formally declared true by a church. An heretical opinion usually implies that it has been specifically and officially denounced as false to the true faith. 2. *loosely*. any opinion regarded as untrue or fundamentally wrong because opposed to an accepted or traditional doctrine within a certain school of thought, circle, or political party.

heteronomous, adj. dependent morally or legally; subject to the government or law of another. The term describes today the ethical view that man is subject to a moral law made and imposed on him by God.

ANT. — *autonomous* morality: man freely imposing the law on himself (I. Kant). *Heteronomous* is not to be confused with heteronymous, which refers to differences in names, spelling, meanings, etc.

heuristic, adj. helping to discover or to learn, esp. by one's own efforts. See ANALYSIS.

hierarchy, n. 1. *lit.*, "holy authority"; holy leadership. 2. hence, the degrees of spiritual authority. 3. an ordered arrangement of beings, perfections, offices, or operations of different degrees: as, the *hierarchy* of the kinds of life, namely, vegetative, sentient, rational, angelic, and divine. 4. one

of the three orders of angels. See ANGEL.

hierarchy of the intellects: (1) the graded series of the human, separated, and divine intelligences. (2) the qualitative series of human intellectual activities reaching from knowledge of matter to the vision of God.

REF. — *S.T.*, I, 108, a. 1; *C.G.*, IV, ch. 11, 75.

hierophany, n. a manifestation of the divine or sacred. See REVELATION; SYMBOL.

historicism, n. 1. a philosophy of history or a philosophising about history's meanings, patterns, and ultimate trends. 2. a form of evolutionism that believes evolution takes place in every material and spiritual reality: hence, also in knowledge, morality, society, law, and religion; it rejects, therefore, everything permanent and absolute. One of its mottoes is: "Man is his history."

history, n. a systematic study of the records and relics of the human past, that tries to present the facts and their relationships at the level of natural causes.

history of philosophy, the systematic analysis of the origins, growth, contributions, influences, likenesses, differences, successes, struggles, and faults of the thinking of philosophers. The biography of the philosophers is incidental material; their thought is the subject matter of this branch. At its best, the history of philosophy goes beyond a recording of the philosophers' views and their meaning by striving to evaluate the permanent truth of their findings and their progress over their predecessors and contemporaries.

history of religions, the record of religious beliefs, rites, cultural practices, movements, and influences. This record is usually supplemented by efforts to understand the original meaning of some rites and by comparisons with other religions. This branch of study contributes factual

data and suggestions for several philosophical topics.

natural history, an old term for the scientific or popular study of nature or one of its fields: as, geology, plant life, etc.: distinguished from natural *philosophy* and from *human* history.

philosophy of history, an inquiry into the ultimate meaning of human life in society as it is historically revealed in its changes, progress, catastrophes, cycles, and trends. A theist's philosophy of history must take into account God's provident government over man directing temporal events to a divine purpose, and God's infinite liberty that always leaves some mystery and supernatural possibilities in God's dealings with man. By contrast Hegel's philosophy of history is deterministic; Marx's is an economic determinism. St. Augustine's *City of God* is rather a theology of history centering on the Incarnation and Redemption and revealing God's judgment on polytheism and persecution.

***hoc aliquid**, *Lat. phrase.* this substance; a singular substantial thing.

holy, *adj.* 1. sacred to God; belonging to God as His own; set aside for God's use or religious use. 2. united to God, esp. to the divine will. This is probably the main sense. 3. *frequent modern use.* the inscrutable; the transcendent; the untouchable.

The All-holy, The Holy One, names for God.

homo, *n.* (*pl. homines*). 1. man (as a species; a universal). 2. (H-) the biological genus that includes modern man (*Homo sapiens*) and extinct species.

Homo sapiens, the scientific biological binomial name for man.

homonym, *n.* a word with the same pronunciation as another but with a different meaning, origin, and often a different spelling: as, dear and deer. As equivocal terms, homonyms are of some interest to logic.

***homo viator**, *phrase.* 1. man in this life, destined for and striving for

beatitude; man the wayfarer: distinguished from *homo comprehensor*, the beatified man who has reached God. 2. *Gabriel Marcel.* man regarded as a being-in-process.

***honestas**, *n., Lat.* 1. moral honorableness. 2. moral beauty. 3. the quasi-integral virtue related to temperance whereby a person has the habitual sense of propriety under varying circumstances.

honesty, *n.* the virtue or group of virtues associated with one's honor. This group positively includes truthfulness, sincerity, fairness, and fidelity; negatively, it requires freedom from lying, cheating, stealing, deceit, and flattery.

intellectual honesty, the disposition or virtue that respects evidence and is willing to be convinced by it, that does not conceal or ignore evidence, and that is unbiased in looking for and appraising objective evidence.

honor, *n.* 1. reverence or high respect given, received, or enjoyed; glory. See RELIGION. 2. an act, award, or other sign of respect. 3. good reputation, esp. for moral conduct: as, on my *honor*. 4. faithful adherence to moral principles.

relative honor, honor paid because of the connection of some object with a person to be honored: as, *relative honor* is paid to a photograph of one's parents.

ABBR. — *h.*

REF. — *S.T.*, I-II, 2, a. 2; III, 25.

hope, *n.* 1. *as a passion or emotion.* the feeling of the irascible appetite that expects to obtain an absent or future good even though it is difficult to get. 2. *as a theological virtue.* the habit or act of deliberately expecting to attain with divine help a future good related to man's supreme good; the confidence of receiving from God both Himself as man's beatitude and reward and the means man needs to attain God in the future. 3. *as a natural virtue:* (a) an act of the virtue of religion: expecting to obtain God's help to do

God's will and achieve beatitude; (b) as a potential virtue allied to courage: habitual expectation of overcoming difficulties in pursuit of the good, either by one's own efforts or with the help of others.

human, *adj.* 1. belonging to or concerning man as such. 2. characteristic of human persons either according to their complete humanity or according to the special traits that distinguish men from nonrational animals. 3. proceeding from man as rational or as rational and free.

human by essence, belonging to man's specific form or to the spiritual side of his nature.

human by participation, sharing in the dignity of man because of its union with the spiritual side of man's nature, e.g., acts of sensation, gestures, erect posture, etc.

human act, *phrase.* an act proceeding from deliberate reason and free will; an act performed freely by the will guided by the intellect knowing the end to which the act is directed. Note that two powers of man are involved in this human act. Compare *act of MAN*. The object of such an act is often referred to as the voluntary, q.v.

commanded (imperated) act, the act of some human power or organ dependent on the will and directed by the act of command to the will's end.

elicited human act, the act in the will itself rather than in powers subject to the will; the deliberate choice, consent, or intention.

imperfect human act, one whose freedom is weakened by preceding factors such as insufficient knowledge or hasty deliberation, emotional pressures, subconscious memories, habits, etc.

perfect human act, one performed with full (sufficient) deliberation and choice.

human nature, *phrase.* man's essence considered as a principle of man's operations.

human nature fully (adequately;

completely) considered; rational nature adequately taken, the whole constitution of man, including soul and body, all powers and integral parts, and the essential internal order among these powers and parts, as well as all essential human relationships to other beings, namely, to God, fellow-men, and material things. This concept regards man as a composite unit in a real universe. Some extend the concept to include the actual historical order as permanently affecting the conditions in which man lives. Complete human nature includes the dignity of personhood but not individual human differences.

human nature specifically considered, the rational side of man as man by which he is distinguished in species from other animals.

human nature in its abstract (pure) state, the constitution and status of man, abstracting from his historical condition as originally raised to a supernatural life (integral human nature before the Fall), as wounded by sin (fallen or lapsed human nature), and as restored to grace by a divine Redeemer (redeemed, newly graced human nature). This purely natural man never existed historically, for nature always was either better than itself or weaker than itself. But it is present in and assimilated to the redeemed man; hence, pure nature is real as an aspect of actual human nature, though it is not the whole truth about human nature's end, constitution, powers, etc. in an historical sense. The detailed notion of pure or mere nature varies widely as philosophers conceive different situations of man without the modifications of habit, civilization, education, his own guilt, divine grace, etc. In the Romantic philosophers, pure nature tends to mean unspoiled, happy, primitive man. See *STATE*, divisions of *sense 3*.

philosophy of human nature, see *philosophy of MAN*.

humanism, *n.* 1. any fairly complete

theory of the nature, dignity, ideals, destiny, and worthy treatment of man. 2. any way of acting for what one regards as true human welfare or perfection. Some of the various types of humanism are named atheistic, Christian, eschatological, incarnational, Marxist, personalist, scientific, socialistic, and supernatural.

***hyle**, *n.* transliteration from the Greek: matter; esp. formless matter.

hylemorphism (hylomorphism), *n.* 1. *lit.*, "the matter-form" theory; the Aristotelian theory that every natural body is constituted in its substance by prime matter and a definite form. 2. *fully developed theory.* The theory that every natural body is composed of two substantial principles, called prime matter and substantial form, related to each other as potential and actual principles in the order of essence. The matter explains the fact that many individuals exist in this species; the form puts the being in its species. The Thomistic variant of the theory holds that each natural body can have only one actual substantial form. See VITALISM. The theory is extended, with a little modification, to the union of matter and spiritual soul constituting a single human organism.

hylesystematism, *n.* a theory that natural bodies are composed of matter (which need not be prime matter) and an actual plurality of forms, subordinated to and unified by a highest form.

hylozoism, *n.* the opinion of some philosophers and evolutionists that all

things are in some degree alive; animism (*sense* 2).

hypostasis, *n.* a suppositum; subsistent being. Some theological literature restricts the term to a person, excluding nonrational hypostases. Part of the turmoil in Trinitarian disputes arose from the fluctuating meanings of this term.

hypostatic union, see *personal UNION*.

hypothesis, *n.* 1. a conditional or tentative explanation of observed facts and their connections with each other, open to further verification and suggestive of further experiment. 2. the foundation or supposition upon which an argument is built. 3. the presumed cause or explanation of a given or experimentally induced effect. 4. an assumption. This may be, e.g., a mathematical position commonly accepted without further inquiry or a premise still needing justification by reduction, evident premises, refinement, or proof of its error.

hypothesis absurdi, the use of an absurd proposition or condition, either to illustrate consequences of extreme positions or to ridicule the opposition that seems to be holding such a proposition.

unique hypothesis, see *uniquely PROBABLE*.

ABBR. — *hyp.*

hysteron proteron, *noun phrase, lit.* the latter (before) the former. 1. a name for the fallacy of begging the question. See QUESTION. 2. *popularly.* the situation of reversed relations; "the cart before the horse."

I, pronoun. the person speaking or writing; the conscious person. See **EGO**; **SELF**; **SUBJECTIVITY**.

I-it relation, the subject-to-object relation, i.e., an impersonal, scientific, objective relation of a person to a natural body, thing, or person.

I-thou relation, the person-to-person or intersubjective relations of knowledge, regard, love, and sharing between individual persons. This is extended to a relation of the person to a personal God: known as the I-Thou relation.

id, n. lit., "it" or "the it." In *Freudian analysis of man*. that part, aspect, or function of the psyche that is regarded as the reservoir of the libido and the source of instinctive energy; the nonrational and even antirational id is dominated by the pleasure principle and impulsive wishing; the impulses are controlled by the development of the ego and the superego. Coordination of this conception with the nonrational psychic powers of man and with the psychic effects of original sin remains a problem.

idea, n. 1. original, Platonic sense. a pure form or archetype of its imitations in natures, existing apart from these copies. This is the Platonic species, *eidos*, and the "*ideai*." It seems to be a real universe. **2. strictest scholastic sense.** the exemplary form or mental type that the agent deliberately imitates in making something; the mental model to be copied in the product. See **EXEMPLAR**. **3. hence,** a plan; scheme of something to be made or done. **4. species of a thing known; concept; a thought.** See divisions under **CONCEPT**. **5. loose sense.** frequent today. any act of knowledge, even of sensory perception; image; judgment. In the plural: opinions, beliefs, germinal truths, judgments, topics of reflection, interest or debate:

as, the *idea* of the state; the *idea* of liberty; his *ideas* on religion.

Idea may mean many different things to modern philosophers though all meanings have some connection with knowledge. In idealists, it means that which is immediately perceived and which is the medium in which the object is indirectly known; or, absolute Truth (the absolute Idea) in Hegel (1770-1831); an a priori idea in Kant; in sensist thinkers, a mere image.

divine ideas: (1) the exemplary forms known by God according to which He intelligently creates. (2) the things that God knows other than Himself; the objects (terms) of the divine intelligence (other than God Himself), usually considered in their precreated state of mere possibility. There are many scholastic disputes about these ideas, their presence inside or outside God, their kind of reality, etc. See A. Maurer, C.S.B., *History of Medieval Philosophy*, pp. 11, 13 ff., 40, 145 f., 173 (St. Thomas: rightly interpreted?), 231, 275.

origin of ideas, the philosophical problem of the source of man's first concepts. Are they innate or acquired; learned through sensory experience and abstraction, given by divine illumination; derived internally from the operation of immanent a priori forms, or known by a separate agent intellect?

ideal, n. 1. a conception of something in its perfect form. **2.** a person or thing regarded as a perfect model. **3.** a standard or criterion of excellence; archetype. **4.** a goal of excellence to be reached. **5.** something existing only in the mind. See **BEING of the mind**.

idealism, n. any of the theories of knowledge that hold some variation of the principle of immanence:

namely, that what the mind directly knows is the idea of a thing, not the thing itself. Leading idealists include Parmenides (c. 515–450? B.C.) among the Greeks; Descartes, first of the moderns; Berkeley (1685–1753) (acosmic idealism); Kant (1724–1804) (critical idealism or a semi-idealism because the senses reach the sensible phenomena directly); Hegel (1770–1831) (absolute idealism; pantheistic); Fichte (1762–1814); Croce (1866–1952); Royce (1855–1916).

objective idealism, Plato's conception of changeless, perfect objects as unique forms or ideas. See *EMOS*.

ideate, *v.t. and i.* to form an idea or image (of); conceive.

ideate, *n.* the external object that corresponds to an idea. Scholastic usage prefers object, formal object, or *ratio*.

***idem per idem**, *Lat phrase. lit.*, "the same by means of the same."

The phrase describes: (a) a faulty definition that explains a word by itself or (b) a circle in reasoning.

identity, *n.* sameness in some respect. See chart on *UNIT* and *divisions of likeness*.

absolute identity, total sameness of a thing with no change or difference: as, God before and after the origin of creatures.

existential identity, the continuing existence of the same being, self, or soul.

intentional identity, sameness or correspondence of the form in the concept with the form in the thing known.

logical identity, sameness or equality of the terms of a logical relationship.

materially identical, formally different: (1) the same in fact or in the being, but not thought of under the same aspect or with the same distinctness; objectively the same but different in the formal object or definition (*ratio*) known in distinct mental acts about the same object. Leading instances are the identity of

the transcendentals and the identity of the divine perfections. (2) objective identity in an affirmative proposition.

material identity, the union of two or more different perfections in the same subject.

moral identity, the sameness of a society in continuity of purpose, mode of government, territory, etc. over a period of time even though they are many changes of its members by death, birth, immigration, etc.

objective identity, unity of presence in the same object, though one is not ontologically the same as the other: as, substance and its attributes together form one object. This is the identity asserted in an affirmative attributive proposition.

personal identity, the persistent substantial sameness of the person, the conscious ego, or the soul despite other changes inside and outside the organism. See *SELF-IDENTITY, sense 2*.

physical identity: (1) sameness of substance, constitution, or membership. (2) sameness of appearance, features, or various accidents while other accidental changes have occurred.

specific (formal) identity: (1) sameness in specific nature or essence among individuals of a species. (2) sameness of its essential nature while the individual undergoes other changes in individual characteristics.

ideogenesis, *n.* the process of forming ideas or receiving species, esp. of the primitive ideas that start intellectual life.

ideology, *n.* 1. the study of the nature and source of ideas: a subfield within the philosophy of man or the theory of knowledge. 2. the doctrines, opinions, system, set of attitudes, or manner of thinking that characterize an individual, class, or party: as, the communist *ideology*. 3. (usually in a condemnatory sense) a set of ideas (principles) about human life meant to be used as an instrument for practical, cultural, or political ends,

without much concern for their grounding in fact, their rationality, their objective truth and worth, or their justice to all men. Ideologies tend to be visionary, antiphilosophical, emotional, nonrational, pragmatic, closed, full of prejudices and propaganda: as, Marxism, extreme evolutionism, racism are *ideologies*.

REF.—H. V. Aiken, *The Age of Ideology*; W. O. Martin, *Metaphysics and Ideology*.

ideomotor, *adj.* of the spontaneous or unconscious movements of muscles in response to an image.

idol, *n. logic.* a fallacy. The name is taken from the suggestion of a false god, accepted out of blindness to, or prejudiced fear of, the truth. Francis Bacon's (1561–1626) famous idols are: idol of the tribe (false cause); idol of the theater (appeal to irrelevant authority); idol of the forum (appeal to public opinion); and idol of the cave (appeal to individual prejudices).

***id quod est**, *Lat. phrase.* 1. *lit.*, that which is. 2. different meanings in different scholastic writers: (a) the essence; the subject of, or co-principle with, the act of existing (b) the supposit. (c) what has or may have being.

***id quo est**, *Lat. phrase.* 1. *lit.*, "that whereby a thing is." 2. the act of existing. The term stresses existence (*est*) in contrast to the *id quod* of the previous phrase; and it indicates by *quo* that there may be some difference, at least mental or accidental, from essence in a real finite being. 3. form as the act of matter.

REF.—A. Maurer, C.S.B., tr. and ed., St. Thomas' *On Being and Essence*, p. 48 *note*, on views of different scholastics on *id quod est* and *id quo est*.

ignorance, *n.* 1. a lack of knowledge (information, etc.) in one who is capable of knowing; nescience. 2. *proper sense.* a lack of knowledge in one who ought to know the particular matter. 3. a lack of knowledge in one who at the moment has forgotten

what he knows or is inattentive, hypnotized, drugged, or incapable of using his knowledge. 4. involuntary and inculpable error.

affected ignorance, voluntary and insincere ignorance; deliberate ignorance, usually kept up from the motive of not being impeded in indulging one's desires and violating law; malicious ignorance in one who is conscious that he has insufficient knowledge to act in a given matter and yet directly wills to remain in ignorance.

antecedent ignorance, ignorance preceding and causing the act of the will inasmuch as the act of will (probably) would not have been performed had there been prior knowledge of law or of fact.

concomitant ignorance, ignorance attendant on the act of the will but not influencing it.

consequent ignorance, ignorance that follows an act of the will because one did not wish to know or to take the (ordinary) means to find out; hence, voluntary ignorance.

crass (supine) ignorance, ignorance in one who ought to know because of his office, profession, or special need of some particular knowledge but who carelessly or indifferently uses almost no means to obtain the necessary knowledge.

culpable ignorance, lack of knowledge of something one can know and has a moral obligation to know. This may be directly willed (as in affected ignorance) or indirectly willed (as in crass ignorance when one does not will ignorance but avoids effort).

ignorance of fact, lack of knowledge of a contingent event, circumstance, person, etc. or simple failure to remember a known fact at a time when knowledge would have affected choice or action.

ignorance of law, lack of knowledge of the existence, meaning, or present applicability of a precept of law.

invincible ignorance, an unavoidable

able lack of knowledge that cannot be removed in the given circumstances: distinguished from *vincible ignorance* that can be mastered by normal care, inquiry, and use of the means available to the ordinary prudent person.

learned ignorance, (1) *docta ignorantia*, q.v. (2) the awareness by the learned of their lack of knowledge.

***argumentum ad ignorantiam**, the argument based on ignorance. The three forms of this fallacy seems to be: (1) claiming that what cannot be disproved is proved or true. (2) confusing the unproved with the disproved. (3) believing that silence gives consent without other evidence for the reason of silence or the necessity of comment.

***ignoratio elenchi**, *Lat. phrase*, ignoring the issue; missing the point.

ignoring the issue, *phrase*, a fallacy in which one establishes some conclusion other than the precise one to be proved. One may fall into it by failing to define terms and issues in controversy; proving too much; ignoring the correctives required in analogical predication; attributing to an opponent what he has not claimed or meant or what is not implied in his position; evading the point to be refuted. The *red herring* diverts attention by presenting a statement, argument, difficulty, joke, remedy, etc. that is aside from the issue.

illation, *n.* 1. the act of drawing a conclusion or inference. 2. the conclusion drawn; the inference made.

illumination, *n.* (*nominally*: giving light; causing the effects of light. See LIGHT.) 1. a manifesting of truth; mental, moral, or supernatural instruction or revelation. 2. a strengthening of the intellect to know something; giving a power of intellectual insight or even vision. 3. *Augustinian sense*. the function of the divine light (God's intellect acting on man's) within a human intellect making new knowledge, esp. of immaterial things and of divine truths, possible to a rational creature. 4. *main Thomistic*

sense. the activity of the agent intellect "lighting up" the essence of a sensible thing so that it becomes intelligible by the possible intellect. The Thomistic-Augustinian difference on the source of moral and spiritual knowledge concerns the cause of the illumination. 5. a truth made known or clarified by an illuminating act. 6. *theology*. a grace to the intelligence, aiding belief in, understanding, judgment, or even vision of supernatural matters or, occasionally, of natural matters that bear on man's supernatural destiny.

illusion, *n.* 1. a false image, concept, belief, or opinion that misinterprets what one is experiencing. Delusion goes beyond illusion by perceiving something not present or by permanently holding to the unreal. 2. ontological falsity; an appearance or image that misleads.

image, *n.* 1. a representation or likeness of another, esp. if vivid or closely resembling the original. 2. a likeness of another that is caused by that other and is specifically like some characteristic of the cause (e.g., its being, nature, operations, appearance): distinguished from trace or vestige. 3. the sensitive impression of an object in one of the internal senses; esp. a sensory likeness of a sensible object in the imagination and known as a phantasm. 4. an expressed sensible species in any of the senses, external or internal, whether this species be present, past (retained), or now recalled. Scholasticism seldom uses image for concept, which is purely intellectual and spiritual. Moreover, a general or schematic image, one, for instance, that would identify any automobile, must not be confused with a universal concept.

imagination, *n.* 1. the internal sense that knows absent sensible things but does not know them as absent from the sense. Sensory memory is one of the functions of imagination. The function of recalling or repeating previous sense impressions is named *reproductive imagination*. Identification

of the sensible things as absent is a function of the central sense or of the intellect. 2. the power of forming new mental images of what is not actually present to the knower by generalizing, dividing, and combining images acquired by any external sense. This is spoken of as *creative imagination*. In man, it is guided by intelligence. 3. an act of the imagination. 4. the image received, formed, retained, recalled, or constructed by the imagination.

imitation, n. 1. the act or process of making a likeness of another by reproducing its form in another kind of potency, matter, or medium. 2. the deliberate attempt to make oneself like another in conduct, appearance, way of thinking, etc.; following another's example. 3. activity that tends to make the agent more like its cause; assimilation: as, all things tending to the good *imitate* God. 4. taking the role of another, as in a play. 5. the product that is like another; copy; reproduction; image. 6. a substitute for the original; an inferior substitute; counterfeit. See FALSE.

immanence (immanency), n. 1. the

characteristic of all living beings that they act in and for themselves. 2. *in idealism*, the supposed fact that the object immediately known is in the knower and that this is a *medium quod* leading to the knowledge of the external object. This *principle of immanence* is insisted on chiefly in intellectual knowledge. The immanentist method of knowing must begin with beings as already present in the knowing subject.

immanent, adj. 1. present in and operative within; indwelling: as, God is *immanent* in all things by His power, knowledge, and authority. 2. living; originating in and remaining within the agent as a perfection of the agent; describing an activity performed by an agent in itself and primarily for its own good. 3. *pantheistic sense*. present in the universe and operating in it as a real part of it or as its form or as the whole universe. ANT. — transcendence. 4. *in idealism*. present within the knower as immediate object of (intellectual) knowledge.

immaterial, adj. not having matter or the properties of matter; in some way free from matter.

SENSES OF THE IMMATERIAL

1. The noncorporeal (e.g., substantial form as the act of matter)
2. The negatively immaterial (immaterial by abstraction of the mind from matter and represented without matter and material limitations: e.g., good as a quality of animals)

3. Beings or forms that naturally are without matter	}	partially without matter, but intrinsically dependent on matter for operation	}	power of sensing (which is immaterial) needs sensory organ (material) (e.g., sight)
		wholly without matter; hence, positively immaterial or spiritual	}	act of sensing (not restricted to its own form as a merely material thing is) (e.g., seeing a flower)
			}	only intrinsically independent of matter (e.g., human soul, intellect, will, many human spiritual acts)
			}	intrinsically and extrinsically independent of matter (e.g., God's being, angels and their acts)

negatively immaterial, not having matter in its abstract state, as it is considered by the mind, though concretely it may have matter: as, being may be sensible being.

partially immaterial, free from the limitations and exclusiveness (self-containment) of matter in some principle or characteristic of its composite being: as, sensory knowledge is unlike matter because it can grasp the sensible forms of other things, but it is like matter in needing a material organ to sense and in being limited to sensing material phenomena.

positively and wholly immaterial, intrinsically independent of matter in its being and in all, or at least some, activities. See DEPENDENT and INDEPENDENT.

immeasurable, *adj.* that cannot be measured; immense.

immediate, *adj.* 1. *in general.* without a medium coming between one and another. The medium might be a body, an interval of time, a number, a cause, a delegated agent, an instrument, a book, a mode of union, an image, proposition, etc. Since media are various, the meanings of *immediate* are multiple. 2. in direct contact; closest; nearest; adjacent; alongside. 3. not separated in time; instant. 4. next in order or sequence. 5. intimate. 6. directly related to or connected with. 7. directly and by its own action influencing another: as, the *immediate* cause. 8. conscious of (some object) without any intervening object or property or without some other act, species, etc., which helps one to know another being, event, or truth: as, *immediate* awareness of myself reading; *immediate* awareness of the color of this print. 9. grasped intuitively by a cognitive power; not known by means of reasoning or testimony; experienced or directly seen and judged: as, *immediate* judgment. 10. reported by one who has first-hand knowledge of it.

immensity, *n.* 1. the fact or quality

of vastness or almost limitless extent; immeasurability. 2. an absolute attribute of God by reason of which He cannot be limited to, confined in, or measured by any body or bodies or by their boundaries. A few writers identify *immensity* with omnipresence, a relative attribute that depends on intelligent creation by the immense Being.

immortal, *adj.* 1. deathless; undying; free from the potency to decay and disintegrate. 2. subsistent forever in the future; able to live forever in the future because intrinsically independent of the perishable.

gratuitous immortality, ability to live forever because of a special divine gift but not because of a natural characteristic of an essence.

natural immortality, the capacity of a spiritual, simple being or form to live forever in the future because by its essence it has no material parts into which to break down and no intrinsic dependence on the matter with which it may now be joined.

personal immortality, the capacity of the individual human being's soul to survive forever after its creation. Personal immortality of the individual *human* body before original sin and after the general resurrection is gratuitous immortality.

racial immortality, the capacity of the human race or other species of organisms to live indefinitely in their future descendants but not in their own individual being.

immunity, *n.* 1. freedom from or protection from something. 2. freedom of the will from antecedent necessity to do or not to do, to do good or evil, to do this or that. 3. freedom of the person from interference when he justly exercises his right. 4. exemption of man in the state of original justice from the need to suffer and die.

immutable, *adj.* 1. unchangeable. 2. never changing; unvarying; ever the same.

absolutely immutable, unchangeable under any conditions, influences,

or changes that may occur in other beings.

intrinsically immutable, not changeable from within in its own nature.

extrinsically immutable, not changeable because of changes in things outside itself, such as new things to be done or known or made or new influences from its cause.

impart, *v.t.* 1. see COMMUNICATE and PARTICIPATE, transitive senses. 2. infuse.

impediment, *n.* 1. anything that impedes, blocks, stops, etc. 2. *specifically*. a moral or legal obstacle that prevents the validity or licitness of some act or of some effects of an act: as, the *impediment* to marriage arising from a previous, still standing valid marriage.

diriment impediment, a previous act, condition, external circumstance, defect, lack of authorization, etc. that makes an attempted act, esp. a contractual one, null and void of effect. Sometimes a nullifying condition is different from a diriment impediment since the genuine act does not even occur.

impedient (prohibiting) impediment, a previous act, condition, external circumstance, defect, impropriety, lack of authorization, etc. that makes an attempted act immoral or illegal but not invalid and automatically null.

natural impediment, one arising from the natural law, the nature of man, or the natural order of things in which man exists.

positive impediment, one arising from some just positive law to which one is subject.

impenetrable, *adj.* describing or having that property of quantified matter that prevents two or more bodies from occupying the same place at the same time.

imperate (imperated), *adj.* commanded or directed by another power: as, the muscular act of shaking hands is an *imperate* act of the mind and will.

imperative, *n.* a command; obligation.

categorical imperative, an absolute command or prohibition of law, binding all men in like conditions and allowing no excuse or exception. The phrase is used originally and mainly in Kantian ethical theory; by others, as an expression of the universality and immutability of natural-law precepts. Scholastics prefer the term, absolute obligation.

ABBR. — *imp.*; *imper.*; *impv.*

imperfect, *adj.* 1. not finished; not perfect; not fully actual according to its nature; incomplete in some way; somewhat unfulfilled; not fully possessing its own end. See PERFECT. 2. still growing. 3. not whole. 4. having some unactualized potency. 5. having a defect, blemish, fault, flaw, or error; lacking something that it should have; hence, evil. See EVIL.

act of the imperfect, see ACT.

ABBR. — *imp.*; *impf.*; *imperf.*

imperfection, *n.* 1. any incomplete being; a mixed perfection or mixed act. 2. any inadequacy, immaturity, defect, privation, etc. that marks a thing, nature, act, etc. as wanting in its full actuality or complete proper goodness.

imperfections of the human act, any factor that modifies the full or deliberate freedom of the human act: as, ignorance, spontaneous intense feeling, habit, etc.

negative imperfection, a non-voluntary lack of some virtue, degree of virtue, or detail of virtuous performance.

positive imperfection: (1) a chosen less perfect act or state though the more perfect was practically possible, even though not obligatory; free refusal to do the better counseled thing. (2) a cultivated or voluntary privation of the counseled good.

imperium, *n.* 1. the act of command. See COMMAND. 2. supreme power. 3. sovereign temporal power: distinguished from *sacerdotium*, spiritual power. 4. full legal supremacy shown

in the right of a state to use force to compel obedience to its laws.

impetus, *n.* 1. the force within a body with which it moves against resistance. 2. anything that starts activity; impulse; hence, either an efficient cause or a motive.

implication, *n.* 1. the act or fact of containing, involving, or suggesting as a necessary part, condition, correlative, effect, or logical consequence of. 2. something implied in a statement, from which an inference may be drawn. 3. the inference shown to be logically involved in or necessarily following from another fact, nature, statement, etc. 4. the logical relationship of propositions considered in themselves.

formal implication, the relation of validity or consistency between propositions.

material implication: (1) the truth of the content of what is implied in or inferred from a proposition. (2) the operation by which one combines two propositions by using the connective "if . . . , then . . ." Medieval logicians used the term, *material consequence*, for the modern term *material implication*.

implicit, *adj.* 1. suggested or to be understood though not plainly expressed. ANT. — *explicit*. 2. logically or naturally included, involved, or contained within, though not immediately evident or formally expressed; hidden within, but essentially present or emanating from. 3. undoubting; unquestioning; unqualified. 4. virtually existent in another or in an earlier stage and needing only to be developed: as, the blossom is *implicit* in the root. 5. something undetermined to which some addition must give determination: as, the species are *implicit* in the genus.

implication, *n.* a mental act or method that keeps something implicit: as, the concept of any transcendental keeps the differences between its inferiors implicit. See ABSTRACTION *without precisison*.

ANT. — *explicitation*.

impose, *v.t.* 1. to place a duty, burden, or penalty on somebody. 2. to confer a title or a name of honor. 3. to give a name to. 4. to put a meaning on a term; give an arbitrary meaning or definition to some term or concept by way of explaining or testing one's position; invent a new term. 5. to transfer a name from one object or concept to another analogous to it or in some way associated with the object or concept previously known and named. See ANALOGY.

impossible, *adj.* that which cannot be; that which must not-be.

absolutely (metaphysically) impossible, that which can never be under any conditions because it is intrinsically contradictory in being.

relatively impossible, what is absolutely possible but cannot be or be done or be true under the given limiting circumstances. (a) The *morally impossible* can be done by a moral agent but rarely, if ever, is done because of the great difficulties involved and a lack of motivation to lead a free cause to use his power to overcome these difficulties: as, a sufficient natural knowledge of God is *morally impossible* to most men. (b) The *physically impossible* is not contradictory but lacks an immediate physical cause to make it become actual. (c) The impossibility of the simultaneous verification of two opposites, each of which is individually possible, bears no special name.

REF. — *S.T.*, I, 25, a. 3; *Power of God*, q. 5, a. 3.

impotency (impotence) *n.*, incapacity.

imprescriptible, *adj.* 1. describing a right or just object of a right that is not subject to legal prescription. 2. that cannot be justly taken away, annulled, or lost; inviolable.

impression, *n.* 1. a mental likeness. The analogy is that the thing known makes its mark on the previously blank but receptive intellect. See *impressed SPECIES*. 2. an act of illuminating the intellect: as, the *im-*

pression of the natural law on every human intellect.

improper, *adj.* unfitting; not suitable for the person, circumstances, or purpose. Applications are to truth, logic, meaning; morality, modesty; and taste. Compare meanings 2-7 of PROPER.

impulse, *n.* 1. an incitement to action in an animal or man arising from an internal state or an external stimulus. 2. a sudden, indeliberate inclination to act. 3. a stimulus carried in a muscle or nerve, causing or inhibiting action in the body. 4. impetus.

imputability, *n.* the moral condition, quality, or state of being chargeable for an act or its effects. Imputability is said more of the act than of the person; more commonly of blameworthy or discreditable acts than of praiseworthy ones.

***in actu**, *Lat. phrase.* in act; in the state of actuality. See *ACTU; *ENS IN ACTU.

***in alio**, *Lat. phrase.* in another; inhering in another being. It occurs in naming an accident an *ens in alio*.

inalienable, *adj.* that cannot lawfully be transferred to another or justly taken away except by just public punishment for proved crime: as, *inalienable* right to life.

incapacity, *n.* 1. lack of active power, ability, fitness, etc. to act; ineffectiveness; helplessness. The ability referred to may or may not be one due to a given nature. 2. lack of potency to be acted on; indisposition to be changed or to be changed in a particular way. 3. a natural permanent limitation in a nature; a comparatively weak power: as, low resistance to pneumonia. This is paired with potency as one of the types of qualities. 4. legal ineligibility or disqualification. 5. impotency or impotence; the natural-law impediment to marriage arising from male inability to engage in sexual union.

incarnate, *adj.* 1. endowed with a human body; having flesh. 2. present

in a body as its form: as, the soul (or the ego) is *incarnate*. 3. having human nature; being human by assumption of the whole of a human nature. This meaning is usually reserved for the incarnate Son of God. **incidental**, *adj.* 1. happening or likely to happen in connection with something more important or as a result of something else; secondary but associated; minor and attendant. See INDIRECT. 2. casual; accidental; present and accompanying something else, but not intended or desired.

inclination, *n.* 1. a bending, leaning, or habitual tending toward some object. 2. a special mental disposition or bias. 3. a liking or preference; elicited appetency. 4. the attractive object, action, practice, etc. toward which one is inclined.

knowledge by inclination, con-natural knowledge.

natural inclination, a tending to or relation to a proper object (end; good) arising from a being's nature or natural appetites, without deliberation; spontaneous and regular appetency of a power for its proper object.

incommunicability, *n.* the uniqueness of some being, perfection, etc.; the incapacity of a being or perfection to be shared in by others than the one possessing it; the ontological (not social) aloneness of a person or thing. See INDIVIDUALITY; PERSONALITY.

incomplete, *adj.* imperfect, *senses 1 and 3.*

incomprehensible, *adj.* 1. that cannot be understood (because contradictory, incompatible, etc.) 2. that cannot be discovered or apprehended by a finite mind by its own power; mysterious. 3. that cannot be well understood even after being revealed to a finite mind; strictly mysterious. 4. that cannot be grasped by some particular intelligence; relatively unintelligible; very difficult.

inconceivable, *adj.* that cannot be conceived, thought of, or understood; beyond thought.

NOTE — Sensists and positivists re-

gard anything nonsensible as inconceivable because they equate the conceivable with the sensible or imaginable.

inconvenience, n. 1. lack of comfort, ease, or timeliness; a disadvantage; difficulty; burden. 2. anything difficult or troublesome to do, get, get to, or use; anything whose benefit is disproportionate to the effort, cost, etc. required to do or get it. 3. *specifically*, a serious burden arising from observing a law that under some special circumstances is so heavy or difficult that it is out of proportion to the purpose or good intended by the law. 4. *logic*, an unsuitable reason; an unanswered objection or consequence that weakens the certitude of a conclusion; a needlessly complex explanation that does not well fit the problem, situation, or case.

incorporeal, adj. 1. lacking a body or the properties of a body. 2. different from the matter of the body and a body's material characteristics. Hence, the incorporeal includes the substantial forms of mere bodies, the immaterial vital principles of animals, and the positively spiritual in intellectual beings. See **IMMATERIAL**.

incorruptible, adj. 1. not subject to decay; indestructible. 2. fully actualized and unchangeable in substance or in proper accidents. 3. immortal. 4. that cannot be morally corrupted, esp. by bribery.

indefeasible, adj. 1. that cannot be lost or forfeited for any reason: as, the right of conscience even in a sentenced criminal remains *indefeasible*. 2. that cannot be made invalid.

independence, n. the state, quality, or activity of an independent being, nature, part, or power; freedom of a being, nature, power, or part from causal influence or control by another and from physical and moral necessitation by another being, nature, part, or power.

extrinsic independence of matter, the property of having no need of matter even as a condition for or aid to action; total freedom from

union with or from limitation by matter in one's being or activity. See **IMMATERIAL**.

intrinsic independence of matter, the property of not needing matter as a cocause of its natural being or of its action: as, the human intellect is *intrinsically independent* of matter because its nature is spiritual; but in this life it *extrinsically* depends on matter in and outside its human body, e.g., for learning.

sovereign independence, full freedom to rule in a complete community. See **SOVEREIGNTY**; *political FREEDOM*.

substantial independence, the freedom of a substance from a subject of reception or of inherence. This alone does not imply independence of a cause, of environment, etc.

independent, adj. 1. free; not compelled by another; not physically or morally bound. 2. not subordinate to another person, government, or thing; self-ruling; autonomous. 3. separate from another; not bound to or necessarily related to another. 4. not needing another to be and not supported by being in or being a part of another; subsistent. 5. not a member of a group, party, system, etc. 6. not dependent on another or on one's work for a livelihood. 7. self-reliant, fresh, or original in one's thinking.

indeterminable, adj. not determinable; hence, indefinite; infinite; immeasurable; undecidable.

indeterminate (indetermined; undetermined), adj. 1. not definite, fixed, or exact in physical limits or boundaries. 2. indefinite in its extension or supposition. 3. indistinct; vague in conception or meaning; not specified; not determined or contained in a category or species by any explicit difference: as, the transcendentals are *indeterminate*. 4. uncertain; unsettled; inconclusive. 5. not yet fully formed; still potential; not completed by a cause, lacking some perfection. A creature is said to be *privatively undetermined*. 6. irrelative; mentally or voluntarily unde-

cided. 7. not internally or externally necessitated in advance to one form or act; free. 8. hence, variable; subject to chance; awaiting the outcome of chance. 9. incapable of determination or limitation: as, God is *negatively undetermined*.

indeterminism, n. 1. the doctrine that the human will in some acts is free to consent or choose, i.e., to determine itself. 2. intrinsic changeability of properties of natural objects, esp. on the microscopic level: as in radioactive matter and genetic mutations. The deterministic or mechanistic conception of fixed natures thought they had absolutely uniform properties, operations, measurements, etc. in every instance and every particle.

indifference, n. 1. a lack of determination to one act or to one course of action or to a unique perfection in a being or power that can have other or further determinations; variability in a being or power or in the object of a power's action. 2. indifferentism. 3. detachment from (an object or its opposite) in deliberate desire or choice. 4. freedom from desire of selfish gain or from fear of present loss to self.

active indifference, the permanent property of internal necessitation in a power that can determine itself to one of two or more possible acts or courses of action; freedom of the will; freedom to choose.

moral (ascetical) indifference, cultivated detachment or unselfishness. See *senses 3 and 4*.

passive indifference, the property of any passive potency whose indetermination is removed by its complete submission to an agent or agents external to itself.

religious indifference, see **INDIFFERENTISM**.

indifferent, adj. 1. lacking a determined quality or perfection; neutral; not yet definitely either one of a pair of opposites. Thus, an act may be morally good or bad; a judgment, true or false; a contingent nature, of

itself, may either exist or not exist. 2. not necessitated to exist, to act in a certain way, to have certain accidents, to use certain means, etc.; hence, contingent. 3. what can be other than it is; capable of being different. 4. morally detached; unselfish; emotionally not involved; unconcerned; not interested. 5. apathetic, in the Stoic sense. 6. of a matter that makes little difference; unimportant.

methodologically indifferent, not concerned about truth or error in method or practice. A method is judged by its effects or usefulness and correctness, not by its truth or falsity.

morally indifferent, in itself containing no generic or specific moral difference; having no intrinsic moral quality: as, a commanded act. The expression describes an act or object of an act in the abstract which, if considered apart from the agent's intention in doing or omitting it, is neither morally good nor morally bad. No scholastics hold that all acts are morally indifferent in the abstract; some hold for some morally indifferent acts in the concrete.

indifferentism, n. 1. a view that different opinions, moral standards, policies, political systems, religions, etc. are just as true or as good as each other, or that they are all unimportant. 2. unwillingness to commit oneself to any one of competing or different doctrines, policies, religions, etc.

political indifferentism, (in regard to religions): (1) the civil practice of keeping all religions equal before the law. (2) the constitutional theory and practice of freedom of all religions and noninterference of the state in religious association, government, and practices; civil tolerance of religious pluralism without legal favoritism toward or discrimination against any religious body or its adherents. (3) the view that religion in general and any particular religion makes no difference to the welfare

of the state or of its people. See *laic* STATE.

religious indifferentism: (1) a personal or official attitude that all religions, despite major differences in their doctrines and essential practices, are equally good and equally acceptable. (2) the opinion that man has no obligation from natural or divine-positive law to assent to or worship in any particular religious confession. (3) lack of interest in religion as something unimportant. (4) political neutrality in regard to religion.

indirect, *adj.* 1. not direct, in any of the senses of direct; hence, 2. mediate. 3. secondary; incidental to something else. 4. connected with or proceeding from something else that is directly sought, done, etc.; not wanted but permitted though foreseen: as, *indirect* effect; *indirect* scandal. 5. negative in way of acting, i.e., preventing harm by removing obstacles to a being or cause or by not using a power to harm that one possesses: as, *indirect* conservation.

indisposition, *n.* 1. a lack of inclination toward, preparation for, or interest in some form. 2. inability, unwillingness, or some disqualification for doing something or receiving some perfection. See QUALITY; chart on CATEGORIES.

indissoluble, *adj.* 1. that cannot be physically or morally broken apart or destroyed. 2. permanently binding; ever valid; lifelong.

individual, *adj.* 1. one; not divided; single; complete by itself; singular. ANT.—*universal*. 2. existing as a single, distinct being. 3. distinguished from others by special characteristics such as personal traits, features, tone of voice, etc.; pertaining to and designating one being, nature, event, group, etc., and no other in such a way that it cannot be found in its entirety in more than one being. 4. of, for, or referring to a member of a species; singular.

individual, *n.* 1. a single thing; one whole; a being that cannot be divided without losing its identity as this

being; a suppositum. 2. a member of a class; a numerical unit within the species.

NOTE—This definition does not define any individual being but the notion of individual found in all individual beings.

individualism, *n.* 1. any one or more of the doctrines of classical liberalism that government in the best state seeks to do no more than what is needed for the protection of individuals; that individual liberty prevails over the common good; that the state exists to help and not regulate private enterprise; and that public policy should be directed to maintaining maximum liberty consistent with security. 2. selfish disregard for others or for the community in leading one's life; lack of social conscience. 3. cultivation of singularity and oddities of some kind.

individuality, *n.* 1. *metaphysics.* the status of existing as an individual; separate existence of one being; incommunicability of being. 2. *psychology.* the sum of individual traits that distinguish one being from another.

individuate, *v.t.* to constitute something as distinct from others of the same species; to be the individuating characteristics of.

individuation, *n.* 1. *metaphysics.* the basic internal reason or reality that constitutes anything to be this singular thing and thereby distinguishes it from the universal and from every other individual in its species; the basic explanation why a being is *this* being; what restricts specific form to this individual subject having such a form. 2. *logic.* the recognizable identifying features of each being and, in particular, of each person, whereby each individual is recognized to be different from every other.

principle of individuation, *sense*

1. Scholastic doctors differ on what feature of a singular thing constitutes it as an individual being. The main views are: (a) *Thomist:* matter marked by its quantity; (b)

Scotist: a mode of being added to the rest of the being; hecceity; (c) *Suarezian*: the whole concrete individual.

individuum, *n.* 1. the individual regarded precisely as a unit. 2. a singular composite substance.

indivisible, *adj.* incapable of being divided; simple; absolutely one.

indivisibles, *n. pl.* 1. simple essences: as, of angels. 2. mathematical points.

induction, *n.* 1. an argument that moves from a particular premise to a broad, general conclusion; a mode of reasoning in which one moves from experience of individual instances or particular facts to an inference concerning the universal subject or class to which these instances or facts belong; forming a universal proposition or generalization on the basis of particulars. 2. the legitimate derivation of universal laws in physical, philosophical, and other sciences from the knowledge of individual cases. 3. the conclusion, generalization, law, etc. reached by inductive reasoning. 4. *abstractive induction*. (a) the process of thought that derives the premises of a deductive argument. (b) the forming of the definition of an absolute nature (essence) from knowledge of features recognized to be common to all instances. (c) intuitive knowledge of the first principles of being and of thought.

analogical induction, reasoning from particular instances to other particular instances based on resemblances that are presumed to be significant.

Baconian induction, the method of induction recommended by Francis Bacon (1561-1626): the method of exclusion of dissimilar instances to reach a conclusion on agreement in similar instances. See MILL'S CANONS.

complete induction, numbering all instances of a class and noting features, etc. common to all its members in order to arrive at a universal statement about the members of a class.

incomplete induction, a universal affirmation or negation about the nature or properties of all members of a class, based on a limited number of instances.

ineffable, *adj.* exalted beyond human naming and describing; awesome; inexpressible; unnameable.

inequality, *n.* 1. a lack of equality either as a state or as an instance. 2. difference or variation in perfection, size, amount, quality, authority, social position, rank, etc. See ANALOGY. 3. lack of proper proportion; unequal distribution. Hence: 4. unfairness in regard to rights and imposed burdens; distributive or legal injustice. 5. *logic*. a certain lack of identity in subject and predicate of a modal proposition, e.g., *a* is not equal to *b*; *a* is greater than *b*; *a* is less than *b*.

inessential, *adj.* unessential.

inexistent, *adj.* 1. nonexistent. 2. being in another by circuminsession.

inference, *n.* 1. an act of the mind moving from the content of one or more judgments to a new judgment connected with the prior one or ones; illation; implication. 2. the new judgment or proposition so derived from one or more prior judgments or propositions; the consequent; the implied proposition. 3. the property of connection between related propositions.

immediate inference: (1) an act of the mind deriving from the content of a single judgment another connected judgment, without the aid of any additional term or other judgment. Hence, it is not a complete act of reasoning. Parker and Veatch, seeing confusing misunderstanding in calling this process inference, suggest it be named transformation of a judgment or proposition. (2) the judgment or proposition reached by inference (transformation). See chart for the various types.

indirect (negative) inference, any type of indirect demonstration or of refutation.

mediate inference, reasoning; us-

INFERENCES
(including)
ARGUMENT, IMPLICATION, PROOF, REASONING,
REFUTATION, SYLLOGISM

I. Immediate Inference

Conversion	{	simple accidental (by limitation)
Contraposition	{	partial full
Obversion		
Inversion		
Opposition	{	contradiction contrariety subcontrariety subalternation
Possibility	{	from actual to possible from impossible to nonexistent

II. Mediate Inference (Reasoning)*(A. according to quality of the proof)*

1. Demonstration (certain conclusion)
Dialectical proof (probable conclusion)
2. Concerned with truth of being and nature (intentional)
Purely formal (purely logical): concerned with consistency or validity only
Fallacious
Irrelevant

(B. according to structural form of the proof)

Direct	{	syllogism	{	categorical	{	simple complex
		enthymeme polysyllogism epichereme		hypothetical		a) conditional disjunctive conjunctive
		sorites	{	Aristotelian Goclenian	{	b) pure mixed
		dilemma		a) constructive destructive b) simple mixed		

Indirect (negative)

Informal but reducible to form

(C. according to method or movement of the proof)

1. A priori

A *simultaneo* (prior reason)A posteriori { from property to essence
from effect (and operation) to cause

2. Deductive

Inductive (from particulars) { complete (by enumeration of all instances)
incomplete { perfect
imperfect (approximation)3. Of the fact; *quia* proof; that something is so or existsOf the reasoned fact; *propter quid* proof; why something must be so4. A *pari*A *fortiori*

ing the medium of a middle term or its equivalent to reach a new conclusion connected with the previous judgments or premises.

inferior, adj. and n. 1. lower in rank, place, quality, power, authority, value, etc.; placed or being below another or others. 2. contained within the extension of a general concept. 3. subject parts; members of a class. 4. subaltern. 5. subjects or subordinates.

***in fieri, Lat. phrase.** 1. in respect to change. See CAUSE *in fieri*. 2. in the process or state of becoming or changing.

infinite, adj. unlimited; unbounded; immeasurable; inexhaustible.

absolutely (simply) infinite, unconditionally or unqualifiedly infinite; positively infinite; infinitely perfect.

actually infinite, an existing being or perfection with no limits to its being or perfection: distinguished from potentially infinite.

essentially infinite, infinite by its very nature or in its essence.

extensively infinite: (1) a reality possessing all pure perfections; all-perfect. (2) infinite in quantity, number, or space.

infinitely perfect, unlimited in perfection of being and of operation; possessing every pure perfection in every perfect way and in perfect degree; the absolute actuality than which no greater can exist or be conceived; inexhaustible goodness of

being and of every truly pure perfection of being.

intensively infinite, unlimited in the degree with which pure perfections are present in it.

mathematically infinite, designating a number of a greater value (positive infinity) or a lesser value (negative infinity) than any assigned number.

negatively infinite, unending; without a start or terminus.

positively infinite, a being possessing all pure perfections: distinguished from negatively and privatively infinite.

potentially infinite: (1) finite in reality, number, or series but capable of actual or conceptual increase without any limit or term; immense: as, *infinite* space; *infinite* time; *infinite* divisibility of matter; *infinite* number. (2) indefinitely large. (3) finite in intelligence but capable of receiving the intentional forms of an unlimited number of things.

privatively infinite: (1) lacking all form but capable of receiving an indefinite variety of forms: as, prime matter is *privatively infinite*. (2) lacking boundaries or definite boundaries: as, *infinite* space.

relatively infinite: (1) absolutely finite in being and perfection but having an indefinite capacity to receive other perfections and enrich its perfections and to know all forms. (2) the immortal with capacity for

unending existence. (3) an angelic nature, which is absolutely finite but unlimited by matter.

REF.—J. A. McWilliams, S.J., *Physics and Philosophy: a Study of Saint Thomas' Commentary on the Eight Books of Aristotle's Physics*, pp. 8, 135 on all the meanings and uses of *infinite*; G. F. J. La Mountain, "The Concept of Infinite in the Philosophy of St. Thomas," *Thomist*, XIX (1956), 312-338.

infinity (infinitude), *n.* the state, actuality, or fact of being infinite in existence or in any attribute.

influence, *n.* 1. causality of some kind: applicable to all the causes. 2. actual causing.

moral influence, the power exerted on a moral being by authority or example.

negative influence: (1) the removing of an obstacle to causal action: said properly of a condition. (2) nonuse of power to impede, damage, etc.

positive influence, actually contributing to the origin, existence, action, change, constitution, preservation, etc. of something real.

inform, *v.t.* 1. to give form to, whether substantial or accidental, inanimate or vital; to be the present actuating principle of. The adjectives for this sense are *informing* and *informed*. The noun is *information*. 2. to tell; give knowledge of something to; acquaint with a fact, etc.

infused, *adj.* 1. received from without, not educed or formed from within; put into; imparted: as, the human soul is *infused* into the body by its Creator. 2. received from without by divine gift or grace working in the soul, but not naturally developed from, by, or in the subject or power affected: as, *infused* faith. See ILLUMINATION, *senses 3 and 6*.

inherence (inhesion), *n.* existence of a principle of being in a subject. This is said mainly of the way in which a modification exists in its substance. It is also said secondarily (*a*) of form existing in matter, (*b*) of

act of existence in essence, (*c*) of a secondary accident in a more basic one, and (*d*) of inborn gifts and connatural rights in a person.

injury, *n.* 1. an unjust act; unjust treatment; violation of or encroachment on the right of another against his will. 2. physical harm, pain, damage, or loss inflicted on a person, property, etc. 3. *broadly*. an offense, especially involving a virtue potential to justice. 4. the harm or loss unjustly suffered.

injustice, *n.* 1. any of the vices against the three species of justice. 2. any act of injustice; an injury. See UNJUST.

innate, *adj.* connatural, q.v.

innatism, *n.* any opinion that some human knowledge is innate, not learned, e.g., some of Plato's and Descartes' views.

***in obliquo**, *Lat. phrase.* 1. in an indirect manner; indirectly. 2. (predicated) in an indirect case of a noun in a declined language; hence, (predicated as) belonging to, contained in, joined to, modifying, or receiving from, the action of another. See *IN RECTO; OBLIQUE. 3. (of a verb) not in the present tense of the indicative mood.

inordinate, *adj.* 1. disordered; not regulated to the right end; not rectified. 2. morally excessive; immoderate in some way; not directed to the true end and true nature of man.

***in re**, *Lat. phrase. lit.*, "in the thing," "in the object." Hence, 1. really; actually: distinguished from mentally, *in intellectu*. 2. objectively. 3. in fact; in one's actual holding: distinguished from *in spe* (in hope; in claim). 4. in the matter (of); concerning; in the case of.

***in recto**, *Lat. phrase.* in the nominative (upright) case; in a direct manner; being the nature of or the same as: used chiefly in describing modes of predication and supposition of terms. Cases that bend away from the erect position are said to stand *in obliquo*.

***in se**, *Lat. phrase. lit.*, "in itself

(himself, herself, oneself, themselves)." simply; absolutely; not merely in some aspect or relation to another or others; considered in itself and (usually) apart from special circumstances, additions, relations, or mischances. The phrase also occurs often as part of the term for substance, *ens in se (stans)*.

insensible, adj. 1. lacking sensation either because the being does not have sensing powers or has temporarily or permanently lost the power of sensing; unable to feel sensations. 2. unconscious. 3. not able to be sensed either because it is not material or is too small, indistinct, or so gradually changing that it escapes perception.

insentient, adj. 1. not sensing; unable to perceive by sense. 2. showing no signs of sensing: as, plants are *insentient*.

In I Sent. . . . , abbreviated reference to a Commentary on Peter Lombard's *Books of Sentences*, Book I (II, III, or IV). Parts of it and of commentaries on it are referred to by books (Roman capital numeral), distinctions (d.), questions (q.), articles (a.), and a few special places such as a prologue (prol.).

insight, n. 1. an act of apprehending the meaning of, of clearly understanding the nature of, or of surely grasping the truth of some principle or enunciable; perception or immediate judgment of the perceived; esp., understanding of the intelligible in the sensibly given or in the presented phantasm. 2. the power of looking into things and truths or of seeing the law in an instance and thereby understanding things. See **INDUCTION**, *sense 4*. 3. some truth, principle, or aspect of truth that is noticed or grasped by somebody, esp. if it has escaped others' notice.

***in solidum, Lat. phrase.** jointly; as one; sharing responsibility for.

insoluble, n. a self-contradictory statement: as, "I am not speaking."

***in spe, Lat. phrase.** 1. in hope; by way of a claim to what is not actu-

ally held. 2. in possibility; in expectation of being able to fulfill some contract condition at a future time.

instance, n. 1. an example; case; illustration. *Instance* is preferred to other synonyms when a person, thing, or event is mentioned to support or prove a general statement rather than merely to explain or typify. 2. a step in a process. 3. occasion.

contrary instance, an instance that tests or disproves a universal statement.

instinct, n. the internal sense that guides brute animals in performing complex acts useful for the preservation of the individual or of the species. Some writers prefer to reserve estimative power for the power, and instincts (*pl.*) for the acts that depend on the estimations made by this power. The instincts are characterized by their uniformity throughout the species, e.g., the tendencies to migrate, store the same kind of food, build nests in the same way.

institution, n. a stable social body, organized for a public purpose, under law, with a recognized structure and means of striving for that purpose: as, a state, fire department, traffic court, marriage-license office.

instrument, n. 1. a means. 2. a thing used as a dependent cause in doing or producing something; esp. a cause acting under the influence of a rational principal agent; a helping cause directed by another. See **instrumental CAUSE**. 3. a power used by the person for the person's purposes: as, the hand is the *instrument* of the mind. 4. a person used by another; a slave. See **COOPERATION**. 5. a tool; implement: said esp. of finer tools, musical instruments, etc. 6. a formal legal document.

instruments of action, helps with which we do things; of *production*, aids or tools by which we make things.

proper instruments, means or tools or dependent causes fitted for a special task.

ABBR.—*instr.*

instrumentalism, *n.* the variation of pragmatism, sponsored mainly by John Dewey (1859–1952), which regards knowledge as an instrument of life, evolution, and fulfillment of needs and desires. Ideas are regarded as plans for action, serving as instruments or aids for adjusting the organism to its environment. This view, like pragmatism's, tends to measure the truth of knowledge by its effectiveness in desired action.

instrumentalist theory of the state, see *MACHINE theory*.

integral, *adj.* 1. internally belonging to or constituting some whole: as, the organs of the body are *integral* parts or *integral* members of it: distinguished from essential; necessary to the quantity of a body. 2. necessary for completeness; essential to a whole; pertaining to the full perfection of something: as, the *integral* parts of a cardinal virtue. 3. of or belonging to human nature before it suffered losses and weakness from original sin (or other historical deprivations); "integral nature, a gift added to nature without which the nature is complete in the orders of being and of operations, but is not in easy circumstances" — Newman (1801–1890). See *HUMAN nature*.

integrate, *v.t.* 1. to make whole or one by bringing or adding parts together. 2. to remove legal, social, economic, or other barriers that maintain segregation of social groups, esp. of racial groups; to unify social groups. 3. to organize the traits of one's knowledge, personality, activities, etc., into one harmonious psychological whole.

intellect, *n.* 1. the cognitive act of knowing in an immaterial way; hence, apprehension (also called *simple intellect*), insight, simple understanding, or intuition; knowledge of essences and of meaning. 2. the spiritual cognitive power; the faculty of knowing in an immaterial way; the mental power superior to the senses; the possible intellect. 3. the habit of knowing the first principles of

demonstration (because it is an excellent kind of intuitive understanding). 4. the form of an intellectual being; hence, in man, the spiritual soul. 5. an intellectual substance; a spiritual substance; an angel. 6. any human power of the spiritual order; hence, agent intellect, possible intellect, or will. 7. *nonscholastic use*. ability to perceive or know: distinguished from feeling and will; mental capacity. This usage bypasses the essential distinction between, and essential superiority of, intellect over sense. 8. a person. 9. the understood; the object of intellect; the intelligible in act.

agent (active; abstractive; factive; illuminating) intellect or **intellectus agens**, the immediate principle that makes sensible things to be actually intelligible; a spiritual power having the functions of abstracting the form from the material and singular, of illuminating the sense image so that the potentially intelligible sense datum becomes actually intelligible, and of producing the intelligible species in the possible intellect. Its being and activities are widely disputed and variously described in many medieval writers, both Christian and non-Christian.

discursive intellect, the intellect functioning as reason.

joined intellect, the intellectual soul incarnate in the body and functioning as its form and extrinsically depending on the senses in knowing.

passive intellect, the cogitative sense.

possible (passible) intellect: the human spiritual power of knowing or understanding. It is *possible* in the Aristotelian-Thomist view because it is in potency to know but needs actualization by objects and the agent intellect; and it is a *passive* power that is activated by objects.

potential intellect: (1) the possible intellect. (2) the intellect in its state of potency but not yet actually aware of a certain object.

practical intellect, the possible in-

tellec seeking knowledge about matters directly connected with action and using knowledge for the sake of action; the intellect interested in something that is in some sense good, for the sake of guiding human activity to obtain and enjoy that good.

separate (separated) intellect: (1) the human intellectual soul existing after death. (Separated is preferred usage in this reference.) (2) the human intellectual soul functioning independently of the senses of the body. (3) an angel. (4) *Averroists*. the one agent intellect of all men.

simple intellect, the activity of

simple apprehension or of immediate understanding.

speculative intellect, the possible intellect seeking and considering truth just for its own sake and not directly concerned with action about the truth.

principles on the intellect: (1) the soul in a way is all things (by knowing). (2) the intellect in act is the intelligible (object) in act. (3) nothing is in the intellect that was not in some way previously in the sense. Also see principles on KNOWLEDGE and on SPECIES.

major problems on the intellect in the history of philosophy: (1) Is the intellect really distinct from and really superior to the senses?

SENSES OF INTELLECT, INTELECTION, AND INTELLIGENCE

1. The power to know in an immaterial way: as distinguished from sense. (the fundamental sense)
 2. Intellectual beings
 - persons
 - angels (separate or pure intelligences)
 - human souls
 - joined intellect
 - separated intellect
 3. Specific intellectual powers or specific functions
 - a) preparing for immaterial knowledge: agent intellect identified with reason: possible intellect distinguished from reason: pure (simple) intellect or capacity for intuitive understanding
discursive intellect: reasoning
cogitative sense (passive intellect)
 - b) speculative intellect: directed to truth for its own sake
practical intellect: directed mainly to action or practice
 - c) comprising all powers of the intellectual order: intellect and intellectual appetite
referring only to actual cognitive power: possible intellect
 4. A habit in the intellect
 - habit of the first principles
 - synteresis
 - habitual knowledge of singulars and of one's own existence
 - understanding: the gift of the Holy Spirit
 5. An act of the intellect
 - any activity of the possible intellect
 - immediate knowledge of singulars
 - intuition; insight; understanding
 - the internal word formed by intellectual activity
 6. The object as known by the intellect: the objective concept or the intelligible in act; the understood or immediately known. (Latin usage of *intellectum* is cognate to English use of *information* or *intelligence received*.)
-

(2) How can an intellect (spiritual reality) be the form of a body? (3) Is the agent intellect really distinct from the possible intellect? (4) Has

each man his own agent intellect? (5) What are the relations of intellect to the will and its freedom? *n.* 1. an act of the

SERIES OF ACTS OF INTELLECT AND WILL
(for relationships of terms)

OBJECT	POWERS		
	Intellect	Will	Other
Concerning the end to be obtained	1. simple apprehension of the end to be obtained by me	2. complacency in the good; simple liking or wish; velleity	sensory knowledge precedes intellectual apprehension
	3. judgment that this end can be obtained by me	4. intention to gain the proposed possible end and to use the means to gain it	often, attendant sensory emotions
Concerning the means to the end	5. inquiry, deliberation, and counsel about possible and general means — leading to discovery of means	6. consent to, acceptance of, or approval of the useful means in general; consent to conclude the inquiry	
	7. judgment specifying the apt particular means for the end	8. choice of the apt particular means (or of some of them)	
	9. command to one's powers to use the chosen means	10. active use of means; will executively applying the powers to use the means	
	(10a. continuing command to use means until end is reached)		11. passive use; powers obeying executive will in using means
Concerning the result	12. recognition of the end attained	13. joy and quiet in the end attained (use in a broad sense)	14. cessation of effort; rest

REF. — A. Gardeil, O.P., "Acte humain," in *Dictionnaire de Théologie Catholique*, I; O. Lottin, O.S.B., "Psychologie de l'acte humain," *Recherches de Théologie Ancienne et Médiévale*, XXIX (1962), 250-267.

NOTE—Not all steps occur in every human act; other steps are added

or repeated when knowledge or preferences of the will change or vacillate. Where there is a unique means, consent and choice coalesce into single step. Steps 1-8 are known in the order of intention; 9 and 10 in the order of willing, as the order of executi-

tellect; thinking. 2. the process of coming to know intellectually; using the intellect.

intellectualism, *n.* 1. a doctrine that regards the intrinsic perfection of the intellect to be higher than the value of the will and its activities. Hence, intellectual activity would be the highest form of life; beatitude would formally consist in contemplation; the speculative life absolutely surpasses the practical; wisdom is the supreme human virtue; prudence is first in the practical life; the act of command is an act of the intellect more than of the will; conscience is chiefly intellectual; liberty is dependent on knowledge; etc. 2. *in rationalist and idealist philosophies.* the opinion that true and certain knowledge comes from pure reason (and a priori forms or innate resources) rather than from sensory origins.

***intellectus agens**, *Lat. phrase.* the agent intellect. See first subentry s.v. INTELECT.

intelligence, *n.* 1. exercise or use of the intellect. 2. simple apprehension or immediate understanding; insight. 3. superior intellectual activity; measured and manifested competence in using the intellect (or all the knowing powers) for specified tasks. 4. the ability to think and otherwise use the intellect in learning, reasoning, solving problems, guiding self and others, providing for needs, etc. 5. a person of intelligence. 6. a separate or separated intellect; a spiritual substance. 7. the gathering of news, secret information, etc. 8. special and secret information; the things learned by intelligence.

intelligibility, *n.* 1. the property of being knowable by the intellect; ontological clarity and openness to the intellect. 2. (*usually with an article*). the formal object of a thing that is actually being considered by the intellect; see **RATIO**, *senses 1 and 2*.

intelligible, *adj. and n.* 1. knowable by the intellect; receivable in the possible intellect. 2. a note, form, or perfection of a being knowable by

the intellect. 3. *popular sense.* clear; readily understandable.

an accidental intelligible (***intelligibile per accidens**), a form or note known by the intellect but only in or through association with the intellectually perceived accidents of that form: as, one knows his soul only together with or through knowledge of the acts (accidents) of the soul.

essentially (directly) intelligible (***intelligibile per suam essentiam** or **per se**), a nature, substance, or form, immediately perceived by the intellect without the help of perceived associated accidents. This mode of divine and angelic knowledge is ascribed by Augustinians also to man's knowledge of his own soul; they say the soul is knowable in and by itself.

first intelligible, being or sensible^a being (according to most scholastics).

highest intelligible, God, the supreme object of thought.

intelligible matter, see **MATTER**.

intelligible in potency, any form or formal object capable of being intellectually known but not yet known: distinguished from the *intelligible in act*, a form already known or a form that has also acquired intentional existence. A famous axiom runs: "The intelligible in act is the intellect in act": i.e., the thing as actually known is in the intellect actually knowing it; object and subject meet in the species representing the thing.

purely intelligible, that can be known by the intellect but not sensed or imagined.

intend, *v.t.* The general basic meaning of words in this group (*intend, intention, intentional, tendency*, etc.) is to stretch out for, reach toward, be directed to and, so, related to.

I. meanings referring to knowledge. 1. to direct or turn one's thoughts to. 2. to refer to an object. 3. to mean; signify; take to mean; interpret. 4. to plan. This usually also connotes some action of the will.

II. meanings referring to appetency. 5. *v.t. and i.* to have in mind as one's aim; to have the deliberate purpose. 6. to mean something to be for, act for, or be used for (some thing); destine; foresee and will; deliberately provide for.

intension, n. the comprehension of a concept or term; what is signified; the essence, form, or notes understood by the concept or referred to by the term.

intention, n. See note before INTEND.

I. metaphysical meanings connected with causality. 1. the direction or application of causal power to producing an effect; the tending

of an efficient cause to a goal; causal effort in a definite direction; intent. 2. the influence of the principal cause on its instrument, directing it to an end. 3. the tending of a nature to its intrinsic good by the use of its powers in a normal way. This is referred to as the *intention of nature*. See *sense 13*.

II. cognitive meanings. 4. an act of knowing considered in relation to its object, not merely as a subjective quality; knowing regarded as being of and about something. *Attention* does not state the full meaning of *intention*. 5. a sign present in the mind and referring to an object; the

SOME SENSES OF INTENTION

- | | | | | | | | | | | | | | | |
|---|---|---|---|---|--|--------------------|---|-------------------------------------|----------------------|---|---|-------------------------------------|--|--|
| 1. Intention as cause | { | tending to object to be produced or to be changed
directing and controlling the instrumental cause to the purpose of the principal | | | | | | | | | | | | |
| 2. Intention of the Author of nature (formal) | | Intention of nature (end of the work); the necessary inclination to its good; the natural intrinsic good of a nature
Intention imposed on nature | | | | | | | | | | | | |
| 3. Intention of any living power to its formal object | | | | | | | | | | | | | | |
| 4. Intention of an act of a power | { | <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="vertical-align: top;">cognitive tending to object</td> <td style="font-size: 2em; vertical-align: middle;">{</td> <td>sensory (in any sense)
intellectual
sensory (in either appetite)</td> </tr> <tr> <td style="vertical-align: top;">desire or appetite</td> <td style="font-size: 2em; vertical-align: middle;">{</td> <td>will to end</td> </tr> </table> | cognitive tending to object | { | sensory (in any sense)
intellectual
sensory (in either appetite) | desire or appetite | { | will to end | | | | | | |
| cognitive tending to object | { | sensory (in any sense)
intellectual
sensory (in either appetite) | | | | | | | | | | | | |
| desire or appetite | { | will to end | | | | | | | | | | | | |
| 5. Object of intention | { | <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="vertical-align: top;">the intrinsic purpose of a natural body (intention of nature)</td> <td></td> <td></td> </tr> <tr> <td style="vertical-align: top;">of the intellect</td> <td style="font-size: 2em; vertical-align: middle;">{</td> <td>first intention
second intention</td> </tr> <tr> <td style="vertical-align: top;">of the will (motive)</td> <td style="font-size: 2em; vertical-align: middle;">{</td> <td>a) direct; indirect
b) end which; person for whom
c) morally good or bad
d) actual
habitual
virtual
interpretative
e) explicit
implicit
f) pure
mixed</td> </tr> <tr> <td style="vertical-align: top;">of a law or other act of government</td> <td></td> <td></td> </tr> </table> | the intrinsic purpose of a natural body (intention of nature) | | | of the intellect | { | first intention
second intention | of the will (motive) | { | a) direct; indirect
b) end which; person for whom
c) morally good or bad
d) actual
habitual
virtual
interpretative
e) explicit
implicit
f) pure
mixed | of a law or other act of government | | |
| the intrinsic purpose of a natural body (intention of nature) | | | | | | | | | | | | | | |
| of the intellect | { | first intention
second intention | | | | | | | | | | | | |
| of the will (motive) | { | a) direct; indirect
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interpretative
e) explicit
implicit
f) pure
mixed | | | | | | | | | | | | |
| of a law or other act of government | | | | | | | | | | | | | | |
| 6. Intention of a sign | { | as reference to the signified
its meaning
of a thing
of a name | | | | | | | | | | | | |
-

species as related to the object; the mental representation or cognitive likeness of something; a concept viewed as tending to the object known. 6. meaning; the deliberately selected or the construed meaning; the particular sense. 7. the mental connection between the cognitive act and the thing cognized; the relation between the concept and the thing conceived. Intention, nevertheless, also applies to the relation between the act of judging and its object. 8. a term as expressing the way in which we understand a thing or the way in which it exists. 9. the object or form represented in knowledge; esp. but not exclusively, the universal or common nature as object. This is also called *logical intention*.

III. voluntary and teleological meanings. 10. an act of the will moving itself toward an end that is or is thought to be obtainable; a voluntary decision to do or omit something; a deliberate willing of a proposed good and a willing of the means in view of that good. It is to be noted that, technically, *intention* is not choice; one act of the will intends both end and means; intention is primarily the turning of the will toward, or its aspiring for, an end. Ethicians, however, often say *intention* when *choice*, would be the exact term. See chart on acts of *INTELLECT and will*. 11. the end or good proposed for an action; the object of the will's act of tending; the final cause; the objective in which the will is interested; hence, the end intended, not the end obtained. 12. *as a moral determinant*. the end of the agent. 13. the intrinsic good to which a nature inclines itself in using its natural powers; the goal of intrinsic natural finality. This is a second sense of *intention of nature*; see *sense 3*.

A. Divisions of cognitive senses. The divisions of *concepts* are of some use for divisions of intention.

first (direct) intention: (1) an act of knowing an object as it is in

itself; a concept of a thing. (2) the formal object that is directly known.

second (logical; reflex) intention; intention of logic: (1) an act of knowing something as it is in the mind; a concept of a concept; a representation in the intellectual act of what it knows about the way in which it understands things, but not a direct representation of the things. When a first intention becomes the object of attention, it becomes a second intention. (2) the object as it exists in the knower, e.g., the predicable, the recognized universality of a known object, grammatical relationships, terms, propositions, and beings of the mind. See *ABSTRACTION of second intention*.

intention of a name (of meaning), the object or concept referred to by a name or term: distinguished from intention of a thing; meaning.

intention of universality: (1) a universal concept. (2) the relation of one and the same form to many; the common or abstracted nature as represented in a universal, esp. a reflex universal, concept. Hence, this is a second intention.

B. Divisions of voluntary meanings.

actual intention: (1) a true, elicited act of willing an end; the present tending of the will to a specified good. (2) the good being sought by the present act of willing.

explicit intention, an act that clearly attends to and directly (formally) seeks a specified good. Often an explicit intention is also externally expressed: as at a marriage ceremony. It seems that actual and virtual intentions are explicit.

habitual intention: (1) an intention that has become a habit: as in the virtue of justice constantly inclining a person's will to give his due to one's neighbor; a permanent purpose never retracted, either explicitly or implicitly, by deliberately doing the contrary of what was proposed; the state of pursuing some good: as, the intention of the married

state. (2) the good constantly willed by the agent.

implicit intention, an intention including some good but not clearly expressing it as its end or fully adverting to it: as, a student implicitly intends all the future good that his studiousness may bring to others.

intention of nature, see *senses 3 and 13*.

interpreted intention, the good which another thinks was the intention of one who cannot now declare his intention or the good which is the nearest substitute for the explicit actual intention when another's explicit intention has become impossible of attainment: as, a court's interpretation of a will and its beneficiaries or of the legislative intent of a law.

order of intention, see *ORDER*; steps 1-8 in chart, *Acts of INTELLECT and will*.

primary intention: (1) the first, dominant, explicit intention in a set of connected ends. (2) the first beneficiary to whose good an act is directed.

virtual intention, one whose efficacy persists at the present moment, controlling one's present activities, without renewal of the earlier actual intention.

REF.—H. D. Simonin, O.P., "La notion d'intentio," *Revue des Sciences Philosophiques et Théologiques*, XIX (1930), 445-463; A. Hayen, S.J., *L'Intentionnel dans la Philosophie de Saint Thomas d'Aquin*, esp. 16, 48-50, 161-172, 217.

intentional, *adj.* 1. pertaining to that characteristic of acts of knowledge whereby they represent things other than themselves; cognitively referring to things; totally relational "toward" the object; consciously meaning another. 2. of things as known; as something is in the mind or as it is because of the mind's action. This latter meaning particularly fits second intentions. 3. deliberate; formally sought by the will; specifically human. 4. planned and willed, not ran-

dom or accidental. 5. having the nature of a sign of another.

See entries using *intentional* under BEING, CHANGE, END, EXISTENCE, FORM, LIKENESS, LOGIC, PRESENCE, SIGN, UNION, etc.

intentionality, *n.* 1. relation or orientation to an object; the property of being directed from the subject to an object (*sc.*, of action, knowledge, or appetency). 2. the property of having the being of a sign.

intentionally, *adv.* 1. in a cognitive way; as a sign or likeness of the form known; representatively. 2. deliberately; purposefully.

interactionism, *n.* the theory that the living body and mind (spirit), though two different kinds of reality, are able to act on each other. See *PSYCHOPHYSICAL problem*.

interior, (*internal*), *adj.* of, in, by, or like the inner or spiritual nature of a person; hence, private; secret; immanent; deeply personal; pertaining to a person's motives, spiritual aspiration, love, etc.

ABBR.—*int.*

interiorism, *n.* a method of reflection that begins with close attention to the activities and experiences of the self rather than with observation of external sensible objects. This method, dear to St. Augustine, is not the same as the idealists' immanentistic method.

interiority, *n.* 1. the property or state of being interior. hence, 2. the self-active and somewhat self-sufficient state of a living being; immanence. 3. the presence of an intellectual being to itself. 4. inner nature; essence.

interpolation, *n.* a type of probable reasoning that inserts an unknown factor between two known entities: as, reasoning to the former existence of missing links in the chain of ancestors of man.

interpretation, *n.* 1. an act of explaining the meaning, force, relevance, etc. (of a text, law, conversation, experiment, event, miracle, will, etc.). 2. a construal knowledge that deduces the meaning, law, or

relation of something from what is observed. 3. evidence of understanding the meaning or weight of something. 4. the result of the act of interpreting: e.g., the propositions stating the meaning, critical appraisal, translation, or explication.

authentic interpretation, a construing of the meaning or a removal of ambiguity and doubt made by an author, lawgiver, or official interpreter of a law.

broad (extensive) interpretation, enlarging the area of literal meaning and the area of applicability of a law, of a favor granted by law, of a right, etc.

customary interpretation, the meaning provided by popular practice and long usage that has not been condemned by public legal authority.

doctrinal interpretation, the explanation or meaning given by the learned in a particular subject matter: as, constitutional lawyers give us a *doctrinal* interpretation of the constitution of the United States but the Supreme Court gives us the *authentic* interpretation.

narrow (restrictive) interpretation, a limiting of the meaning, force, privileges, penalties, or persons referred to (in a law).

intersubjective, *adj.* of or between persons considered as subjects; concretely, immediately, and mutually related to each other as person with person; personally in contact with another person in awareness of each other as persons. An intersubjective attitude is contrasted with an objective, scientific, impersonal attitude to a person as to merely one more thing in the environment.

intrinsic, *adj.* 1. pertaining to the nature of a thing or person; essential; constitutive. 2. not dependent on external conditions, circumstances, and relations; necessary. 3. inherent; not merely extrinsic or extrinsically denominated. 4. contained within; internal.

intrinsically, *adv.* 1. essentially; of

its nature; according to its own nature; 2. necessarily.

introspection, *n.* 1. a looking into one's own thoughts, feelings, acts, etc.; self-observation and self-reflection; psychological reflection. 2. self-examination; self-analysis. 3. careful or excessive examination of one's conscience after an act has been performed.

introversion, *n.* a tendency to direct one's interests upon oneself rather than upon external objects, events, or other people.

intuition, *n.* 1. the act of immediately knowing a present object; vision. 2. the direct apprehension of the truth of some proposition upon its presentation to the intellect; knowing without recourse to any type of inference. Compare **CON-TUITION**. 3. the intellectual virtue or act of insight, without reasoning, into the truth of the primary premises. 4. the instantaneous perception of beauty when presented. 5. the so-called moral sense or moral taste; immediate knowledge of moral principles or of the moral good and evil in concrete decisions that a person faces. This moral intuitionism is seldom admitted by scholastic philosophers. 6. something known or learned by an intuitive act.

invalid, *adj.* 1. having no force; incorrect. 2. having no moral or legal force; not binding; void; null. See **ILLICIT**.

invalidate, *v.t.* to make invalid; cause invalidity; officially declare invalid; deprive of legal force, obligation, or right.

inversion, *n.* 1. any turning of an order, direction, position, comparison, proportion, relationship, terms of a proposition, terms of a mixed relation, word order, etc. to its direct opposite; a reversal. 2. *in particular*. an inference or series of inferences that finally gives a proposition whose subject is the contradictory of the original subject. The new proposition is the *inverse*. 3. using a middle term already used by an

opponent to prove the opposite conclusion. This is sometimes inaccurately called the perfect retort.

invincible, *adj.* that cannot be overcome under the circumstances in which a person finds himself: as, *invincible* ignorance of his danger. Invincible does not mean inculpable, though freedom from blame is a consequence of invincible ignorance.

inviolable, *adj.* 1. not to be violated; sacred; morally sacred; morally and juridically free from interference. 2. sharing in the dignity and freedom of the person. 3. protected by law and binding in justice so that violation of the inviolable is an injustice and an offense to the person; that cannot be violated with impunity. 4. indestructible.

involuntary, *adj.* 1. contrary to one's will or to what would have been one's choice under normal circumstances. 2. involuntary in a certain respect, as when fear moves the will to act other than it would have if unmoved by the fear. 3. nonvoluntary; not willed; not under the control of the will; unintended; spontaneous. *Nonvoluntary* is preferred to *involuntary* in this sense.

REF. — *N. Eth.*, III, ch. 1; *S.T.*, I-II, q. 6, aa. 3, 5.

ipso facto, *Lat. phrase. by the very fact; by the fact itself; by the act itself; by the mere fact that.

ipso jure, *Lat. phrase. by the law itself; by the operation of the law; as an automatic consequence of the law without judicial sentence applying the law or its sanction to the case.

Ipsum Esse, *Lat. phrase. The Existent itself (Himself); the subsistent Being. See ESSE; YAHWEH.

irascible appetite, *phrase.* see sensitive APPETITE.

irony, Socratic, *phrase.* feigning ig-

norance in a discussion, thus saying the opposite of what one means.

irrational, *adj.* 1. *main sense.* directly contrary to reason; meaningless; contradictory; nonsensical. 2. contrary to right laws of reasoning; clearly illogical. 3. unreasonable; not showing good thinking in a given judgment or mental process. 4. unable to reason; nonrational: as, sheep are surely *irrational* animals. *Nonrational* is preferable in this sense. 5. mentally unsound.

irreducible, *adj.* unable to be broken into elements of another category or species; essentially different; belonging to completely different classes. See *essential* DIFFERENCE; REDUCTION.

irritability, *n.* 1. *physiological sense.* the property in living matter of reacting purposefully to a stimulus; the inherent capacity in an organism to react by adapting itself to changes in its environment. 2. *moral sense.* irascibility; a tendency to be easily provoked to impatience, annoyance, or anger.

isagoge, *n.* 1. an introduction, as to a branch of study or a major classical text. 2. (I—), Porphyry's (232?–301?) *Isagoge*. This commentary or introduction to the categories of Aristotle became a basic book of the medieval schools of grammar and philosophy in its Latin translation by Boethius.

ism, *n.* taken from the suffix, *-ism*.

1. hence, a doctrine, principle, theory, or system whose name ends in *ism*; particularly, a philosophical doctrine. 2. an ideology. This is often a disparaging use for the terms doctrine, theory, hypothesis, system, etc. 3. a way of life practicing some philosophical views or system.

issue, *n.* see IGNORING *the issue*.

Jahve (Jahveh), n. the divine name, Yahweh.

Jehovah, n. Yahweh, q.v. This older transliteration of the Hebrew, Yahweh, was used in the King James' version of the Old Testament.

joint, adj. 1. joined in time; concurrent. 2. united; combined in some unit. 3. common to two or more individual or moral persons in owning or acting: as *joint* ownership, *joint* responsibility. This is equivalent to the Latin *in solidum*, q.v. 4. sharing with some *one* else.

joy, n. 1. the act of the will delighting in the possession of a loved good. 2. *less strictly*. the glad feeling accompanying strong hope for a loved good. 3. the act of delight in spiritual goods which follows charity and is a fruit of the Holy Spirit.

judge, v. t. and i. 1. to act as one duly authorized to hear and decide a controversy, contest, or case of law. 2. to form a judgment about some matter or person. 3. to understand, explain, or interpret some truth, event, or result in the light of its proper principles. 4. to reach a decision of conscience about one's own act or acts. 5. to evaluate; criticize. 6. to regard a person as wrong or guilty; blame.

judgment, n. I. ethics. 1. a right decision about what is just or equitable. 2. a conclusion of conscience. 3. a prudent valuation of a situation or need and the means to meet it. 4. a command of a superior prescribing or administering justice.

II. theory of knowledge and metaphysics. 5. the mental act of affirming or denying the existence of a subject or of an attribute as belonging to a subject. The attribute shows the subject as existing in a certain way. This definition immediately gives the distinction between affirmative judgments ("exists," "is")

and negative judgments ("does not exist," "is not"). Judgment is called the second operation of the mind, but it is not to be understood as merely an elaboration of the first operation of grasping an essence. 6. any right intuition or conclusion on any speculative or practical matter; hence, sound or true knowledge: as, in my *judgment*, your roses are the best.

III. logic. 7. the combining of two objective concepts in an affirmation or the separation of them by denying their sameness or relation; an act of the mind assenting to the known objective identity or difference of subject and attribute. This is the Aristotelian composition and division (union and separation). This definition tends to an essentialist view of judgment because it arises from an analysis of the structure of most propositions. Divisions of this sense occur under PROPOSITION.

analytic judgment: (1) the act of the intellect knowing the identity or difference of the objects or concepts compared by mere mental inspection of the content (natures) of the subject and predicate. Experience of the objects and even of their union or separation in some instances may precede the analytic judgment. The judgment may be immediate or mediate (reasoned). **ANT.** — *synthetic judgment.* (2) in *Kant and logical positivists*. a judgment in which the predicate is already known in knowing the subject. Hence, it is a tautology.

a posteriori judgment: (1) a judgment about contingent, variable, or historical materials. (2) a judgment whose truth can be known only from experience of the thing that is judged.

ANT. — *a priori judgment.*

a priori judgment: (1) a judgment about necessary matter. Hence, it is usually about essences. (2) a

judgment that is or can be formed by seeing the necessary connection or dissociation of its subject and predicate without prior experience of the (universal; necessary) identity or difference of the objects or concepts contained in the judgment. (3) *Kant*. a judgment about features of things that are independent of or beyond sense experience so that the judgment must depend on some a priori form in the mind of the knower.

attributive judgment, one that asserts or denies a predicate of a subject, e.g., philosophers are thoughtful. Such judgments bear on the essence (definitions), properties, or accidents of a subject. But they have an existential element either in supposing that the subject is existing or in telling how the subject exists, namely, as existing with this attribute, etc. Sometimes these are called *essential* judgments; but this name is better reserved for definitions and general analytic judgments.

empirical judgment, one dealing with facts of sense experience. This is a frequent nonscholastic use.

existential judgment, one that explicitly declares (a) existence or nonexistence of the subject, or (b) existential presence or absence of the attribute of that subject.

good judgment: (1) correct judgment in matters of art. (2) prudent judgment in morals; prudent valuation.

immediate judgment, one formed without a middle term, i.e., without reasoning; a judgment based on immediate evidence; direct understanding of the thing judged.

judgment of assent: (1) knowing that one is judging truly and certainly. (2) a reflex judgment in which one is critically aware that his previous judgment is true or certain. See **ASSENT**.

mediate judgment, an assent based on mediate evidence, i.e., on testimony or reasoning from other judgments.

natural judgment, an act of an

animal's estimative power knowing concrete sensible good or evil. It is analogous to a genuine act of judgment.

objectively indifferent judgment, a judgment concerning objects that are known to be nonnecessary or contingent means to the agent's purpose so that the goodness of the objects and the force of the judgment do not compel the will to act for or against these alternative objects. A judgment about the object's indifference allows play for freedom in the will's action.

practical judgment, a judgment whose subject matter is action or operable objects.

rash judgment: (1) a judgment ascribing evil or defect to another person without evidence; unfounded suspicion of evil or shortcoming in another's acts or intentions. (2) an imprudent judgment, made hastily or impetuously or without sufficient evidence or contrary to available evidence or on biased grounds only.

speculative judgment, one concerned with the truth of its content for truth's sake.

synthetic judgment: (1) a judgment based on experience of the relation of its subject and attribute or of its subject's existence. (2) *Kant and others*. a judgment whose predicate is not contained in the concept of the subject. Hence, it is regarded as informative, new, and not tautologous.

synthetic a priori judgment, *Kant*. a scientific, universal, necessary judgment about particular, contingent, unrelated facts of sense experience, e.g., a law of physics or a mathematical theorem. The a priori element is shown in the universality and necessity of the judgment; the synthetic element concerns the facts of sense experience.

ultimate (last) practical judgment: (1) the judgment immediately preceding one's choice or decision. (2) esp., the judgment of antecedent conscience about the moral good or

evil of a proposed act, immediately preceding the human act.

way of judgment, see s.v. WAY.

REF. — *N. Eth.*, VI, ch. 11 (ethical sense); F. D. Wilhelmsen, *Man's Knowledge of Reality*, ch. 7, 10–13 (epistemological senses).

judicative, *adj.* describing or related to judgment, the second type of intellectual operation, rather than to another type of mental act: as, assent is *judicative* knowledge. *Judgmental* is also used.

jural, *adj.* relating to law, rights, or duties.

***juro divino**, *Lat. phrase.* 1. by divine law. 2. by divine right.

juridical (juridic), *adj.* 1. of law. 2. of legal justice. 3. of jurisprudence.

juridical action: (1) legally right activity taken by a juridical cause. (2) an externally signified will to found, change, extend, or abolish juridical relations with another.

juridical cause, a moral agent who validly (i.e., with lawful right) produces some juridical effect. Such a cause may differ from an historical or merely *de facto* cause: as, a legitimate ruler differs from a usurper. See ORIGIN.

juridical effect, a legal result, decision, or consequence binding in conscience.

See also *JURIDICAL DUTY*, *FORCE*, *INSTITUTION*, *OBLIGATION*, *ORDER*, *RIGHT*, *SUCCESSION*, *sense 3*, and *UNIT*.

***juris**, *n. Lat.*, *genitive singular of*

***jus**, pertaining to law or right or to a subject of rights.

***sui juris**, *Lat. phrase*, see ***SUI JURIS**.

jurisdiction, *n.* 1. the right to exercise official public authority in some capacity; rightful public power or its exercise in a perfect society. 2. the territory within which some public authority may be lawfully exercised. 3. the matters over which some public authority may be lawfully exercised.

ordinary jurisdiction, public power that belongs by nature or by

law itself to the office held by an official.

delegated jurisdiction, power to act as agent or representative of a higher authority by special grant of that higher authority and usually only for a specific case or cases.

jurisprudence, *n.* the philosophy of law and of rights; the science of the principles by which human reason determines what is morally and legally just. The *jurisprudence of the natural law* considers the existence, origin, scope, and limitations of natural justice, natural rights, and natural public authority. Hence, it is partially ethics and partially natural political philosophy.

ABBR. — *jurisp.*

jurist, *n.* 1. one learned in the law. 2. The Jurist: the reference in *Summa Theologiae* is to the Roman, Ulpian (170?–228), cited in the *Justinian Code*.

jus, *n.* The plural, *jura*, is not Anglicized. 1. the law. 2. a law. 3. a right; a rightful or legal power. 4. a legal principle or rule.

***jus ad rem**, *Lat. phrase.* a right to an object that one does not actually hold but over which one has a claim: as, a right to payment of a debt is a *jus ad rem*.

***jus gentium**, *Lat phrase. lit.*, “law of the nations.” 1. *in Roman law.* the body of rules and rights for the government of aliens subject to Rome and of the intercourse of Roman citizens with aliens; hence, worldwide Roman law; law agreed upon among all men. However, even in Justinian’s Code, a consistent meaning is missing. 2. *St. Thomas.* the secondary precepts of the natural law and the rights associated therewith insofar as these pertain to man in civil society. These, of course, become customary and internationally codified law. 3. *Suarez.* unwritten positive law or customs of all or nearly all nations. 4. *Christian Wolff* (1679–1754). the natural law of nations. 5. *loosely, today:* international law.

***jus naturae**, *Lat. phrase.* natural law.

just, *adj.* 1. lawful; legally right. 2. due to another, e.g., the equal thing or act in commutative justice or the proportionate share in other kinds of justice. 3. deserved; merited; proportionate to the good or evil done; corresponding to service rendered. 4. right; fair; equitable. 5. impartial according to law and fact, without respect of persons. 6. righteous; morally good; morally balanced; upright.

justice, *n.* I. **general sense**, as a state of human activity. 1. human goodness; the virtues and virtuous acts by which a man's actions are habitually conformed to moral law. See **JUST**, *sense 6*, e.g., St. Joseph, the "just" man. This is somewhat like the justice in Plato's *Republic*: a general virtue of due harmony in all three parts of the soul. 2. the Stoic balance. 3. *Scriptural sense*. justification by forgiveness of sin and reception of sanctifying grace.

II. **as a special virtue**. 4. the cardinal virtue of justice; the constant will always to render his every right to another. Justice has three features: its object (the debt; good; right due to another); otherness or distinctness of parties; some equality in the object due. 5. *most specific sense*. commutative justice: the constant and perpetual will to render to another independent person his exact due (proper good; strict right). The debt due is my equal's own good, his strict objective right. The parties are distinct, independent persons, whether physical or moral, and moral equals; they are the holder of the right and the person with the duty to exercise justice toward that person and his right. The equality is the exact or arithmetical value of the object of the right, namely, what is another's own, no more and no less. Hence, this species of justice is called *commutative*, meaning justice of exchange, since both parties must give full value in exchange. This equality is clearly seen in a contract of buying and selling in which buyer and seller

both have equal rights and duties in exchanging goods. See chart on **VIRTUES** for the subjective, potential, and integral parts of justice.

civic (political) justice, justice practiced by rulers and subjects in civic or state matters; hence, it includes elements of both distributive and legal justice within the state and of commutative justice between states.

distributive justice, the constant and perpetual will of authorities in a natural community to give the due social good to each and all of the members of the community. Sharing or proportion is the key concept. The debt due is the member's share in the goods, helps, and services of the community on the same reasonable basis of abilities, merits, and needs as other members with the same abilities, merits, and needs.

legal (contributive) justice: (1) the constant and perpetual will of the members of a natural community, both superiors and subjects, to render its due to the community, especially by obedience to just laws and rules. The motive is not obedience, but the due good of the community. The debt due is the community's proportionate share of its members' goods and services. (2) justice as prescribed by determinative positive law.

natural justice, justice according to natural law. This may apply to all three species of justice, as far as these are determined by natural law, and to equity.

poetic justice, ideal justice in which good is properly rewarded and evil properly punished, as given in some dramas and stories.

social justice: (1) any act of justice practiced by a group. (2) any just act that has important social effects. These two senses would belong to any of the three species of justice. (3) a disputed fourth species of justice: the constant and perpetual will to make material goods, even those privately owned, serve the common use of all men. Its object may

be considered to be the needs of each and all in all communities, insofar as these can be supplied by economic institutions. There are many disputes about the existence, nature, and features of this mode of justice.

state of original and restored justice, see STATE of *integral nature*, STATE of *redemption*.

vindicative (retributive) justice, authoritative justice in imposing sanctions.

REF. — *N. Eth.*, V, ch. 1-7; VIII, ch. 1; *S.T.*, I-II, 113, a. 1; II-II, 57, 58, 61.

K

Kantianism (Kantism), *n.* the principles, main doctrine, or method of Immanuel Kant (1724–1804) or of one of his disciples. The major areas of Kantian theory concern (1) epistemology and (2) ethics. 1. Kant emphasizes the critique of human knowledge in his defense of science and philosophy against Hume's skepticism. Sense attains phenomena, the material of knowledge; but the noumenon (essence, substance, cause, etc.) cannot be reached by the intellect unless aided by a priori forms. These forms are categories or ways of understanding the real, rather than categories of the real and observed traits of objects. The antinomies of pure reason indicate that God's existence, man's freedom of the will, and the immortality of the human soul cannot be proved; yet they are true and must be presupposed or postulated by the practical reason, which overcomes the agnostic tendencies of pure reason. 2. Virtue and happiness proportionate to it are the supreme good; beatitude consists in progress, not in attaining the highest good; duty is the only moral motive; the universal categorical imperatives constitute the moral code; but the moral order, which is an autonomous morality, is distinct from the juridic order (justice and rights), which is a heteronomous morality derived from the law of the state; the person is an end in himself rather than an end under God; the purpose of the state is the maximum practical protection of everyone's freedom.

key, *n.* some fact, relationship, doctrine, or method that opens to the mind a path to an answer, solves a basic question, removes a serious difficulty, or leads to a set of related answers: as, the doctrine of creation is the *key* to the doctrine of divine government of the universe.

kind, *n.* 1. a class, preferably a natural group or division (genus, species, or race). 2. a variety; sort.

kinaesthesia (kinesthesia; kinesthesis), *n.* the special sensation of bodily movement: as, stretching, changing posture, etc. Though loosely included in the sense of touch, these sensations are mediated by special nerve endings in muscles, tendons, and joints.

know, *v.t.* to be aware of something; to have or to come to have an object present in one's mind; to become the other as other. Knowing means more than observing, asking questions, making the effort to learn, etc. Many English uses of the word *know* describe some particular type of sensory or intellectual knowing, e.g., to recognize, to be informed, to be acquainted with, to distinguish, to grasp distinctly, etc. There are well over one hundred words used among philosophers to describe or name various cognitive acts. Knowing is a living activity in the knower, but also an intentional state relating the knower to the thing known.

knowingly, *adv.* 1. with knowledge of what one is doing; with some realization of the object or purpose of the act. See *HUMAN act*; *VOLUNTARY*. 2. deliberately.

knowledge, *n.* 1. any act, process, habit, state, or fruit of mental representation. 2. *the knowing act.* any act of awareness of self or of other objects; an immanent activity that possesses the form of another by its intentional likeness; any act (of exterior senses, interior senses, or intellect) in which there is an intentional union of knowing subject with known object. As knowing is a fundamental, personal experience, knowledge is usually regarded as indefinable; but it can be descriptively distinguished from unconscious states and from appetitive acts.

3. a body of facts, truths, reasons, etc., on a given subject matter. 4. *knowledges*, *pl.*, kinds of knowledge; different sciences or modes of learning using different methods and coming to different answers in regard to different formal objects within the same material object of thought: as, history, psychology, ethics, etc., are different *knowledges* of man. Knowledge is divided in many ways: according to features of its objects; according to its origin; its process; its qualities; its results in the knower; etc. The same act of knowledge may fit into several of the categories.

abstract knowledge: (1) the act of knowing by abstracting from actual existence or nonexistence and from individual traits and conditions of the object. (2) general truths known through abstraction.

abstractive knowledge: (1) knowledge of an object by abstracting from its existence, presence, or singularity. (2) knowledge by abstract, not merely by universal, concepts.

analogical knowledge, understanding or judging something indirectly by comparing it with something better known that only imperfectly resembles the second object: as, human knowledge of God gained by comparing Him to creatures is *analogical*.

a priori knowledge: (1) knowledge that is not learned or acquired but is possessed prior to experience, e.g., innate knowledge of God or of the soul, as some claim. (2) knowledge that contains an a priori characteristic, independent of experience, coming from the knower, e.g., Kant's a priori forms of cause, substance, space, etc. See *a priori* JUDGMENT.

conceptual knowledge: (1) knowledge of essences, in the first operation of the mind. (2) knowledge through fairly distinct concepts, whether these be intuitive or constructural.

conjectural knowledge, *Nicholas of Cusa* (1401-1464). our incom-

plete knowledge of both God and the universe, never adequate to the object.

connatural knowledge: (1) knowledge by natural inclination; affective, spontaneous, nondiscursive, sure knowledge that is prior to or exceeds reasoned, critical knowledge, e.g., of minimum standards of morality. (2) affective knowledge, i.e., knowledge by contact with a loved object; intersubjective experience.

constructural knowledge, knowledge by concepts which are inventions of the knowing subject, not representations of the experienced object (which may be beyond experience), e.g., thinking of light as a spreading wave. The act of existing as abstracted in a common concept of being is such a construct or conceptualization of being.

demonstrative (demonstrated) knowledge, certain knowledge or judgment obtained by correct reasoning from evident premises. See DEMONSTRATION.

dianoetic knowledge: (1) *Plato*. knowledge of the unchangeable mathematical objects. (2) *Maritain*. ontological knowledge.

discursive knowledge, knowledge gained by a set of connected acts; reasoning and its conclusions.

divine knowledge: (1) God's act of knowing; God's being as conscious of Himself and all beings. (2) what God knows. Divine knowledge is usually distinguished according to its objects.

empirical knowledge, knowledge based on experience and experiments. Hence, the term includes *experiential* knowledge, i.e., experience and what is directly founded on experience; and *experimental* knowledge, i.e., knowledge gained through or grounded on exact quantitative measurements of phenomena, controlled tests, variations of factors involved in situations and sequences of events, crucial experiments, comparisons, etc.

empiriological (perinoetic) knowledge, the knowledge peculiar

to natural sciences and mathematics in which objects are known in terms of their physical and measurable predicates: distinguished from ontological knowledge. Some understand this to be knowledge restricted to phenomena and their measurable characteristics, without knowledge of being, essence, or substance.

free knowledge, see FREE.

immediate knowledge, knowledge of any object directly present to the knower; knowledge without any medium which (*medium quod*) intervening between subject knowing and object known. Perception, experience, self-awareness, intuition, immediate consciousness, and vision are names or types of such knowledge.

infused knowledge, knowledge through species put by God into the creature's intellect, independently of its experience of the objects or truths known.

innate knowledge, (supposed) in-born, unlearned knowledge.

intellectual knowledge: (1) an act of the intellect; knowing in a suprasensitive way. (2) what is known by the intellect. (3) pure understanding, without reasoning.

interpersonal (intersubjective) knowledge, a person's intimate knowledge of a person as a person or as another subject.

intuitive knowledge: (1) immediate knowledge; noninferential knowledge; knowledge of existing singular objects immediately present to sense or intellect. (2) pure experience. (3) knowledge without abstracting from the singular essence of concrete sensible objects.

mediate knowledge: (1) *usually*. reasoned knowledge. (2) any knowledge gained with the help of a medium between the immediately known and the new judgment. This sense includes knowledge by faith, by immediate inference, and by reasoning. (3) middle knowledge, q.v.

middle knowledge (intermediate; mediate; *scientia media), knowledge of the futuribles. Molina

(1535–1600) and others conceive this to be a mode of divine knowing that is intermediate (*a*) between His necessary and free knowledge and (*b*) between His knowledge of possibles by simple understanding and His knowledge of existents by vision.

natural knowledge: (1) knowledge attainable by the activities of one's cognitive powers without special divine help. The objects, then, must be within the realm of nature as effects or causes of nature; the powers knowing must be natural; and the way of using these powers must be natural. This natural knowledge, then, excludes knowledge by divine revelation accepted by faith, by infused species, by special inspiration, by genuinely mystical gifts, by gifts of the Holy Spirit, or by other helps of this sort. (2) knowledge gained so easily and early in life that it seems to be almost implanted in us, e.g., knowledge of the first speculative and practical principles.

negative knowledge: (1) knowledge of what a thing is not, thereby distinguishing it from others. (2) negative judgment; separation. See SEPARATION; *negative way*.

noetic knowledge, ontological knowledge.

nonperceptual knowledge: (1) infraperceptual knowledge, i.e., sensory abstraction of a sensible feature from the whole object experienced. (2) extraperceptual knowledge, i.e., awareness without concepts; affirming what is not perceived. (3) supraperceptual knowledge, i.e., knowledge of the purely intelligible in the sensible.

ontological (dianoetic; noetic) knowledge: (1) knowledge of the being of things, of their structures as beings, their causes, essence, and intelligible relations: distinguished from empiriological (*perinoetic*) knowledge which grasps only appearances and measurable predicates. (2) metaphysics.

ontology of knowledge, the study of the being and intentional nature of knowledge rather than a study cen-

tering on the criticism of knowing. This is sometimes used as a synonym for theory of knowledge (epistemology).

perceptual knowledge: (1) knowledge of a thing by percepts, i.e., by concepts following immediate sense experience of the object. (2) the total unified knowledge by senses and intellect of a sensible object present to the knower. Such knowledge is not abstractive, not judgmental, and not constructural.

perfect knowledge: (1) knowledge of the first causes of things and of things according to their causes; wisdom. (2) knowledge that is best in quality and in objects known; hence, (a) immediate knowledge, vision or judgment; (b) absolutely certain knowledge; and (c) knowledge of God and of other things through their relation to God. When predicated of a created intellect, perfect knowledge need not be (d) comprehensive.

perinoetic knowledge, see *empirical knowledge*, above. See *empirical knowledge* ANALYSIS.

practical knowledge: (1) knowledge concerning operable matters or objects and concerning the methods of doing individual actions and of making individual objects. (2) hence, the arts, practical sciences, and productive sciences. Practical knowledge may be further distinguished into *speculatively-practical*, i.e., knowing what to do and how to do it as a matter of knowledge, and *practically practical*, i.e., knowing in order to do or make this singular thing.

preconceptual knowledge: (1) cognitive activity prior to the formation of concepts. This may include sensory knowing, attention, asking questions, and comparing individuals. The activity may be very elaborate, involving many judgments and images, before conceiving constructs. (2) nonconceptual knowledge; instant recognition or immediate judgment without abstraction, without any concepts of essences, etc., e.g., spontane-

ous judgments of taste, of ways of repairing a fault in a machine's operations, self-awareness, etc.

prejudgmental knowledge, cognitive activity preparing for the formation of some judgment. This activity may include exterior and interior sensations, memory, apprehension, conception, reflexion, comparison, questioning, doubting, appraising evidence, testing, the process of reasoning that leads to a judgment, etc. The combining or separating of subject and predicate also precedes the judgment of assent.

proper knowledge: (1) knowing an object through a species that represents it as it is in itself, not by a species imperfectly like it. (2) understanding something through proper concepts of it, its attributes and relations, or by immediate judgment of it present to the intellect.

reasoned knowledge, judgments or constructs reached by reasoning. Reasoning itself is not knowledge but a process or a way of knowing.

scientific knowledge, science, q.v.

self-knowledge: (1) consciousness of the self, of its acts, identity, or reasoned understanding of the nature of the self and the soul and its powers. (2) sound or sincere understanding of one's own character, abilities, tendencies, emotional life, weaknesses, needs, etc.

sensory (sensitive) knowledge: (1) sensation or sensations; animal and human knowing in and by the external or internal senses. (2) the sensory component of human (unified sensory-intellectual) knowledge.

speculative knowledge: (1) knowledge sought purely or primarily for truth's sake, i.e., for the sake of knowing. (2) knowledge of things that the knower cannot affect by his action. (3) knowledge of operable matters, for the mere sake of knowing the truth about these matters; speculatively-practical knowledge.

supernatural knowledge: (1) a way of knowing that is not due to nature or not possible to the natural

cognitive power. (2) truths or objects revealed to man which are not due to nature or not open to natural ways of knowing. They may be supernatural in content known, in source making them known, in the method of making them known or in the way of assenting to them, in the qualities of the knowledge, and in the purpose of the knowledge. See FAITH; LIGHT *of glory*; *supernatural* REVELATION; MYSTERY.

theoretical knowledge: (1) purely speculative knowledge. (2) (in a derogatory sense) knowledge limited to theory, implying little regard for experience, for useful applications, or for pragmatic values in human life.

Phrases about knowledge:

branches (fields) of knowledge:

(1) distinct arts and distinct sciences. Each has its own subject matter and usually its own formal object; often, too, each has its own special methods of attaining its object. (2) an area of knowledge, with a common material object, about which are gathered truths pertaining to that subject from distinct fields of learning, e.g., the philosophy of religion, q.v., military science, or educational administration.

degrees (modes) of knowledge, typical ways of knowing, more or less different from other ways of knowing, even of knowing the same object. Examples include the three modes of abstraction and separation; common, scientific, and philosophical knowledge; practical and speculative; reason and faith; experimental and mathematical; analytic and synthetic; inductive and deductive; analogical and proper; animal, human, angelic, divine; etc. Some of the ways give better knowledge than others in the same set; in this sense there are degrees rather than mere modes of knowledge.

problem of knowledge (the critical problem), the question whether

human judgments about extramental reality are true and certain and how this certainty can be justified. Even those who deny there is a critical problem will admit that this is what the critique would concern. Any other problems about knowledge may also be referred to as the critical problem, e.g., Is there any a priori knowledge? How can a mind move from knowing its knowing to knowing things? Can pure empiricism justify any generalized or scientific knowledge? How can error be explained?

sign of knowledge, a conceptually distinct stage or moment in the order that stands among the things known when the things themselves are known simultaneously in one act. The term is especially applied in determining an understandable order among the objects of God's knowledge. Thus, God is said to know His own being in first sign, His imitability by creatures in second sign, etc.

theory of knowledge (criteriology; critique of knowledge; epistemology; gnosiology; major logic; material logic; noetics; ontology of knowledge), the philosophical study of the first principles and truth of human knowledge; the metaphysical science of the being, origins, types, properties, scope, limits, proper conditions for, and truth of human knowing. Even within the Thomist realist tradition, this study is debatably classified as a part of metaphysics, as a distinct branch of philosophy with its own formal object, or as a combination of metaphysical, psychological, and logical considerations of knowledge. Scholastics heavily influenced by Cartesian and other idealistic worries about knowledge tend to regard the subject as a distinct branch whose objective is the critique of human knowledge. Its definition for them would be the reflex study of the existence of and conditions for human certitude.

REF.—*S.T.*, *passim* in I, qq. 14, 16, 85; *Truth*, q. 2; J. Maritain, *The Degrees of Knowledge* (G. B. Phelan translation preferred); G. Van Riet, *L'Épistémologie Thomiste*, for varied theories of knowledge among recent scholastics; Barry Miller, *The Range of Intellect* (for diagrams on knowledge).

known, *past participle of know, used as adj. or as noun* (the known). the object of attention, apprehension, understanding, or judgment.

known * per aliud (*per medium quod), mediately known; known through something other than itself or other than its own presence to the knower, e.g., by an effect of itself, a sign, testimony, etc.

known per se (*per se nota), immediately known; an object whose presence is immediately given to the knowing subject; hence, an experienced object or a self-evident proposition.

L

labor, *n.* see *philosophy of work*.

language, *n.* any sign or set of signs humanly invented and selected in order to show and share men's thoughts and other mental states. The signs may be many sets of vocal sounds for human speech; written symbols: as, letters, figures, musical notation, etc.; color signals; flags; gestures; metered records; etc.

the language of philosophy, the common words with a technical refined meaning or the special words and phrases (terminology) used by philosophers in general or by some school of philosophers.

logical language, a language specially fitted for the purposes of logic; hence, a language marked by clearness, literalness, and connectedness rather than by expressive, emotive, imaginative, suggestive, and persuasive qualities.

object language, a language about objects and the ideas of these objects; hence, the language that is discussed by metalanguage.

philosophy of language (also called speculative or scientific grammar), a study of the causes of language, of the universal reasons for grammatical constructions, and of the basic theory of meaning and usage.

language game, *phrase*. the use of an arbitrary system of symbols and meanings for the experimental study of meaning and its qualities; a formal theory with its own symbols (that may be words) as an object of study. Such a language or code is not a current language of the people or of a special science. Ludwig Wittgenstein (1889-1951) was one of the leaders in this type of study.

last, *adj.* Though philosophers use *last* to mean first, most original, deepest (e.g., ultimate or *last* cause, God), this usage does not fit modern English too well. It is better applied

to ends, endings, and results, which come *after* all others in a series or set.

latent, *adj.* 1. existing but lying hidden or concealed within a person or thing. 2. present in potency or in an undeveloped state. 3. present but not appearing outwardly: as, a *latent* fallacy; *latent* meaning.

latría, *n.* the internal and external worship due to and rendered to God alone; divine adoration.

law, *n.* 1. *in general*. any rule or standard for any line of activity or conduct. 2. an order of means to some end, known or knowable by reason. 3. any binding constant command of a superior; precept; "an act of a just and right will by which a superior intends to oblige his inferior to do this or that" (Suarez). 4. *strict, specific sense*: (a) "an ordinance (ordination) of reason for the common good, made by one having charge of the community, and promulgated" (*S.T.*, I-II, q. 90, a. 4). The ordination is a command or directive; the community is a complete one. See *ordinance of reason*; *perfect society*. (b) "a general precept that is just, stable, and sufficiently promulgated" (Suarez); (c) "the order of right reason proceeding from lawful authority for the common good" (Pope Leo XIII). (d) an effective and promulgated command of reason made for the common good by the proper authority in a perfect society. 5. a body of laws; a code of laws. 6. a sustained trend to act or develop in a given way or a given direction, e.g., evolutionary processes in nature.

canon law, ecclesiastical law, especially that of the Roman Catholic Church. It is today assembled in the *Codex Juris Canonici*, containing positive church law together with some natural and divine-positive law.

change of law: (1) *objective*

change, a modification in the content of the law's precepts and sanctions.

A. formal objective change adds to or subtracts from the precepts, permissions, sanctions, procedures, etc. of the law. (a) The lawgiver *extrinsically* changes the law by adding new laws; by revising constitutions and codes; by extensive interpretation; by approving popular customs as binding on all; by subtracting from the law or the subjects bound by it; by dispensation, amendment, and repeal (abrogation) of the whole law. (b) *Intrinsic change* occurs when the law becomes harmful to the common good or generally useless. **B. material objective change** of law is a difference in the concrete relevant circumstances under which a legal obligation, act, use of a right, etc. occurs, without a change in the law itself. Thus, the natural law commands modesty, a virtue that naturally varies under many types of circumstances. (2) *subjective change* of law. change in understanding or observance of the law, without change in the content of the law itself.

civil law: (1) the positive law of modern states or of political subdivisions having lawmaking powers. (2) Roman law, particularly that concerning the private rights of Roman citizens.

common law, the unwritten law of a country (esp. of British and former British territories), based on custom, general and habitual usage, and the decisions of courts of law. This law remains common even after being codified and formally legislated.

declarative law, positive law that merely restates a precept of natural law.

determinative law, positive law that adds to natural law or definitely settles some matter not fully contained or not accurately defined in natural law. Determinative law is positive law in its full, proper sense.

divine law, any law directly from God: hence, eternal law, natural

moral law, divine-positive law, and laws of physical nature.

eternal law: (1) "the mind and will of God commanding the observance of the order of nature and forbidding its disturbance" (St. Augustine, *On Free Choice*, I, ch. 6). (2) "the exemplar of divine wisdom as moving all things to their due end"; "the exemplar of divine wisdom as directing all actions and movements" (S.T., I-II, q. 93, a. 1 c.). (3) "the free decision of God's will, laying down the order to be observed either generally by all parts of the universe with respect to the common good or specifically by intellectual creatures with respect to the common good or with respect to their free actions" (Suarez, *Laws*, II, 3, 5-6). (4) the immutable, effective decree of God binding the whole universe to its end and to the use of the means for attaining this end as these are adapted to each nature.

law in the active sense, law as it is in the lawgiver's mind (and will?).

law in the passive sense, law as it is in the subjects, namely, in their knowledge of their duties and rights and in their observance of the law.

law of nations (meanings disputed): (1) "**jus gentium*," q.v. (2) a code of prescriptions for the common good, agreed upon by society at large and derivable from natural law (F. Vitoria, O.P., c1483-1546). (3) positive international law as established by treaties and decisions of international courts.

law in sign, law as given in the code; the rules of law as formulated and published in language, customs, legislative enactments, judicial decisions, etc.

law of nature, (1) *usually*. physical law. (2) *sometimes*. natural moral law.

law of thought, any basic principle of knowledge and reasoning, esp. the principles of noncontradiction.

tion, excluded middle, and the *dictum de omni et nullo*.

mixed law, a precept in a community that has both moral fault and temporal penalty attached to its violation.

moral law, a command of reason binding free beings to observe it under penalty of sin if they deliberately violate it; a law binding in conscience. (a) *directly moral law*, a law immediately and unconditionally binding in conscience; a law with absolute moral obligation attached. Some explanations of penal law attach to it (b) an *indirect moral obligation* to pay a just penalty imposed for violating such a penal rule. See OBLIGATION.

natural law, usually meaning *natural moral law*, while the terms *law of nature* or *physical law* or *scientific law* are used for mere things, (1) "the sharing in the eternal law by the rational creature" (S.T., I-II, q. 91, a. 2). (2) the dictates of right reason concerning the necessary order of human nature. (3) the universal, practical obligatory judgments of right reason concerning the duties and rights of human beings inasmuch as they are human and knowable by the use of right reason.

Christian natural law, the precepts and the applications of the natural law as clarified, interpreted, and confirmed by the truths of Christian faith and tradition guiding reason; natural law as discovered, retained, or applied to new problems by reason healed and kept from error by supernatural grace, and operating within the teaching influence of the Catholic Church. See *Christian PHILOSOPHY*.

natural law formally considered, the body of precepts and rights that constitute the law; the dictates (judgments) of the law concerning natural duties and natural rights. *natural law fundamentally considered*, the objective norm of morality; the evidence for the content of the law in human exist-

tence and needs. *natural law virtually considered*, right reason with its capacity and tendency to know the content of the natural law.

new law (often capitalized like New Testament), the divine-positive law promulgated by Christ. Though called law, it also contains some counsels.

old law (often capitalized), the divine-positive law that was promulgated mainly by Moses; esp. the ceremonial part of the Mosaic law.

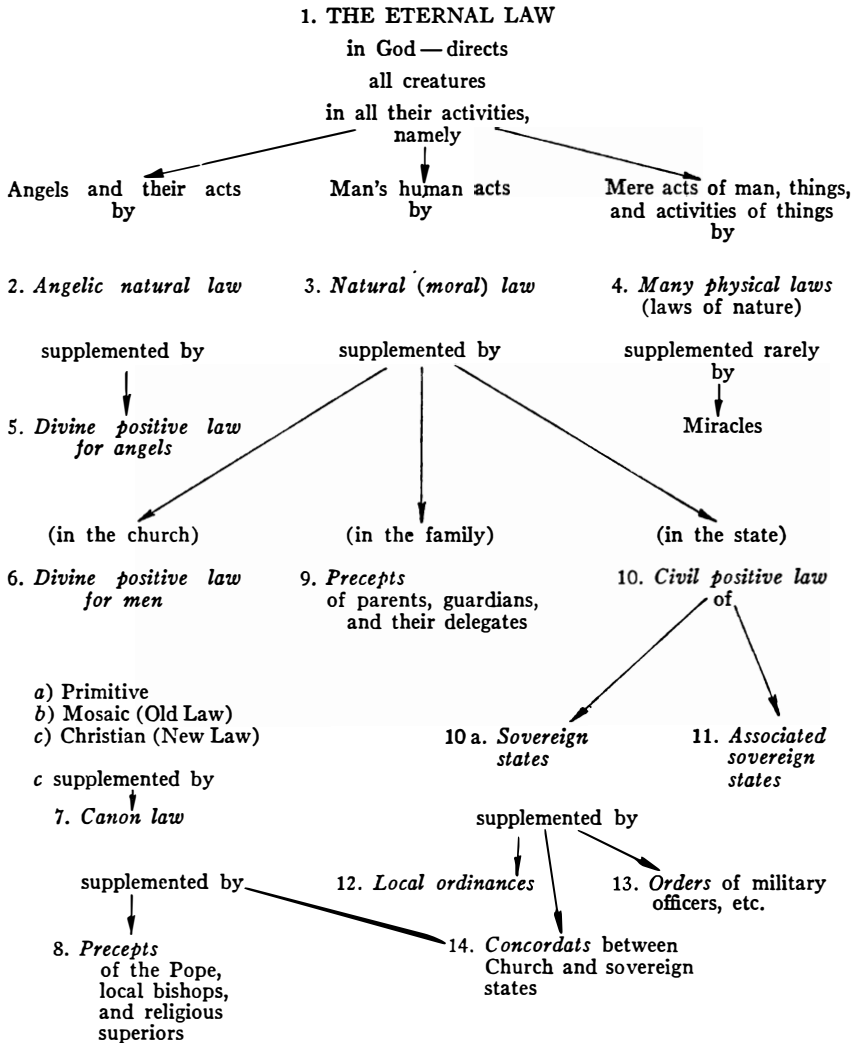
penal (purely penal) law, a human law that does not directly bind in conscience, but may bind morally or purely juridically to acceptance of the penalty imposed on someone who violates the law. See *disjunctive, hypothetical, juridical OBLIGATION*.

physical law: (1) an intrinsic necessarily acting tendency in a natural body or other nature to produce definite effects proper to its nature in a uniform determinate way and measure or by a narrow range of determinate means; the sharing in the eternal law by the irrational creature. See *uniformity of NATURE*. (2) the scientific or mathematical expression of the constant way in which natural bodies of the same class act; the statistical constant expressing the average way in which natural bodies act. (3) a sustained trend in things to act or develop in a certain way or in a given direction, e.g., the law of greater complexity in organic evolution. See *main entry, 6*.

positive law, a reasonable ordinance of a legitimate superior establishing a general and just rule for the common benefit of his subjects and properly promulgating this rule by some external sign. *Divine-positive law* is decreed and promulgated by God. *Human-positive law* is decreed and promulgated by legitimate human authority in state or church.

principle of law, any of the general rules or precepts about human conduct. A *primary principle of natural law* is a simple, almost self-evident, very broad rule of human

TYPES AND SOME RELATIONSHIPS OF LAWS



action: as, "Do good, avoid evil." A *secondary* principle of natural law is closely and necessarily connected with the primary principle, concerns an important interest in human life that occurs frequently and is, therefore, so abundantly evident that normally

developed minds readily reason to it: as, "Honor parents." A *tertiary* principle of natural law is a precept discoverable only by complex and subtle reasoning, sometimes demanding considerable attention to circumstances and detachment from emotional im-

pediments to clear thinking: as, "Banish evil desires." Different authors extend or restrict each of these classes.

philosophy of law, jurisprudence, q.v.

ABBR. — *l.*

REF. — *S.T.*, I-II, esp. qq. 90, 91, 93, a. 1; F. Suarez, *S.J.*, *Laws*.

lecture, *n.* the medieval teaching method of reading a prescribed text with students while the instructor made appropriate commentary or explication of the text; also, a lesson period, a lesson, or a written lesson using this method. See St. Thomas' commentaries on Aristotle's works for an example.

ABBR. — *lect.*

legal, *adj.* of, grounded on, authorized by, or closely conformed to legal rules, esp. to those of positive law. The broader term, *lawful*, applies better to the end and principles of the law and to natural law; *legal* is contrasted with natural.

ABBR. — *leg.*

legalistic, *adj.* 1. stressing the letter or technicalities of a law rather than its intent and spirit; emphasizing conformity to legal rules above the motivation of moral agents and the good aimed at by the law. 2. contented with external obedience to a law. 3. tending to make the law itself or the lawgiver's will a more basic norm than right reason, the common good, or common need of the members of the community.

lemma, *n.* a proposition assumed to be true and used to support or demonstrate a primary proposition: as, a causal clause used to prove a major or minor of a syllogism.

liable, *adj.* 1. morally or legally answerable for one's act and its consequences, esp. if these be penal sanctions. 2. bound to make good any loss or damage that occurs because of a contract. 3. bound to restitution to another for deliberate, certain, and actually resulting injustice done to him. 4. likely to suffer from; disposed to suffer from; subject to.

Hence, it refers to a passible quality.

libel, *n.* a written statement injurious to another's reputation.

liberty, *n.* 1. freedom, q.v. 2. a right, q.v. 3. a permission; leave.

libido, *n.* 1. *Freud and psychoanalysis*. psychic energy; the drive behind all human action. 2. sexual impulse; conscious or masked desire. 3. overt showing of lustful desire.

liceity, *n.* lawfulness; permissibility granted by law itself or by legitimate dispensation.

licit, *adj.* 1. allowed by moral or human law or by custom; lawful; permitted; authorized; morally good. 2. rightly applying the rules of reasoning: as, a *licit* inference. This sense, then, means *valid, correct*.

lie, *n.* (*a disputed definition*): (a) formal speech contrary to one's mind or knowledge. (b) deliberately uttering a statement or performing an action with intention to deceive another. (c) a denial of the truth due to another. (d) deliberate speech contrary to one's communicable mind. See FALSEHOOD.

Lies are classified in many ways: joking, injurious, helpful to one's self without harming another; officious, i.e., made to help another without desire to harm anyone; *material* lie, i.e., merely a false or erroneous statement; *noble* lie (Plato, *Republic*, II and III), i.e., told for the good of the state; this is about the same as the *political lie* told by a public official for a supposed political good; *lies of duty* (necessary lies), used officially to prevent harm, misunderstanding, or untimely revelation of the truth.

REF. — St. Augustine, *On Lying*, ch. 4; *Against Lying*, ch. 12; *S.T.*, II-II, qq. 109, 110, 113; A. di Marino, *S.J.*, "Why is Lying Forbidden?" *Theology Digest*, XIV (1956), 9-12.

life, *n.* This term describes first the living acts which we experience; then it is applied, in turn, to the powers, form, nature, and being that live; finally, it is extended by metaphor to the lifelike. 1. immanent

activity; activity that begins in the agent and is performed by the agent for its own interior good; self-perfecting activity. 2. the capacity for immanent activity; ability in a nature, form, or power to move itself to its own good. 3. the substantial form proper to a nature that can perform living acts. See *vital PRINCIPLE*; *SOUL*. 4. a nature able to act immanently. This usage is often restricted to vegetative life as other modes of life have names of their own. 5. the living being; that whose act of existence is to be alive. 6. a set or pattern of living activities; a way of life. See *CONTEMPLATION*, *senses 3 and 4*. 7. some activity or movement that resembles true life.

active life, a way of human living that is mainly occupied in and pleased with external activities.

book of life, God's infallible knowledge of the saved.

common life: (1) life spent together by two or more, sharing home, goods, companionship, etc.: as, *common life* is the duty of spouses. (2) technically, *in canon law*. living together according to the same standard of religious poverty.

degrees of life, the analogical levels of immanent perfection in the ranks of living things, namely, plants, animals, men, angels, and God.

philosophy of life, the study, by proper philosophical methods, of the origin, nature, purpose, personal and social values, and principal relationships of human life.

principle of life, a soul as substantial form of a living body.

spiritual life: (1) contemplative life. (2) the deliberate pursuit of the life of grace and of communion with God.

REF. — *S.T.*, I, q. 18; *C.G.*, I, ch. 97–98; *Truth*, q. 4, a. 8.

light, *n.* 1. the physical being, nature, activity, or effects of light. For St. Thomas, light is an active quality of the sun or any self-luminous body. For Robert Grosseteste (1168–1253), it is the first form of bodies. (The

other meanings are attributions or metaphors.) 2. a cause of seeing or understanding; any source of or help to knowledge. 3. the agent intellect in its abstractive activity that makes the possible intellect proximately able to see or know form in the sensible. 4. the intellect as a power of knowing or seeing the truth. 5. knowledge, esp. clear understanding of something; logical truth. 6. public knowledge. 7. the act of illuminating the human intellect. See *ILLUMINATION*. 8. a manifestation of truth; revealing. 9. one who reveals or teaches truth. 10. knowledge as a guide to conscience and moral action. 11. clear evidence, the readily intelligible: as, the *light* of being. 12. a medium (*quod*) of knowledge; evident knowledge leading to other knowledge: as, in the *light* of principles. 13. the method, aspect, point of view, apperceptive mass, or formal object *sub quo* whereby something is observed, learned, understood, or interpreted; what helps one know some formal object of a thing in a certain way or in a certain degree. Thus, reason, faith, revelation, introspection, experimentation, etc. are called *lights* or means of getting evidence. 14. beauty; brilliance; clarity; glory; purity; excellent example; etc.

according to one's lights, as one's conscience, knowledge of law and fact, religious instruction and beliefs, or one's training may direct.

by the light of, helped to understand or moved to assent by means of. See *senses 2, 3, 7, 12*.

divine light: (1) God's knowledge. (2) the divine origin of all knowledge. (3) special divine help or revelation for knowing anything difficult, hidden, spiritual, or supernatural: as, the *light* of the Gospel.

intellectual light: (1) the abstractive activity of the agent intellect: *sense 3*. (2) the intellect as a cause of knowing truth: *sense 4*. (3) illumination: *sense 7*.

light of faith, revealed light, *below*; faith as a form of knowing.

light of glory, the supernatural disposition given to the beatified that raises the created intellect to actual vision of the divine essence.

light of reason, natural light, *below*.

metaphysics of light, a term for the medieval theory of the nature, causes, and symbolism of light, and for its connection with knowledge and faith.

natural light: (1) reason as a power of actually knowing; reason alone, operating without the supernatural aids of actual grace, faith, or revelation. (2) the principles known by natural reason considered as means to other knowledge. (3) natural evidence.

revealed light (light of faith; light of revelation; supernatural light): (1) the divine grace of faith or any other interior supernatural aid to knowledge. (2) the person or persons manifesting divine truth: as, Christ, the *Light* of the World. (3) the human intellect aided by supernatural means of knowing and assenting to truths. (4) supernaturally revealed truths.

under the light of, the medium by (or under) which of knowledge; formal object *quo*; see *sense* 13, *above*.

like, *adj.* similar: either (a) exactly the same; equal; or (b) almost the same as another in some specified feature, quality, etc. See ANALOGICAL.

likeness, *n.* 1. agreement of two or more in being, nature, form, or attributes. See IDENTITY. 2. close similarity of one to another. 3. a copy of another; the result of imitation. See ANALOGY; IMAGE; REPRESENTATION; SPECIES.

chance likeness, a physical similarity between objects that have neither a common origin nor an artistically planned resemblance: as, *likeness* in the shape of a head and of an egg.

entitative (physical) likeness, a similarity between real things or objects.

intentional likeness: (1) the cognitive representation of an object in the image, concept, or species of the judgment. (2) the likeness of the produced form to the exemplar in the maker's mind. See *ontological TRUTH*. (3) the unity of will (of desire, of love of the same good or of each other) between those who love.

REF — *S.T.*, I, 42, 93.

liking, *n.* complacency.

limitation, *n.* 1. the function of limiting or restricting. 2. an extrinsic or intrinsic factor that holds a being, nature, form, power, or operation within a finite measure or degree: as, a passive potency is an intrinsic principle of negativity that *limits* act. 3. a being limited; imperfection; incapacity in regard to, or privation of, some specified perfection. 4. *ethics*. a restricting condition that defines the situations within which some act may be lawfully performed or some right justly exercised. These are said to be three: the purpose of the right, the title, and the duties to others' simultaneous rights. 5. the statutory time within which the right of prescription or other settlements of claims by legal action may be invoked.

link, *n.* anything serving to connect; hence, a bond in a relation or the relation itself.

missing link: (1) something lacking that is needed to complete a series. (2) *specifically*. a hypothetical animal believed to have existed in the evolutionary process, intermediate between the anthropoid apes and man (*homo sapiens*).

located, *adj.* the accident whereby a body has its being in a place.

location, *n.* 1. the presence of a body in its proper or particular place. 2. position in space among other bodies.

locomotion, *n.* 1. local motion; change from place to place; a traversing of some space. This is the most proper sense of motion. 2. the immanent power of animals and men to move their bodies from place to place. 3.

a potency to be moved from place to place.

locus, n. (*pl., loci*). 1. a place. 2. a passage from some book or document which is being quoted, referred to, or used to authenticate or illustrate a statement. 3. a source from which one may draw arguments.

***loco citato**, Lat., in the cited place (reference).

ABBR. — *loc. cit.*

***locus classicus**, a passage generally recognized as having magisterial authority or special value (for originality, summation, illustration, definitive answer, etc.), and, therefore, often cited.

***locus a minori**, the rule of causality used in logic: "What the less perfect can do, the more perfect can do."

ABBR. — *l.*

logic, n. 1. *art of logic*. the art of correct reasoning; "the art directing reason's own act" (St. Thomas); the art perfecting the intellect for the act of reasoning; trained ability to reason with order, ease, and technical correctness; skill in ordering one's own thinking. 2. *science of logic*. the practical science of correct reasoning; the science of the first principles of second intentions (conceptual beings); the discovery, analysis, proof, and correlation of the principles and rules for clear, consecutive, and consistent thinking. We may have a *general logic* of the rules and methods for everyday and common subjects of human interest; or, we may have a *logic of particular fields* of learning that begin with special assumptions and use their own methods and tests for correctness: as, the *logic of experimental sciences*, of statistics, etc. 3. the way a person reasons; instances of sound or faulty thinking. 4. the necessary connection of ideas with events, of preparation with performance, of action with effect, of past with the present, etc.; the logic of events. This meaning stretches the technical notion of logical connection to the broader notion of relation.

Aristotelian logic, the doctrines of Aristotle's *Organon*. The name sometimes includes the medieval additions to Aristotle's logic; this expanded Aristotelian logic, prior to development of mathematical logic, is then referred to as *traditional logic*. See *old and new logic*, below. Modern logicians speak of it as a logic of terms, a class logic emphasizing relation of the predicate to the subject, and a logic of the categorical syllogism.

dialectical logic, the part of logic that treats of the theory and practice of probable reasoning: distinguished from *demonstrative logic*.

doctrinal logic (***logica docens**), the science of logic.

intentional logic, a type of logic that implies a metaphysics of real beings as the objects about which one ordinarily thinks in a logical manner: distinguished from a logic of a special universe of discourse, e.g., a logic of pure relations, of pure symbols, of mathematical symbols and equations, etc.

***logica docens**, the science of logic; pure logic.

***logica utens**, the art of logic; the practice of logic.

material (major) logic (a disputed and fluid term: distinguished from *formal* or *minor logic*), the rules and procedures of correct thinking, i.e., of form and structure in propositions and syllogisms, as formulated by Aristotle and Peter of Spain's *Summulae Logicales* (1210-1278), are often meant by formal (minor) logic. Material logic may, then, mean: (a) study of content rather than logical form; (b) induction, the logic of probable arguments, the logic of scientific methods, etc.; (c) historical criticism, its rules and procedures; (d) theory of knowledge. Some declare that material logic is a contradictory term since logic must be about form; but the great *Material Logic* of John of St. Thomas (1589-1644) makes this an awkward contention.

mathematical (symbolic; modern) **logic**, a modern type of formal logic somewhat resembling mathematics in its nonverbal signs and in its methods. It is specially interested in problems relating to the foundations of mathematics and formulates mathematical theory as an applied logical system, i.e., as one augmented by further axioms. It is formal in the sense that it lacks reference to the meaning of the symbols and the symbolized propositions (as intentional logic does) and is concerned only with correct relations in the statements made about the symbols. It is also spoken of as a logic of propositions, rather than as a logic of terms or classes. Whether this kind of logic is a further expansion of Aristotelian logic or has any relevance to strictly philosophical problems is disputed.

natural logic, the art of logic practiced by one without formal training in it.

new and old logic: among the medievals, old logic included Boethius' (480?-524?) logical commentaries and his translations of Aristotle's *Categories* and *On Interpretation*. The new logic, later than Peter Abelard (1079-1142) and certainly regnant with Peter of Spain (1210-1277), included the four other logical works of Aristotle (*Prior Analytics*, *Posterior Analytics*, *Topics*, *Sophistical Refutations*) and *The Book of Six Principles* attributed to Gilbert de la Porrée (1070-1154).

symbolic logic, see *mathematical LOGIC*, *above*.

traditional logic, see *Aristotelian and new LOGIC*, *above*.

two-valued logic, a logic that assumes that any proposition must be true or false and sets up truth tables on this postulate. Aristotelian logic is two-valued because of its use of the principle of noncontradiction.

ABBR. — *log.*

logical, *adj.* 1. belonging to or used in logic: as, a *logical* technique. 2.

correct; well-reasoned; done according to the rules of logic. 3. habitually right in reasoning. 4. mental or purely mental: as, *logical* being, distinction, relation, order, unit. 5. necessarily connected with something; reasonably expected to follow.

Logos, *n.* (sometimes, *logos* for Greek phil.). 1. *Greek*, esp. *Stoic philosophy*. reason, thought, or wisdom conceived as the controlling power or soul of the world and manifested in human knowledge and speech; reason as immanent deity in the ordered universe. 2. *Christian theology*, following St. John's Gospel: the Son of God, the Word, the Second Person of the Blessed Trinity, the Wisdom of God. This Wisdom is also present in the universe by divine omnipresence and dwelt among us in the human nature of Christ.

***logoi spermatikoi**, transliterated Stoic term. See *seminal PRINCIPLES*.

love, *n.* 1. willing a good to some one; an act of the rational appetite, following upon intellectual knowledge, in which a person likes, desires, gives, or enjoys a good. 2. a feeling of strong affection for a person. This is often an act of the concupiscible appetite accompanying an act of the will. 3. attachment or devotion to a person or persons. 4. willing to give another the good that is my own; charity, q.v. 5. strong, often passionate, affection for some person; gratification of sexual passion. 6. a strong liking for some thing or a strong interest in some thing or occupation: as, a *love* for philosophy; delight in a well-liked object, pleasure, occupation, etc. 7. the person or object of affection, attachment, interest, etc.; the loved or beloved. 8. *broad sense*. a natural or ontological tendency of a nature or power to its proper good. See *natural LOVE*, *below*, *sense 2*.

affective love, love with feeling.
conjugal love, love between

spouses; a love both sexual and spiritual, exchanging with one's spouse the good things of the common life of marriage.

effective love: (1) deliberate, often, cultivated love. (2) love showing itself in good deeds to others.

elective love, love of a good as a means to an end for one's self or for others.

love of benevolence: (1) love of a good just for its own goodness. (2) love of friendship. This love is chiefly intellectual.

love of concupiscence, desire for possession of or satisfaction in a good for one's own sake; love of a person or a thing as something useful or pleasant to the one loving. This may remain largely at the level of sensory desire.

love of friendship, willing the good to another for his own good, esp. if this be willed as to one regarded as one's equal.

natural love: (1) human love of a natural good for a natural motive.

(2) any nature's appetency for its own good. This sense applies even to nonconscious natural bodies.

produced love, a suggested term for the act of loving that is formed in the will, analogous to the mental word put into the intellect by an act of knowing. See *WORD of the heart*.

self-love: (1) willing and doing good to oneself. (2) inordinate love of self, selfishness, etc.

sensible love, desire for, feeling and pleasure in regard to an object agreeable to a sensory appetite. Desire for the pleasant good is regarded as a basic passion of the concupiscible appetite.

REF.—*S.T.*, I, qq. 20, 60; I-II, qq. 25-27; *C.G.*, I, ch. 91.

luck, *n.*, see FORTUNE; CHANCE.

***ly, old French article meaning *the*.** It is used in medieval works as a substitute for the missing Latin article when something specific needs to be noted or when material supposition is indicated for a term.

Machiavellianism (**Machiavelism**), *n.* the political principles and methods taught by Niccolò Machiavelli (1469-1527) about the uses of government power, including the doctrine that the end (sc. the success of the prince or of the government) demands, without morally justifying, the use of evil means such as lying and treaty breaking.

machine, *n.* 1. an artificial body made by man as a special instrument or tool having a specific structure for a specific purpose and operating by local movement of some of its parts. 2. *in mechanics*, a device that transmits or changes the application of energy. 3. something like or thought to be like a machine either because it lacks natural unity, life, will, or purpose of its own, or because it is an artifact made and used by its human master for his own purpose. See **MECHANISM**, *sense* 4.

machine theory of the state (**instrumentalist theory**), the view that the state resembles a machine in that it is not a natural society but a purely human institution or purely contractual society with the end, nature, powers, and limits put upon it by man.

macrocosm, *n.* the universe regarded as the great order embracing all natures. Man is the microcosm.

magnanimity, *n.* the virtue or character of the great-souled man who does noble deeds and seeks the honors that he deserves for these. This virtue, related to courage, marks the Aristotelian hero. The complex qualities of magnanimity include generosity to friend and foe, and absence of all flattery, meanness, pettiness, grudge-bearing, etc.

REF. — *N. Eth.*, VI, ch. 3-4; *S.T.*, II-II, 129.

maieutic (**maieutic method**), *n.*

the Socratic method of intellectual midwifery. A person already has in-born knowledge of a topic. The questioner or teacher helps him to give birth to conscious knowledge, i.e., to recall what he already knows by a planned series of pertinent questions that gradually refine his answer, set aside false opinions, and prepare him to form a true definition of what he already knew.

maim, *v.t.* to deprive a person of the use of some necessary part of the body by functionally disabling a part, crippling, or otherwise mutilating. The crime of mayhem (*maihem*) is intentional maiming of parts of the body necessary for protection or self-defense.

major, *adj.* 1. greater in size, amount, number, extent, importance, rank, etc. 2. broader; more inclusive; wider in extension. 3. constituting a majority of a total number.

major distinction, see *real* DISTINCTION.

the major: (1) the major premise. (2) *less often*, the major term of a syllogism.

ABBR. — *maj.*

make, *v.t.* to bring about a change in another being external to the agent. In preferred scholastic usage, *making* is distinguished from doing (*sense* 4), which is immanent activity. See an English dictionary for meanings of this important causal word.

make-up, *n.* 1. the way in which something is put together; construction. 2. the constitution of a thing; nature. 3. arrangement; static order. 4. disposition; natural or habitual tendency.

malice, *n.* 1. deliberate choice of evil; intentional badness; hard, bitter, or defiant wickedness. 2. evil intention shown by planning to do and in-

tentionally doing something unlawful; malice aforethought (malice prepense); hence, evildoing without mitigating factors of ignorance, haste, impulse, etc. 3. intense desire to harm others. 4. bad will; malevolence. 5. a vice.

contrary malice (*Scotistic usage*), deliberate choice of an object known to be in discord with human dignity or with the norm of morality.

privative malice (*Scotistic usage*), a good act that lacks even indirect relation to man's end; hence, a human act that is indifferent in the concrete.

special malice: (1) the specific evil of a given human act. (2) the special or unusual ill will, bitterness, spite, cruelty, or other subjective factors that may be involved in some evil act.

man, *n.* 1. *descriptive, phenomenological definitions.* an animal using symbols; a tool-using animal; a talking animal; a thinking organism. 2. *popular definition.* a human being; a person, male or female. 3. *biological definition.* (a) *Homo sapiens.* Biologically man is in the kingdom of animals, the phylum of chordata, the subphylum of vertebrates, the class of mammals, the order of primates, the suborder of anthropoidea, the superfamily of hominoidea, the family of hominidae, the genus of *Homo*, the species or specific difference of *sapiens*. (b) an anthropoid with four special features: erect posture; free-moving arms and hands; a large brain capable of keen perception, fine judgment, and decision; and the power of speech. 4. *physical definition.* a living substance composed of a material body and a spiritual soul as its form; an organism constituted of a primate body informed by a spiritual soul as its principle of life. 5. *metaphysical definition.* a rational animal; a person having a body. 6. *causal definition.* a creature composed of a material body and a spiritual soul, made to the image of his Creator for the

glory of God and man's own beatitude. 7. a male person, servant, member of a military force, etc. 8. the human species; the human race; mankind.

act of man, an action performed by or in a human being, but not performed freely or in a specifically human way: as, hearing loud noises; beating of heart. See HUMAN *act* and chart on *acts of MAN and HUMAN Acts*.

man's nature, see HUMAN *nature*.

philosophy of man, the study of the first principles of the nature and unity of man. It is also called the philosophy of human nature; philosophical psychology; even, rational psychology. It has no formal object of its own among the branches of philosophy but combines the approaches of the philosophy of nature and of metaphysics in studying the natural life of man. A few would include ethics and natural religion as parts of the philosophy of man.

powers of man, see POWERS.

theories on man, see DUALISM, *preestablished HARMONY*; HYLEMORPHISM; PARALLELISM; MATERIALISM; MECHANISM; VITALISM.

mandatory, *adj.* 1. having the nature of, similar to, or containing an authoritative command. 2. obligatory; required by legitimate authority.

Manichaeism (**Manichaeism**, **Manicheism**), *n.* the philosophical and theological doctrines of the Persian Manes (?216-276?), his followers, and the like doctrines of the Albigenses, who flourished in southern France from 1000-1300. These include the double first principle of good and evil (light and darkness; spirit and body), the positive reality of evil, the evil of matter and of human generation, and the denial of personal responsibility for sin. Sts. Augustine and Thomas Aquinas both battled strenuously against it.

manifest, *adj.* immediately evident; intuitively apparent.

manner, *n.* 1. a way or method of doing something or in which some-

COMPOSITE LIST OF TERMINOLOGY ON MAN

I. <i>Being and nature of man</i>	<ul style="list-style-type: none"> a rational animal a composite unit an organism a living body 	<ul style="list-style-type: none"> a creature a person the image of God a microcosm
<i>Constitution of man</i>	<ul style="list-style-type: none"> two substantial principles: matter of the body — spiritual soul as form the systems (nervous, digestive, etc.) of the body 	
II. <i>Causes of man</i>	material	<ul style="list-style-type: none"> matter of the body disposed matter at time of generation
	formal: a spiritual soul	
	efficient: God as Creator of soul and as uniting it with the disposed matter	
	dependent efficient cause: parents for the disposed matter	
	exemplary: God	
	final	<ul style="list-style-type: none"> sharing God's goodness giving formal glory to God beatitude the vision of God
III. <i>Powers of man</i>	<ul style="list-style-type: none"> physicochemical powers as in any material body motor powers 	
	vegetative	<ul style="list-style-type: none"> nutritive augmentative reproductive
	sensory	
	external senses	<ul style="list-style-type: none"> sight hearing taste smell touch <ul style="list-style-type: none"> resistance of bodies warmth and cold balance sensible pleasure and pain internal bodily states
	internal senses	<ul style="list-style-type: none"> central (unifying; common) imagination (including memory) discursive (cogitative; human estimative) memorative power
	sensory appetites	<ul style="list-style-type: none"> concupiscible irascible
	spiritual (intellectual)	<ul style="list-style-type: none"> agent intellect possible intellect will
IV. <i>Properties of man</i> : speech; subject of moral law; social being; political animal		
V. <i>Properties of the human soul</i> and of some of its acts: simple; spiritual; immortal; superior to sense; irreducible to matter; extrinsically dependent on matter; intellectual; free in some acts; incarnate in the body; has rights		

thing is done or occurs; mode of procedure. 2. the way a person acts; personal behavior; bearing. *Manner* tends to accent the personal characteristic in the way of acting; *method*, the orderly, logical way; *mode*, the customary way 3. the usual way of acting; customary or habitual behavior. 4. a distinguished or polished way of acting. 5. (*pl.*) social ways; prevailing social customs; action according to prevailing social conditions and customs; a current mode of acting. 6. *good manners*. a potential virtue, related to temperance, which constantly inclines a person to proper external conduct toward one's equals.

manslaughter, n. unlawful but not malicious killing of another human being.

many, adj. consisting of a large indefinite number of persons or things; numerous. The characteristic of indefiniteness in this word's extension raises problems in supposition.

virtually many, actually one but having the powers of two or more kinds, grades, forms, or natures. See VIRTUALLY.

many, n. and pronoun. a large number of persons or things.

the many: (1) the majority of people. (2) the people; the multitudes; the masses. (3) in contrast to the one, as in the problem of *the one and the many*: (*a*) all; (*b*) all but the one; (*c*) all, as like, directed to, derived from, or produced by, the one. See *problem of the one and the many*.

marriage, n. 1. the act of taking another as husband or wife; the contract by which a man and woman with juridical capacity mutually associate themselves and are joined together into one principle for acts suited to the proper procreation of children; the wedding. 2. the state of marriage; wedlock; the permanent moral union of a man and a woman resulting from a legitimate contract of marriage, for the proper procreation and

proper education of children. 3. the rite or form used at a wedding.

Christian marriage: (1) the sacrament of marriage; the contract of marriage as a sign conferring grace upon the Christian. (2) the married state as reformed and elevated by Christ, with specific reference to its unity, perpetuity, and religious character.

consummated marriage, marital union made complete by the first use of marriage rights after the wedding.

Marxism, n. a system of thought and a technique of economic-political revolution developed by Karl Marx (1818-1883), Friedrich Engels (1820-1895), and V. I. Lenin (1870-1924). See COMMUNISM; SOCIALISM; *dialectical MATERIALISM*.

masses, the, phrase. the common or working people; the lower social classes: distinguished from the classes; the proletariat. This is a modern social sense of *the many*.

master, n. 1. a man who rules others; one who has authority, control, or power over something: as, the head of an institution, an employer, an owner of an animal, a captain of a ship, a victor. The control may be one of commanding or one of using. 2. a male tutor, teacher, etc. Originally, the master had received a graduate master's degree, entitling him to teach. 3. a teacher of religion, philosophy, etc., whom one professes to follow. 4. a person highly skilled and competent in some art, craft, profession, science, etc.; an expert. 5. something regarded as having power or control over a thing or person: as, fear was his *master*. 6. (The M-) the honorific name of Peter Lombard, Master of the SENTENCES.

master science, see *subalternating SCIENCE, sense 3*.

material, adj. 1. composed of matter; consisting of bodily substance; having matter as part of itself. 2. intrinsically dependent on matter for its being; able to exist only as present in matter: as, the soul of a dog

is *material*; extension is *material*. 3. of, relating to, inhering in, or taken out of bodily substances; physical; corporeal. 4. of the body; of the body's needs, pleasures, changes, etc. 5. sensual (as a property of animal and human material substance). 6. fond of pleasure, comfort, wealth, material goods; worldly. 7. potential (as matter is potential); indeterminate; of, in, or out of the potency; unformed; formless: as, *material* cause. 8. important or essential to the matter being discussed or to the validity of a case, document, argument, etc. 9. relevant to the total object or scope of objects of a power, habit, or act; general; indefinite: as, *material* object of the intellect. 10. of the content rather than of the form and method: as, *material* logic; *material* principle of a conclusion. 11. physically occurring but not formally moral because unintentional: as, *material* cooperation; *material* sin.

NOTE — With the material are associated these notions and terms: the potential, undetermined, incomplete, imperfect; passive, the receiving, the subject; the general, generic, common, indefinite; the limiting; the changeable; the formless; the un-ordered; the perfectible; the unintentional. See note s.v. FORM.

material, n. 1. what a thing is made of or is thought to be made of; integral parts; constituents of a body: as, *raw* material. 2. unfinished stuff (fabrics, leather, brick, etc.) from which clothing, etc. may be made. 3. a material substance; a body; material substances generally. 4. a tool, article, etc. needed to make something: as, writing *materials*. 5. (*pl.*) data, notes, outlines, records, etc. from which a lecture, report, discovery, etc. may be developed or put into form.

materialism, n. 1. any doctrine or tendency that emphasizes matter as the best reality or that limits reality to the material alone. 2. *metaphysical* (*philosophical*) *materialism*. the view that matter alone exists and that all

reality is ultimately matter and can be explained as a modification or movement of matter. "The real is matter or in matter." It is also called materialistic monism. Modern or *soft material* admits realities other than bodies; these arise from, depend totally on, and exist in matter, but have no effect on matter. 3. *the philosophy of man*. the view that man is entirely material (and temporal), having no spiritual soul, powers, activities, or afterlife. 4. *ethical materialism*. any view that material goods and interests are the only or the chief goods and goals for human living. 5. *scientific materialism*. the conception that science must restrict its study to material things, their states, attributes, and connections. 6. *dialectical materialism*. the technical philosophical name for the philosophy of Karl Marx. It is (a) a hard materialism; literally, all things are only matter; but (b) dialectical materialism, i.e., matter is *intrinsically evolving* from thesis to antithesis to new synthesis until the perfect synthesis is reached in the universal economic classless nonpolitical society. The usual doctrines of naturalism are included: atheism, no eternal and natural moral law, no immortality for the human soul, no true personal freedom, etc. A special Marxist feature is the economic interpretation of human history, for the pursuit of material goods explains all human social change.

materially (Lat. **materialiter*), *adv.*

1. in the matter: distinguished from *in the form*. 2. with regard to the matter, material substance, potency, object, or content of something: distinguished from reference to the form or formal determination. 3. in a material, physical, or bodily manner. 4. with regard to material objects, interests, values, etc. 5. potentially; as that out of which something can be formed; after the manner of the material causes: as, the nature of a singular thing is formally individual but *materially* universal. 6.

in or with reference to the whole object or whole class of objects: distinguished from reference to the formal object. See *material* OBJECT. 7. with regard to what is done but apart from intention in doing. See *material* MORALITY. 8. *nonphilosophical use*. to a great extent; substantially.

materially the same, formally different, see *IDENTITY*.

mathematicals, n. pl. the objects studied in mathematics; objects of the second mode of abstraction.

mathematics, n. the group of sciences that deal with abstract quantities, magnitudes, numbers, figures or mathematical forms, their measurement, attributes, and relationships, by the use of axioms, definitions, and deductions, expressed in numbers and symbols.

method of mathematics, a method of proceeding from a priori definitions and axioms, by necessary deduction, to implications and relationships, which are usually expressed in numbers and a technical code of symbols. The method characterizes some of Plato's work, much of Descartes, Spinoza (1632-1677), and some idealists. See also *mathematical* LOGIC.

philosophy of mathematics, the study of the first principles of abstract quantity and its relations, including the theory of the nature of mathematical knowledge and the degree of applicability of pure mathematics to an imperfectly ordered, changing universe of space and time.

matrimony, n. marriage.

matrix, n. 1. originally, the womb.

2. that within which, or that within and from which, something originates, takes form, or develops. 3. the basic, primordial world-stuff. 4. a truth table of the interdependent truth functions of related propositions.

NOTE — Geological meanings are omitted.

matter, n. NOTE — The senses of the adjective *material* may be more informative than the senses of the

noun *material*. 1. what a bodily substance is made of; constituent material. 2. the fundamental stuff in all bodies and of which they are ultimately composed; what corporeal natures are made of and which usually has such accidents as extension, inertia, mass, weight, volume, natural changeability, and some perceptibility to the senses through its accidents. 3. a bodily substance: distinguished from spirit and from the body's accidents. 4. a specified body; a piece of organized matter; a corporeal natural unit. 5. material cause in the strict sense: distinguished from form; that from which something is produced or from which a form is educed; the potential constituent principle of a composite thing; the passive subjective potency, determinable subject, or substratum in which change occurs; the passive subjective potency which in change is deprived of an old form and receives a new form with which it is united and shares its being, and together with which it intrinsically constitutes one being. *Form* here need not mean only substantial form, for material cause is not restricted to prime matter. 6. material cause in the broad sense: (a) that *from which* something is produced or educed, (b) the subject *in which* it is or which is acted on, or (c) the matter *about which* some mental, voluntary, or legal action is concerned. 7. any passive potency; the subject or potency that has been determined or is to be determined by causal action; the patient. Everything in potency may be called matter: as, the spiritual soul is in *potency* to knowledge. See SUBJECT, *sense 1*. 8. any elements or members to be determined, united, agreed to, or related together by another factor to be named the form: as, the *matter* of a contract is the object of agreement, sc., the rights and duties exchanged; the *matter* of a proposition, sc., subject and predicate; the *matter* of a syllogism, sc., the three terms in the premises; the

matter of a society, sc., its members; the *matter* of a sacrament, sc., the materials and actions used and given meaning by the sacramental form. 9. the material of thought or expression; content: distinguished from form, style, method, correct procedure, etc. 10. the subject or topic of inquiry, reflection, discussion, concern, action, etc.; thing; object; subject matter: as, the *matter* of a right; a *matter* of conscience.

common (undifferentiated) matter, prime matter considered as not divided into numerous individual bodies; the mass of prime matter in the universe; the general substratum of all corporeal things.

contingent matter, a nonnecessary (contingent) truth considered as the

enuntiable of a judgment or proposition.

designated (signate; marked; individual) matter, matter considered with its dimensions but in abstraction from substantial form; the specified amount or piece of matter in an individual body.

disposed matter, a material subject that is in proximate potency to receive a definite form proportionate to its ready dispositions.

intelligible (mathematical) matter, what is present in sensible things but is not perceptible as sensible and changeable; material substance abstracted from all sensible qualities (but not from quantity) and, as such, not perceptible by the senses. The mathematical cannot exist without

SOME USES OF THE TERMS MATERIAL CAUSE AND MATTER

1. As passive potency (substratum; matter <i>in</i> which)	}	as subject of form	}	prime matter	
		as subject of change or privation		disposed matter	
2. As source <i>from</i> which	}	real	}	second matter	
				second matter as subject of	substantial change
		logical	}	powers as subject of	accidental change
				finite good as subject of	new acts, habits
3. As object or matter <i>about</i> which	}	terms of a relation	}	members of a society	
				objects of rights, contracts, etc.	elements
		objects of perception, abstraction, and scientific thought	}	raw materials; natural resources	integral parts of some whole
				objects of appetitive operations	objects to be unified
		objects determined by lawmaking	}	members of a society	terms for propositions
				objects of living powers	premises for conclusions
a) signate matter	}	objects of perception, abstraction, and scientific thought	rules for a system		
		objects of appetitive operations	individuals for universals		
b) material object	}	objects determined by lawmaking	rules for a system		
		objects of living powers	individuals for universals		
subject matter	}	objects determined by lawmaking	rules for a system		
		objects of living powers	individuals for universals		

matter but can be thought of without matter and as common to many kinds of bodies.

necessary matter, a truth necessary in itself, considered as the enuntiable or subject matter of a judgment or proposition; hence, analytic truths, mathematical theorems, strictly scientific truths (in the Aristotelian sense of science). This does not refer to that which necessarily but consequently is true because of the given evidence to a contingent fact.

operable matters, objects of doing and making; hence, end, means, methods, practices, and production.

prime (primary; pure; first) matter: (1) the pure passive potency in bodily substances, having no form, species, or privation, and receptive of any forms or subsequent privations; the completely undifferentiated (indeterminate; unformed; common) basic material of all bodies in the physical universe, subject to all changes, informations, and privations. (2) the first intrinsic and potential principle of a corporeal essence; material cause in the most basic sense. See Aristotle, *Met.*, VII, ch. 3 for the famous description of prime matter; *id.*, ch. 10; IX, ch. 1, 7; St. Thomas, *Principles of Nature*.

proximate and remote matter, see POTENCY.

second matter, matter determined and organized by form; a natural body; a sensible body quantified and constituted as a particular substance by the union of prime matter with a substantial form; matter as it is when actuated by substantial form. Matter in this sense is the subject of accidents or of accidental forms. Prime matter is the per se *substrate of substantial* form and privation. Best usage speaks only of second matter as the *subject* or material cause in which for accidental forms.

sensible matter, second matter or bodies with their natural physical accidental forms or qualities and, hence, perceptible by the senses. *Common*

sensible matter belongs, not to the individual, but to the class of bodies: as wood to all trees.

signate matter, see *designated MATTER*, above.

spiritual matter, the potential principle in a pure spirit: an expression used by Avicenna and St. Bonaventure to explain the limiting principle in a finite spirit. Its function is analogous to that of essence limiting the act of existence in Thomism.

mean, *n.* 1. something between others (known as the extremes); an intermediate size, position, course, method, etc. 2. intermediate in nature, quality, or state between contrary extremes and partaking of some characteristics of both extremes: as, colors in the middle of the spectrum. Hence, though contradictories have no mean, contraries may have many means. 3. middle; as, the "mean term" of comparison. hence, 4. the middle term in a syllogism. 5. either middle term in a four-term proportion. 6. *the mean of virtue; the golden mean.* the moderate and reasonable act between opposed vices, as chosen by the practiced man of virtue; the prudently chosen way of doing the right thing in the right manner, in the right measure, at the right time, in the right place, and to the proper person; the mean of reason between excess and deficiency. 7. moderation in general; absence of extremism on either side. 8. the arithmetical average of two or more sums or quantities. 9. *the mean of the thing; the real mean.* the exact object due in commutative justice, neither less nor more. This is extended to the *proportional mean* or due share, in the other types of justice. 10. the constitutional control of states by the middle class. Such control is considered a mean between full democracy and monarchy.

REF.—*Met.*, X, ch. 7; *N. Eth.*, II, ch. 6, 9; III, ch. 5; *Politics*, IV, ch. 11; *S.T.*, I-II, 64.

meaning, *n.* 1. what is meant; what is intended to be or actually is understood, referred to, or indicated by a

sign, symbol, name, sentence, clue, etc. Note that the meaning of terms differs from their supposition. 2. the intelligibility of relations, esp. between sign and signified, symbol and symbolized. 3. hidden or deeper value; implied or coming consequence. 4. deliberate purpose; intention. 5. the good aimed at.

formal (rational) meaning, the explicitly intended or understood meaning: distinguished from symbolic meaning which is a vague guide, e.g., in pictorial, storied, or ritual style, of the explicit meaning to be affectively appreciated.

meaningless, adj. 1. having no or little meaning; senseless; nonsensical. 2. *logical analysts*. not verifiable in sense experience. Some analysts allow an emotional meaning to some statements but not an intellectual, scientific, or objective meaning.

means, n., used as sing. or pl. 1. what an agent uses to produce an effect; that by which something is made; an instrumental cause; a dependent cause between the principal cause and the effect. With reference to the end intended, even the activity of the principal cause may be considered a means to get to that end. 2. a useful good. 3. a method or way of doing or making something. 4. the total set of acts, aids, materials, tools, etc. by which an end is gained. 5. property, environment, employment, and other conditions regarded as aids to human living: as, governments seldom live within their *means*.

extraordinary means (esp. in reference to care of health), a means that is very burdensome, intensely painful, expensive, or requiring ingenious or unusual skill in applying it. Availability, possibility, or unique suitability of a means does not make it ordinary.

means-end, n. some good that in one respect is sought for its own sake and is thus an end, while in another respect it is sought for the sake of something else to which it is a means: as, knowledge of philosophy is an end

in itself and a means to beatitude.

measure, n. 1. the extent, dimensions, capacity, intensity, etc. of anything, esp. as determined by some standard. 2. the act or method of determining the extent, dimensions, capacity, intensity, etc. of anything. 3. a standard or unit of measuring. See **NUMBER**; **UNIT**. 4. any standard, norm, or criterion of judgment, comparison, or valuation: as, law is a *measure* of human acts; "God is the *measure* of all beings" (Plato). 5. an instrument or container for measuring quantity and its properties. 6. a system of measurement. 7. a definite quantity or amount measured out, counted, shared, or thought of as measured. 8. a proportion, degree, or limit: as, all things exist in number, *measure*, and degree. 9. a means; step; course of action: as, take *measures* to your goal.

ABBR. — *meas.*

mechanical, adj. 1. having to do with machines or tools. 2. produced or operated by a machine or machines. 3. like a machine in structure or operations; hence, automatic; very regular and repetitive; lacking intelligence and direction of its own; lacking internal unity; lifeless; not working for its own good; showing only change of movable parts with no internal change. See **MECHANICAL CHANGE**; **MACHINE THEORY of the state**. 4. of, in accordance with, or using the principles and terminology of the science of mechanics; hence, referring to motion and force in bodies or explaining other things by such motion and force: as, some think the brain is just a *mechanical* device. 5. involving manual or bodily labor: as, the *mechanical* arts.

mechanism, n. 1. a machine, esp. its working or moving parts. 2. a system whose parts are put together and operate like those of a machine. 3. a means or set of movements by which anything physical or mental is done, esp. if the process is unconscious or the reasons for it are not known by the agent: as, dislike of

philosophy sometimes is a defense *mechanism*. 4. any variant of several views of the universe, man, and the state as being basically constructed and functioning like a machine and its parts: (a) the universe as a whole is built as a machine and all its activity can reductively be explained as mass in motion; (b) all change in bodies is merely mechanical, i.e., a movement in time and a rearrangement in place of internally unchanging parts, with no true novelty; (c) living bodies are only highly complex machines and all organic life is only a variation of the physicochemical machinelike activity of matter; (d) the state is a machine in unity, structure, operation, and end. See MACHINE theory.

mechanicism, n. mechanism, *sense* 4.

mediate, adj. 1. being between two others; intermediate. 2. prior to the immediate in a series of related steps, connected agents, grades of being, positions on a scale, etc. 3. acting through an intervening agent: as, God's government over children is *mediate* through their parents. 4. dependent upon, or resulting from, indirect or intermediate agency; derived from another: as, a *mediate* inference. 5. indirect; indirectly connected.

mediate, v.t. 1. to join (others) together; to connect in some way, esp. as an agent acting for the parties to be joined or brought to agree. 2. to be or serve as the medium, agent, or mutual friend who brings about some result, e.g., by carrying messages from one party to the other, acting as an arbitrator in a dispute, acting as a broker for, substituting for, etc. Sometimes the verb is intransitive in this sense. Also note the large use of this word in Hegelian philosophy: mediating or going between the Absolute and the individual.

meditation, n. 1. careful and deep examination and reflection on some experience, problem, theme, event, etc. 2. a written philosophical treatise giving one's reflections on some

problem: as, *The Meditations* of Marcus Aurelius (121-180) and of Descartes. 3. mental prayer apt for personal understanding of some religious truth, event, moral principle, etc., and its application to one's own living. This ascetical sense of *meditation* differs from the more intuitive and affective contemplation that seeks love and action, as prompted by the subject of the contemplation. Thus, a person would tend to meditate on the nature of God but contemplate Christ's washing of the Apostles' feet. 4. any form of mental prayer. 5. *some medieval monastic senses*: (a) reflecting for practical reasons; making moral reflections. (b) deliberating on a course of action; planned preparation for discussion, lecture, or action. (c) learning classic religious texts in order to apply their ideas to oneself. (d) *main sense*. learning thoroughly by the triple method of active and aloud reading, thinking of the meaning of what has been read, and fixing it in memory. (e) *St. Bernard*. reasoning from pertinent principles but directed to contemplation of the truth rather than to scientific knowledge. See SCHOLASTICISM and *scholastic METHOD*.

REF. — J. Leclerq, O.S.B., *The Love of God and the Desire of Learning*.

medium, n. 1. a mean; something intermediate between two others. 2. something that in some way unites the extremes. 3. a means; an agent or instrument transferring agency or force from another higher agent to the effect or patient, e.g., the *medium* of light. 4. the material or potency in which an artist works. 5. a surrounding or pervading substance in which bodies exist or move.

medium of demonstration, see DEMONSTRATION.

medium of knowledge, what is between the knower and the known and in some way assists or brings about the union of known with knower. The *subjective medium* is in

the knower; the *objective* is external to the knower. The following four divisions of the medium of knowledge are not uniformly explained by the scholastics.

***medium in quo (in which):** (1) the medium in the knower, sc., the expressed species. (2) the medium in the object known, i.e., that reality or real note which is the reason why something else is or can be known simultaneously or successively, e.g., God's essence as imitable is the *medium in which* God knows simultaneously His Essence and the possibles; the falsity of one contradictory is the *medium in which* the truth of the contradictory is known.

***medium quo (by which),** what leads to knowledge of another but need not be itself known before that other object is known, e.g., the impressed species whereby the knower immediately knows the object without noticing the impressed species. See *pure SIGN*.

***medium quod (which); * medium ex quo (from which),** an object or form, external to or internal to the knower which must be known before it can lead to knowledge of another.

***medium sub quo (under which):** (1) the light, source, or cause enabling the person to know: as, reason or revelation. (2) the formal motive of assent.

EXAMPLE: St. Thomas in *Quodlibetum* VII, q. 1, a. 1 calls the agent intellect the *medium sub quo*, the intelligible species the *medium quo*, and effects as leading to knowledge of causes or a contrary as leading to knowledge of its opposite a *medium in quo*. In the theory of knowledge, a most important item is one's position on the species as a *medium quod* or a *medium quo*. See *IMMANENCE*.

REF. — S.T., I, 94, a. 1 ad 3; Truth, q. 2, a. 5 ad 10; a. 6 ad 10; 10, a. 8; 18, a. 8 ad 1; Quodlibetum VII, q. 1, a. 1.

meliorism, n. 1. the view that the

world is perfectible and will become better if men bend their efforts to improve it. As proposed by William James (1842–1910), this antipessimistic doctrine holds that God is finite and not responsible for the imperfection of the world. Meliorism fits in easily with evolutionism. 2. the betterment of human living by improving health and living conditions, by better education, by better use of freedom to do the good, etc. This is an applied humanism.

member, n. 1. an arm, leg, other integral part, or organ of a human or animal body. 2. a distinct integral part of a whole. 3. a logical part or division in some system of classification; inferior; subjective part. 4. a physical or moral person constituting or belonging to a society, state, etc.

ABBR. — mem.

memorative power, phrase. see *POWER*.

memory, n. 1. a power or act of retaining, recalling (recollecting), and recognizing past experiences, past states, or their objects. Memory has the three stated functions. 2. any object, fact, experience, or state that is remembered; all that one remembers. 3. an object, souvenir, gift, testimonial, letter, etc. that serves as a way of reviving the memory of some person or persons.

intellectual memory: (1) the function of the intellect in retaining, recalling, and recognizing past intellectual or voluntary experiences or their objects. This remembered knowledge may be in the state of habit rather than of full act: as, *memory* of a philosophical lecture. (2) reason deliberately guiding the sense memory and recognizing its recalled experiences or objects as past. (3) objects, words, meanings, etc. revived and recognized by the intellect.

sense memory: (1) the function of the human or animal imagination in retaining and recalling past sensible experiences, their images, and the objects of these. (2) the combined

action of imagination and estimative power in recognizing past experiences concretely as past (i.e., as familiar or already known).

REF. — Aristotle, *On Memory and Reminiscence*.

***mens rea**, *Lat. legal phrase*. the guilty mind; intent to do evil.

mental, *adj.* 1. of, in, by and in, or for the mind. Mind here usually means intellect: as, *mental* representation of a thing. 2. cognitive. 3. existing only as an object of the mind; having a purely logical status of being; logical.

merism, *n.* a proposed substitute for the theory of hylemorphism that would regard complex bodies as a system of matter and many forms or as a structure of the bodies of its component particles and members; hylesystematism.

merit, *n.* 1. *in general*. a good deed freely done as a service to another and of itself deserving something as its reward. 2. *abstract sense*. the value of a good deed as worthy of reward; the title or exigency for reward. 3. *active and concrete sense*. the good deed done for another. 4. *passive sense*. the reward promised, due, or given for the deed. See *premiar* SANCTION.

condign (**ex condigno*; true) **merit**, a good deed that earns a reward on the title of justice or, in the opinion of some, at least on the title of fidelity to a promise binding in commutative or distributive justice. This merit also exactly matches the conditions of a reward set in advance.

congruent (**ex congruo*; appropriate; loose sense of) **merit**, a good deed that is rewardable on grounds less than justice or to a degree greater than justice or fidelity requires: as, on grounds of friendship, pity, public spirit, recognition of extraordinary service, generosity of the rewarder, etc.

supernatural merit, a good deed done with the help of or in the state

of grace and deserving some supernatural reward.

REF. — *S.T.*, I-II, 21, aa. 3, 4; 114, a. 1; *Truth*, q. 29, aa. 6, 7.

meta-, *prefix, meaning*: 1. changed in form or position, altered. 2. after: as, in *metaphysics*. 3. behind; at the back of. 4. beyond; higher; surpassing. 5. superimposed; on a second, higher, or later level; on the level of second intentions; duplicating the preceding from another aspect. The prefix also has special meanings in chemistry's terminology.

metaethics, *n.* 1. normative ethics. 2. the study of the origin, causes, value, and meaning of moral concepts and judgments about morality.

metalanguage, *n.* a language about language; a language of the syntax of the object language, e.g., about its rules and properties, or about the formation and idioms of the given word language. See *META-*, *sense 5*; hence, sometimes called an *over-language*.

metalogic, *n.* the theory of the language of logic.

metaphenomena, *n. pl.* the things or objects beyond, beneath, and above the phenomena; the metempirical realities; hence, noumena.

metaphilosophy, *n.* a philosophizing about the nature, aims, methodology, and language of philosophy. The problem of the existence of a Christian philosophy may be considered a *metaphilosophical* problem.

metaphor, *n.* 1. a figure of speech in which one thing is likened to another different thing by being directly named as if it were that other or a member of its class; an extreme comparison in which a word or phrase that is literally and primarily used of one thing is applied to another naturally different thing: as, philosophy is the uncrowned queen of natural knowledge. Metaphor differs from a simile which explicitly states that one is like another, not that one is another. Some metaphors in the course of time become commonplace and then are only second-

ary or derived meanings of a word or term. 2. the extrinsic analogy of proportionality. 3. predication of a term in the sense of an imperfect comparison.

ABBR. — *met.*; *metaph.*

metaphysic, n. metaphysics.

metaphysical, adj. 1. of, having the nature of, or like metaphysics and metaphysical thinking. 2. belonging to or characteristic of being, esp. of being in general. 3. explaining or solving in terms of being, its first principles, first causes, structure, or basic categories; concerned with ultimate, or with the broadest, generalizations about things. 4. necessary; without any possible exception in any being; absolute: as, *metaphysical* certitude. 5. philosophical. Yet metaphysical is not asserted of logic and ethics. 6. fond of, devoted to, skilled in the study of metaphysics. 7. very abstract; subtle. This development of *sense 1* is often used in a derogatory sense as needless or useless refinement or abstractedness. 8. dependent on abstract or a priori reasoning.

ABBR. — *met.*; *metaph.* The adverb *metaphysically* pertains to *senses 2, 3, and 4.*

metaphysics, n. lit., the treatises "after the Physics," sc., in the corpus of Aristotle's works as edited by Andronicus of Rhodes (fl. c. 60–50 B.C.); sometimes thought to mean beyond the physical, transcending the *Physics* in penetration of reality or in ascent to the highest reality. 1. the science of being as being; the study of things from the viewpoint of their being; the science of immaterial being; the branch (or branches) of philosophy that studies the absolutely first principles of being; the science that "treats of the most abstract aspect of being as being and whatever accords with it in the same abstract and knowable aspect" (Suarez). The branches (parts) of metaphysics are referred to usually in terms of contemporary academic courses: (a) general metaphysics; introductory metaphysics; or ontology; (b) natu-

ral theology; (c) theory of knowledge or of the being of knowledge; (d) the portion of the philosophy of man that treats the immaterial aspect of human nature. Metaphysics is also known as first philosophy; the divine science; philosophy of being; ontology; wisdom; metaphysic. 2. speculative philosophy in general. (Yet I. Kant has a book with the puzzling title, *The Metaphysics of Morals*, perhaps in reference to *sense 3*, a nonphilosophical usage.) 3. the theoretical principles of any branch of knowledge; a study of the foundations, presuppositions, and first principles of any given topic: as, the *metaphysics* of human rights. This is not a study of being. 4. *popular sense.* difficult, abstract, subtle reasoning, full of distinctions, and more concerned with ideas than with facts and objects.

defensive metaphysics, theory of knowledge when regarded as a defense of the worth of human knowledge in general or of metaphysical knowledge in particular.

essentialist metaphysics, a metaphysics colored by interpreting being as the essence; hence, a metaphysics of universals, abstractions, categories.

existentialist metaphysics, a metaphysics colored by the interpretation of being as that which exists; hence, a more realistic, concrete metaphysics that is much more dependent on sensible experience and on the act of judgment than essentialist metaphysics which tends to the a priori.

ABBR. — *met.*; *metaph.*

REF. — *Met.*, I, ch. 1–2; IV, ch. 1–2; VI, ch. 1; XI, ch. 7; St. Thomas, *Commentary on Boethius' Book "On the Trinity,"* q. 5, a. 1; J. Owens, C.Ss.R., *An Elementary Christian Metaphysics*, 1–13; 365–371.

metapsychology, n. 1. some nonpsychological study of psychology: as, a study of its language, a philosophical study of psychological facts and purely empirical laws such as scholastic philosophy of man, any theo-

retical interpretation of facts about mind, Freud's theorizing about emotion as a discharge of the physical energy in memories. 2. paranormal psychology, e.g., the psychology of extrasensory perception.

metempirical, *adj.* beyond or in addition to the experienced: as, constructs, inferences, induction of natural laws, and knowledge of the spiritual are *metempirical* knowledge.

method, *n.* 1. a particular way of finding, doing, or making something; regular procedure. See WAY. 2. a way of keeping order in a series of operations so that a definite end may be achieved: as, nature's *way* in evolution. 3. a set of rules helpful for seeking truth in some type of learning, in which the starting point and the tests for evidence are stressed.

analytic method, see ANALYSIS.

axiomatic method, the use of certain consistent axioms and definitions as the basis for a deductive system.

Cartesian method, see *methodical* DOUBT; MATHEMATICS.

logical method, an ordered series of steps in mental operations in order to reach valid conclusions.

mathematical method, see MATHEMATICS.

rational method: (1) a method that uses reasoning: the use of logic. (2) probable reasoning; the use of hypotheses, etc. (3) a posteriori reasoning.

sapiential method, the way of knowing proper to intellect, namely, by immediate judgment of principles and judgments of other matters in the light of their first principles; hence, the method proper to metaphysics (sc., wisdom: *sapientia*); a combination of intuitive knowledge and a priori reasoning.

scholastic method, the method common to many scholastic philosophers and theologians, built around the question or disputed question, and marked by exact definitions and concepts, division of topics into small units, proper arrangement of topics

in a developing order as they are proved, proofs of positions, refutations of reasons advanced for other positions, and defense against objections to the position taken by the writer. The major scholastics have also reviewed the history of ideas and opinions on the questions they were discussing.

REF.—Leo XIII, *Aeterni Patris* (famous passage praising this method); M. Grabmann, *Geschichte der Scholastischen Methode*.

scientific method, the group of methods used in modern sciences: sc., observing facts, controlling experiments, forming hypotheses, collating data by statistics, measuring quantitative aspects of reality, forming inductions about laws of natural operations and expressing these in quantitative relations and symbols, applying mathematical formulae to the measured, and critically testing hypotheses, laws, and other conclusions. The method stresses objectivity in knowing, the quantitative aspects of phenomena, and the a posteriori approach to the details of nature.

Socratic method, maieutic, q.v.

synthetic method, synthesis, q.v.

theological method, a way of connecting truths that is common in Christian dogmatic theology, in which the thinker begins with revealed or defined doctrines and arranges his materials in an order of descent from God to creatures and from existence to substances, then to powers and activities. Thus, the Apostles' Creed lists doctrines in a theological order, not in the historical order in which these doctrines were revealed to men and not in a psychological order of their appeal or teachableness to the young. St. Thomas' *Summa Theologiae* arranges the materials in the treatise on man in theological rather than in a posteriori philosophical method.

Also see IMMANENCE, INTERIORITY, REFLEXIVE, REDUCTIONISM, BEHAVIORISM, MILL'S CANONS, DIALECTIC.

methodology, *n.* 1. the science of

method or of orderly arrangement; the branch of logic dealing with the ways and steps of philosophical and scientific investigation and thinking. 2. the method or methods actually used in learning and testing some fact or truth.

microcosm, n. 1. a little world; a miniature universe. 2. man as containing within himself all levels of finite being and life and as able to know all things in the universe. 3. some community regarded as an epitome or representative of the world; or a collection, as in a zoo or museum, representing types from all over the world.

middle, adj. see TERM.

middle class, the social class or economic class between the aristocracy or wealthy and the proletariat or working class; hence, owners of small businesses, professional and salaried workers, well-to-do farmers, etc.

middle way: (1) a moderate position between extremes: as, moderate realism in regard to universals stands between ultrarealism and nominalism. (2) a middle social or political policy, in between old-style capitalism and monopolistic state socialism.

Mill's canons, phrase. the methods of inducing the cause of observed phenomena by testing the hypothesis of its cause, proposed by John Stuart Mill (1806-1873), *A System of Logic*, 8th ed., p. 280 ff. The methods are known as: (1) the method of agreement (F. Bacon's [1561-1626] table of essence and presence); (2) the method of difference (Bacon's table of absence in proximity); (3) the joint method of agreement and difference: this combines *methods 1* and *2* (Bacon's table of degrees and comparisons); (4) the method of concomitant variations; (5) the method of residues.

mimesis, n. imitation.

principle of mimesis, "Art imitates nature."

mind, n. 1. any activity or state of consciousness, whether sensory or in-

tellectual. This neutral character of the word *mind*, neither defending nor denying a distinction of intellect from sense, is to be noticed in other meanings. 2. *collective sense*. all conscious powers, activities, and states. This meaning neither asserts nor denies anything of the substance or form that thinks. 3. the possible intellect. 4. the intellect in God. 5. memory; recollection. 6. normal intelligence; sanity. 7. a way or tendency in thinking: as, the idealistic *mind*. 8. what one thinks; opinion; view. 9. what one intends; purpose; deliberate desire. 10. the being that belongs to the mind or the being manifested by consciousness: distinguished from matter; hence, the thinking soul.

Many idiomatic English phrases include the word *mind*, e.g., according to the mind of; be of two minds; call to mind; change one's mind; have or keep in mind; know one's mind; make up one's mind; meeting of minds (in a contract); to my mind; etc.

minor, adj. logic. narrower in logical extension; less inclusive: as, *minor PREMISE*; *minor TERM*.

ABBR. — *min.*

miracle, n. 1. *nominal and loose sense*. something admirable and rare. Such an event may be wonderful to us but not wonderful in itself. 2. *strict, technical sense*. a sensible effect occurring in nature, surpassing the power or course of all created nature, and produced by God. Controversies about the exact definition of miracles continue even among those who accept them as possible and actual. The definition presented seems to be a moderate position that is justified theoretically by God's free causality and historically by examples of miracles.

intellectual miracle, one that occurs in the knowledge of a human being: as, an infallible prophecy of free future events or a sudden gift of understanding of an unknown language.

miracle above nature, an event

or effect supernatural in substance, which no nature can do.

miracle apart from nature, an event or effect supernatural in manner, which nature cannot do in this way in its usual course.

miracle contrary to nature, an event or effect supernatural in direction because it is opposite to a natural term of action or a natural way of acting.

moral miracle, one that surpasses the capacities for virtue that man's unaided powers have.

physical (cosmic) miracle, an act, event, or change that surpasses the power of nature or its course.

REF.—J. A. Hardon, S.J., "The Concept of Miracle from St. Augustine to Modern Apologetics," *Theological Studies*, XV (1954), 229-257.

mistake, *n.* a fault in perceiving, understanding, calculating, remembering, reasoning, interpreting, reading, performing a task, etc., usually connoting that the cause of the mistake is inattention, carelessness, or great difficulty. Hence, it softens the connotation of blame.

misuse, *n.* 1. incorrect use. 2. improper use. 3. abuse; use contrary to a natural purpose of a natural power to man: distinguished from use and nonuse.

mixed, *adj.* having two or more types or modes of being in it: as, *mixed* perfection.

mixture, *n.* 1. *frequent scholastic usage.* a compound corporeal substance having two or more elements and forming a new substance: as, sugar. 2. *in chemistry.* a piece of material combining two or more substances that are not united in fixed proportions and do not lose their special separate characteristics in the combination: as, a piece of granite.

mobile, *adj.* 1. changeable; mutable. 2. movable in place, size, or position.

modality, *n.* 1. *in general.* the fact, property, or state of modifying, qualifying, or expressing a mode. 2. *logic.* the qualification in a judgment or proposition that states possibility,

necessity, or other logical mode. See *MODE of intention*. 3. a special spirit, emphasis, tendency, etc. that characterizes certain persons, writers, communities, etc.: as, the intellectualist *modality* of Aristotle; the affective *modality* of St. Bonaventure (1221-1274).

mode, *n.* 1. a manner, way, or characteristic style of being, acting, causing, knowing, predicating, judging, proving, etc. 2. a qualification, determination, or modification of a being, term, proposition, etc. 3. a degree or state of something: as, *modes* of abstraction; *modes* of chastity. 4. a method of acting, arranging, calculating, etc. 5. customary usage; fashion: as, in dress, manners, entertainment, etc. Meanings in music and other technical subjects are omitted.

mode of being: (1) a way in which something has its being; any modification of a being; any determination of a being, of substance, of accident, or of parts of a substance. (2) an accident. (3) *Suarez.* an immediate principle that modifies a being. (4) *Descartes.* an inseparable attribute of a substance, really identified with the essence of the substance: as, thought is a *mode* of spirit, extension is the *mode* of bodies. (5) *pantheism.* appearances or manifestations of the divine in the beings of the physical universe.

Modes of being are distinguished as (a) *common*: the transcendentals other than being; the attributes or aspects of reality common to all things. (b) *metaphysical* (*Suarez*): aspects of being distinct from the subject by only a metaphysical distinction (logical distinction with a real foundation): as, shape is a *metaphysical* mode of extension. (c) *physical* (*Suarez*): a determination really distinct from the subject. (d) *physical accidental mode*: a positive immediate determination of a being conferring upon the being something over and above its whole individual real essence and giving it its last complete status in existence. (e)

proper mode: a primary division of being: as, act and potency, substance and accident, God and creature, etc. See *chart on Usage of Being*.

modes of abstraction, see ABSTRACTION.

modes of chastity, see CHASTITY.

modes of a human act, see *modifications of a HUMAN ACT*.

mode of intention, the way in which a term is referred to its object or to the state of being of its object: as, existing, possible, necessary, merely mental, etc.

modes of knowledge, kinds, types, or methods of knowing: as, popular or learned, scientific or philosophical or theological, etc.

modes of predication, the way in which a perfection is declared or denied of its subject: distinguished from *what* is predicated.

modes of signification: (1) modes of predication. (2) modes of intention.

modes of a syllogism: (1) any valid form in any figure of the categorical syllogism. (2) either the affirmative or negative mood of a conditional syllogism, known as the *modus ponens* or the *modus tollens*.

mode of virtue, see VIRTUE.

mode and dictum, *phrase*. in a modal proposition, the dictum is the absolute statement and the mode is the way in which the copula is qualified by an auxiliary or by a phrase stating possibility, impossibility, necessity, or contingency: as, he *can* win philosophy contests, where *can* is the *mode* and the rest is the *dictum*.

model, *n.* 1. exemplary cause or exemplar; the form that an agent deliberately imitates in making something; the form or idea in whose likeness something can be made; the cause guiding action according to a preconceived form or plan. Some call this an external formal cause. 2. a person or thing regarded as a standard of excellence and to be imitated. 3. a sensible or imaginable representation of an hypothesis or scientific explanation of some structure or proc-

ess; an analogical sensible comparison, not necessarily representing natural objects, but serving as a useful construct in enabling the mind to explain and better study nonsensible properties and activities; a means of interpreting a scientific hypothesis: as, a machine used as a *model* of an organism or of the state; a bush used as a *model* of the variations of species within a phylum.

external model, an object, sketch, miniature representation, mold, etc. to be copied in producing something.

internal model, the idea or mental plan to be followed by an agent.

REF.—F. Suarez, S.J., *Disputationes Metaphysicae*, Disp. XXV and XII, sec. 3.

moderation, *n.* the general reasonable mode of action in all virtues connected with temperance; voluntary control of one's actions in regard to pleasures and pains according to the prudential mean of virtue. The doctrine on or practice of moderating the passions is *metriopathy*.

modesty, *n.* 1. the species of temperance that constantly controls internal and external acts that safeguard chastity; decency and reserve in bearing, curiosity, dress, speech, use of imagination, etc. 2. reasonable decorum in external manner before and with others, according to circumstances of place, time, person, need, and occasion.

modification, *n.* 1. the act or process of modifying being, meaning, law, penalty, responsibility, etc. 2. the condition or state of having been modified; hence, a mode of being, union, meaning, predication, etc. 3. an accident added to or taken from a substance and thereby changing it accidentally. 4. a partial or slight change in form; the product of a slight change in a thing. 5. a change in an organism brought about by its environment and not inheritable. 6. an aggravating or extenuating circumstance that intensifies or weakens the perfection of a human act. 7. a qualification, specification, or limi-

tation of the meaning of a term or expression; an incidental term or a mode qualifying a verb.

modus ponens** (modus ponendo ponens**; **constructive mood**), *Lat. phrase.* the mode or kind of conditional syllogism in which the minor affirms (posits) the condition and the conclusion affirms the consequent.

***modus tollens** (**destructive mood**), *Lat. phrase.* the mode or kind of conditional syllogism in which the minor denies (sublates) the conditioned clause (consequent), and the conclusion denies the condition.

Molinism, *n.* the view proposed by Luis Molina, S.J. (1535–1600) in his *De Concordia* that God foresees futuribles in His *scientia media* and offers His simultaneously indifferent cooperation, both natural and supernatural, to human choice. This work set off the controversy *De Auxiliis*, primarily a theological controversy, with important bearings on the philosophy of man and natural theology. See BANNEZIANISM; *simultaneous* COOPERATION.

moment, *n.* 1. a very brief period of time; an instant. (But this is not measured as a second or minute or part thereof.) 2. a definite point in time or in a series of events; also the point at which created being and change began: as, the *moment* of creation of the world. 3. a logically distinct stage or sign in a set of steps used to explain the seemingly successive elements in a complex many-sided single act or event. See SIGN, *sense* 5. 4. importance; greatness in consequence, meaning, influence, etc. (Special meanings in mechanics are omitted.)

monad, *n.* 1. a unit; a simple or indivisible unit. 2. an indestructible ultimate unit; an indestructible elementary being. 3. *in a few scholastics.* God, as the first Unity. 4. *Leibnitz* (1646–1716). a single, elementary thing, thought of as a microcosm endowed with the power of representing the rest of the universe in itself. 5. a complete individual; a suppositum.

Monad stresses the aloneness or uniqueness of an existent suppositum. **monism**, *n.* 1. any one of the many views that all things are a single ultimate reality or a single ultimate type of reality, though this reality may show merely accidental or seeming modifications, combinations, and historical variations of itself: as, materialism, naturalism, and pantheism. 2. any view of the state that thinks political unity requires a single, uniform culture, single type of education, or a single political party.

ANT. — *pluralism*.

monogamy, *n.* the state or institution of marriage in which husband and wife may morally (or also legally) have only one marital partner during the lifetime of both partners; the unity of marriage.

ANT. — *polygamy*.

monopoly, *n.* 1. the exclusive possession or control of goods of a certain kind in a given market, or of credit, labor supply, services, patents, etc. 2. a company, government agency, union, or combination that has a monopoly. 3. a type of goods, credit, services, patents, etc. that is exclusively possessed or controlled: as, a state *monopoly* of education (educational monism) gives a government agency the sole right to educate children.

NOTE — It seems that monopoly should not be defined in terms of its potential *effects* in fixing prices, restricting freedom, eliminating competition, and other injustices.

monotheism, *n.* the philosophical or theological doctrine that there is only one God or one Being who is the divine nature. Monotheism also commonly holds the unicity of God. Christian monotheism is trinitarian, holding that there are three Persons in the one divine nature. Non-Christian theism is usually unitarian, holding the identity of one nature and only one Person in God.

mood, *n.* 1. the modality of a proposition. 2. an arrangement of the terms in a syllogism according to

their quantity, quality, and position in the propositions composing the syllogism. 3. a grammatical form indicating the direct or modified form of a verb inasmuch as the action or state expressed in the verb is regarded as a fact (indicative mood), a desire, possibility, or condition (subjunctive mood), or a command (imperative mood), etc.

imperfect mood of the syllogism, any syllogism not in one of the four valid moods of the first figure of the syllogism.

moral, adj. 1. of or by beings capable of human acts; pertaining to man as man. 2. able to distinguish between ethical good and ethical evil. 3. doing right or wrong voluntarily. 4. virtuous. 5. virtuous in sexual matters. 6. dealing with, conformed to, dependent upon, or illustrating the principles of right and wrong; pertaining to or treated in ethics: as *moral* philosophy. 7. objectively good in an ethical sense; the perfective human good. 8. obligatory; binding in conscience: as, *moral* necessity; distinguished from *physical*. 9. influencing the wills of other human beings by using one's own mind and will upon them rather than by physical external action or inaction: as, *moral* cooperation. 10. designating the social union of minds and wills of persons. 11. concerning the characteristics of human conduct in almost all people: as, *moral* certitude; *morally universal* assent to God's existence. 12. having about the same effect or even a better ethical effect on human beings than another act, event, or outcome that did not actually occur: as, defeat sometimes becomes a *moral* victory.

moral philosophy, see ETHICS.

morality, n. 1. in general. moral goodness or moral evil; the quality of conformity or nonconformity of a human act or its object to the right standard of humanly good conduct. 2. moral goodness; conformity to moral standards. (This sense excludes moral evil.) 3. principles and standards of moral goodness. 4. habitual

conformity of a person's conduct to the body of moral principles; virtuous character. 5. right conduct in sexual matters.

heteronomous and autonomous morality, see HETERONOMOUS.

natural morality, conformity or nonconformity to the natural law, naturally known; the moral order, known by reason, emphasizing justice: distinguished from Christian (supernatural) morality emphasizing charity.

objective morality, the conformity or nonconformity to the correct moral standard in a person's act considered in itself but abstracting from the agent's knowledge of its moral quality. Thus, theft is objectively evil even though some individual did not consider his particular act a theft.

subjective (formal) morality, the known conformity or nonconformity of the human act, performed or proposed, to the standard by which its agent judges its goodness or evil; the judgment of the individual's conscience about the good or evil of his own act. Like a correct or erroneous conscience, subjective morality may or may not match the genuine objective morality of the act.

mores, n. pl. (mos, sing.) 1. human customs; the usual and widespread way in which a community of people act, either rightly or wrongly. 2. fixed folkways that are of ethical significance for the common good. 3. popular manners or mere conventions that have acquired the force of law in some community.

motion, n. 1. *strict sense*: local motion. a moving or passage of a body from place to place; local change; a rearranging of a body or its parts in space. 2. rearrangement of the parts within a body: as, the motion of wheels in a clock. 3. *broad sense*. change or real change; any passage of something from potentiality to actuality. See *divisions of CHANGE*. 4. *abstract sense*. local change or change in general: as *motion* in nature.

Movement or *change* is used for the *concrete* change from a particular subject to a particular subject. 5. the act of moving another; action. 6. an inclination or impulse: as, of an appetite; hence, a passion.

natural motion: (1) a motion whose source is within the moved thing itself. (2) one that actuates the natural potencies of a thing. (3) one that fits the natural tendency of a thing: as, the upward motion of air is *natural*.

ANT. — *violent motion*.

perfect motion, uniform, circular, and perpetual motion, as in the Aristotelian conception of the movement of the heavenly bodies and of perfect time.

self-motion: (1) motion supposedly caused by the moving thing as the full cause of its own change. (2) self-perfective activity; an act of the perfect. See *self-moving* s.v. MOVE; SELF-PERFECTIVE.

spontaneous motion: (1) a non-voluntary movement of an organism following upon sensation and sense appency, directed toward satisfying the desires of that appetite. (2) an impulsive, indeliberate act of the will. See distinctions under MOTUS.

unnatural (violent) motion, movement induced in an object contrary to its undisturbed natural tendencies: as, the upward motion of heavy bodies requiring applied force, or the pressure of fear bringing the will to choose the undesirable.

motive, *n.* 1. some known good that can or does incite an appetite to action. 2. *in particular*, an intellectually known good that interests and appeals to the will and becomes an object of choice. In philosophical usage, (a) *motive* is usually applied to the objects attracting a person's act of will but it may be applied to objects of the sensitive appetites and even to the appetites of a mere animal; (b) *motive* differs from end, in that all known alternatives of choice motivate the will but the end is the ob-

ject of intention and is the good actually selected; (c) *motive* applies to the external objects, rewards, prizes, risks, and sanctions that influence action as well as to the interior desires of the agent.

motive causality, final causality; an END.

motive of assent, the external cause of assent. In realist epistemology, this means objective evidence.

motive power, a mover; the power of causing motion. This may refer to efficient or final cause.

motorium, *n.* 1. the whole bodily apparatus fitted for or used in locomotion. 2. the organ or section of the brain and nervous system that controls voluntary bodily movements; that part of the organism or nervous system whose function is movement as distinguished from sensory perception.

***motus**, *n. Lat. sing. and pl.* motion; movement; change.

***motus primo-primi**, movements of the sensory appetites or of the rational appetite preceding any deliberation; purely spontaneous feelings, desires, and fears. See MOTION, *sense* 6.

***motus secundo-primi**, semideliberate movements of the appetites.

***motus secundo-secundi**, fully deliberate movements of the appetites.

move, *v.t.* 1. to change the place, position, acceleration, etc. of something: as, by pushing, lifting, carrying it, etc. 2. to start change in another. 3. to keep a thing in motion. 4. to cause moral action in another, as by suggesting or persuading; motivate. *v.i.* or middle senses. 5. to undergo change of any kind, esp. of place, position, residence, etc. 6. to be set in motion; be in process of change of any kind; progress; advance; evolve. 7. to begin to act.

self-moving, able to move itself or actually moving itself by its own power; acting immanently by the whole acting on a part of itself or a part of a living whole acting on

another part; originating activity within itself.

to be moved accidentally (indirectly), to be changing because of association with something that is directly moved: as, the soul is *accidentally moved* in place when the body it inhabits walks to another place.

to be moved essentially (directly), to be itself and in virtue of itself the subject of motion: as, a falling body is *moved essentially*.

movement, n. 1. a moving; a change from a particular subject to a particular subject. See the note s.v. MOTION, *sense* 4. 2. a particular way of moving; a particular tendency or activity. 3. the moving (movable) parts of a mechanism. 4. an action or series of actions by a person or group or organized association directed to a particular goal: as, the civil-rights *movement*.

movement in the improper sense: (1) an act of the perfect; an immanent action, as of knowledge or volition; self-motion. (2) the passage of a created agent from substantial act to the accidental act of operating within itself.

dialectical movement: (1) the progress of thought or of argument. (2) the Hegelian dialectical method of the movement of ideas and their projections from thesis to antithesis to synthesis.

temporal movement, gradual movement of a thing or things in time; real change in things measured by time.

mover (movent; movant), n. the being that initiates or continues change; the external cause engaged in moving or acting on others; the motive power. A mover may be an efficient or final cause; the commoner reference is to the efficient cause.

external (outer) mover, a mover separated from the being that is moved.

inner mover, a mover joined to or dwelling in what is moved: as,

the human will in man or the Holy Spirit in the soul.

moved mover, something that is causing motion in another being, though it itself is being moved by still another being; a dependent cause actually causing change.

prime Mover, a first cause originally starting motion or change; the first cause of all change. This is an Aristotelian name for God: the first unmoved Mover.

unmoved mover, a cause of motion in another or others but which itself is not moved or undergoing change. This term is sometimes used as a name for God by those who admit the existence of only one unmoved Mover.

REF.—*Physics*, VIII, ch. 5–6; *Met.*, XII, ch. 7.

multilocation, n. the simultaneous presence of the same body in more than one place.

multipliable, (multiplicable), adj.

1. that can be many or be found in many: as, one universal form is *multipliable* in many individuals. 2. that can be increased in number, extent, amount, degree, scope, etc.

multitude, n. 1. a particular number of units; the many as contrasted with the one; hence, transcendental multiplicity. 2. a large number of persons or things, especially if considered as one body or assembly. 3. a society constituted of many members, each of which is a unit.

mutable, adj. 1. that can be changed. 2. disposed to change often.

mutation, n. 1. a causing of change. 2. a changing or undergoing change. It is rarely used for local motion. 3. *biology.* (a) a sudden variation in some inheritable characteristic of an individual plant or animal: distinguished from a variation resulting from generations of gradual minute changes. (b) a mutant or individual with such a variation.

mutilation, n. 1. the act by which some member, organ, or large part of the body is temporarily or permanently injured, disabled, made func-

tionally useless, destroyed, or cut off from the whole. Minor damage is not usually spoken of as mutilation. See STERILIZATION; MAIM. 2. the resulting bodily injury, loss of a part, or suppression of a function.

mystery, n. 1. a hidden truth; something unknown, unexplained, or kept secret. 2. a truth or answer to a problem whose full meaning is not comprehended: as, the *mystery* of the nature of life. 3. a truth revealed by God, unknown before its revelation, and to be accepted by faith in the authority of God revealing it. 4. some matter, the fact of which is known, but the reason for the fact or its harmony with other facts and truths is not understood: as, the *mystery* of the way in which God cooperates with human liberty without losing His supremacy or without impairing human freedom remains though the fact of such divine cooperation with true human liberty is known. 5. something sacred (and therefore, not to be vulgarly displayed, revealed, or used). 6. *Gabriel Marcel* (1889-). a question about an object in which I am involved, to which I am present, which is not entirely before me but stimulates me to know: distinguished from a problem which concerns objects that lie wholly before me and give rise to many inquiries. Mystery in this sense does not concern the unknowable or the totally other.

strict mystery, a truth so far exceeding the capacities of human reason that its full meaning cannot be comprehended by us nor a natural proof of its truth be discovered after God has revealed the truth; hence, a truth that always remains an object of faith during this life: as, the Trinity of Persons in one God.

myth, n. 1. *Plato*. a legend, invented parable, or allegory used to illustrate some truth or to provide an analogical proof: as, the *myth of the cave*. 2. *history of religions*. a traditional story of unknown authorship, usually involving the exploits of gods and heroes, ostensibly with an historical basis, and ordinarily serving to explain some phenomenon of nature, the origin of man or of his customs, institutions, religious rites, etc. Legends are unverifiable history but, unlike myths, have no special explanatory or religious function. 3. *some social and political theorists*. a popular contemporary belief, hope, ambition, dream, or social ideal: as, the *myth* of the omnipotent state; the Nordic *myth*. 4. a false story popularly considered to be true. 5. *psychoanalysis*. something explicitly unknown or even denied but accompanying something explicitly known; a subconsciously known and desired thing seemingly unconnected with the consciously known and desired.

name, n. 1. *grammar.* a noun used as sign of a substantive. 2. *logic.* a term indicating a substance, a class of substances, or something represented after the manner of a substance. 3. *common (class) name.* a word or phrase by which classes of beings, natures, and substances and the members of these classes are known or referred to. Nominalists and terminists have special difficulty in defining a class name because of their theory of the arbitrariness of universal concepts. John Buridan (fl. 1328-1358), e.g., says a common name designates the individual considered according to its form. 4. *proper name.* (a) a word, phrase, or title by which a person is known, called, or spoken of; his own individual sign by which a person is referred to. This is also called a *personal name.* (b) a word that expresses or describes the essence or characteristic perfection of an individual; the definition that best fits a being; the defining name. (c) *modern logic.* a unique word or descriptive phrase designating the logical subject of a singular proposition. 5. the attribute or perfection named. 6. fame; reputation.

divine name, either the proper name of God or a divine attribute (perfection); a title by which man praises God. The *proper divine name* is whatever comes closest to being an exclusive name of God, stating His individual essence and distinguishing His being or nature from every other being, and seeming to be a sort of subject in which the divine attributes are present; hence, it best describes God and serves as a quasi-definition of Him. See IPSUM ESSE; *quasi-metaphysical* ESSENCE.

essential name, one that describes, defines, or refers to the essence, nature, or form (substantial or accidental) of a thing: distinguished

from a personal or singular name.

in the name of God: (a) an appeal to the power, goodness, fidelity, etc., of God for help; (b) God's being, nature, power, or holy will; for simpler people formerly thought that the name was a substitute for the person and that whoever grasped the name somehow touched the person himself; (c) by the authority of God; (d) as the representative of God; (e) to the honor of God; in dedication to God.

ABBR. — *N., n.* See ATTRIBUTE; PERFECTION; *affirmative, negative, eminent* WAY.

nation, n. 1. a community that has or believes itself to have a common historical ancestry, its own traditions, distinctive culture, territory, and economic life. In this sense a nation need not have an independent political life or be a state by itself. 2. *loosely.* a political state. Scholastic philosophers disfavor this usage

nationalization, n. the political control of a nation's economy wherein private resources are managed by representatives of the state for the common good and not by their owners for private profit. Nationalization, however, is not public confiscation of the property and is not turning it over to public ownership by purchase. **natura naturans, Lat. phrase. lit.,* "a nature giving a nature (to others)." Idealists (e.g., Spinoza) mean that a divine nature gives nature to others by thinking of it. This unusual name for God expresses His relation to creatures in a pantheistic conception of His action.

**natura naturata, Lat. phrase.* (the counterpart of **natura naturans.*) 1. *lit.,* a nature that has been made a nature. 2. hence, a created nature; a secondary nature; the nature that arises by divine thought.

natural, adj. NOTE — This word and

its noun, *nature*, seem to have four basic senses or aspects: constituting nature; produced by nature; directed to a natural good; conforming to nature. Its antonyms in different contexts are: artificial or mechanical; acquired; human or spiritual; positive or conventional; unnatural; supernatural; rare or exceptional. 1. existing in, belonging to, forming a part of, or usually found in nature. 2. as it is in unmodified, original, or first nature; native; simple; primitive; not acquired; not artificially modified, damaged, remade, redirected, etc. 3. existing in or belonging to a living being from conception or birth; innate; connatural; given with one's nature. 4. arising and following from the activity of a nature or natures using only their natural powers; produced in and by nature or in the unbroken course of nature. 5. developed or perfected by nature and fitting natural capacities, tendencies, and needs. Notice the difference here between the naturally *perfect* and naturally *imperfect* or primitive in senses 2 and 3. 6. the merely physical or material: distinguished from the human, spiritual, and voluntary. The body of man is, of course, usually considered as a thing of nature. 7. conformable or conformed to the natural constitution, powers, needs, and end of a thing; neither falling below the natural standard as the subnormal, nor opposed to it as the unnatural, nor exceeding it as the pre-natural and supernatural do. 8. benefiting a thing's substance (nature). 9. precivil; prepolitical: distinguished from positive, legal, customary, and conventional. 10. dealing with nature, its members, activities, laws, course, goals, effects, etc. 11. using only the evidence gathered from natures and grasped by natural powers alone.

natural-juridical theory of the origin of authority, the theory that natural law designates the natural leader (patriarch, military leader, etc.) as the first head of a new state,

even without the consent of the people.

ABBR. — *nat.*

naturalism, n. a label for many varieties of philosophical opinion that hold these common positions: that the realm of physical nature constitutes all things; it is unproduced in being and not dependent on any cause other than those belonging to natural objects; nature alone fully explains all its facts, events, and values; this self-sufficiency of nature completely excludes anything belonging to the supernatural (nonphysical) order. Hence, naturalism always is anti-supernatural. It is usually materialistic and atheistic. It tends towards empiricism and positivism in theory of knowledge. The exaltation of the secular man (humanism), of evolution, and of physical and biological sciences are current in today's naturalism, e.g., in Julian Huxley.

nature, n. see note under NATURAL.

The meanings start in the dynamic notion of nature as a principle of growth and activity. They shift to the condition of things at their natural start. Then the stream of meaning flows to the sum of all natures and to their hypothetical source. Since nature in the concrete is identified with essence, the meanings of essence can be added to those of nature. Some distinctions of nature from the nonnatural complete the list. 1. the origin of growing things; nativity. 2. the essence considered as the internal principle of growth. 3. the essence of a thing considered as the intrinsic and primary principle of activity and of receptivity, of motion and of rest; the root of pre-determined activity and passivity in a material substance. Thus either matter or form is nature. 4. the form or "tendency put into things by divine art so that they are able to act for an end" (St. Thomas, *Commentary on the Physics*). 5. the internal active principle of the characteristic movements of any body, living or nonliving. 6. the intrinsic part of the

essence regarded as the first principle of the proper operations of a thing; the substantial form; hence, Boethius' definition, "nature is the specific difference informing (i.e., giving its form to) each thing." 7. the primitive condition, usual spontaneous way of acting and being acted upon, and relations of physical objects prior to development and modification by man: as, wild *nature*. This meaning may be applied to human nature before its personal and cultural training. 8. hence, raw materials before modification by human tools: as, a bench is by *nature* wood: *nature* as distinguished from art and artefacts. 9. what belongs to a thing from its origin; native endowment; inherent gift, disposition, abilities, tendencies, needs. 10. what is due to a thing to complete its nature or essence. See NATURAL, *sense* 7. Perfected nature is referred to as *second nature*. 11. the totality of objects in the universe; the whole physical universe as almost unmodified by man; the spatio-temporal system of all phenomena; the changeable cosmos. 12. everything as it is, independently of human intelligence. 13. a postulated force, agent, or principle immanent in physical bodies, regarded as making, controlling, vivifying, or guiding the universe in some way: as, "mother *Nature*." A cause of the world outside the universe would, in this sense, be supernatural. 14. the essential constitution, distinguishing qualities, basic characteristic structure and shape, defining features, etc., of a natural body. 15. the specific essence. 16. specific difference or form. 17. a distinct species. 18. the substance of a thing. 19. the normal or characteristic behavior (actions and reactions) of a thing as showing its nature.

above (and beyond) nature, better than anything natural in its origin, being, powers, activities, end, or means available for that higher end; preternatural or supernatural.

absolute nature, the constitution of a thing according to its kind; a

nature as such and only as such a nature; the absolute essence; what belongs to a finite type of being, abstracting from its existence, from individual differences among those who share that nature, and from the numbers who may have that nature in specifically the same perfection. Some call this the common nature. See *direct* UNIVERSAL and *direct universal* CONCEPT.

according to nature: (1) conformable to nature, not surpassing it, not being an exception to it, and not falling short of it; suitable to a nature. (2) normal in the course of the activities and changes of physical objects, or usual in human customs.

by nature, inherently; in virtue of its nature alone; according to its nature, not according to anything specially done or given to it. Aristotle explains that a natural body, as a whole, is *by nature* or has a nature.

common nature (variable meanings): (1) the absolute nature. (2) the specific essence recognized as a species common to many; see *reflex universal* CONCEPT. (3) *Scotus*. the real nature of a finite thing that is formally distinct from the individual and from the universal, is indifferent of itself to singularity or universality, is potentially universal and, prior to the operation of the mind, grounds real relations between individuals.

contrary to nature: (1) altogether opposite to the being, activities, mode of action, power, order, or end of a particular nature, or of natures generally. (2) using a human natural power against the good of human nature. See UNNATURAL. (3) freely acting contrary to the order of right reason, especially in matters grossly violating natural tendencies and purposes.

course of nature, the long, continuing series of operations in the physical universe by which changing natures are preserved and make progress; the dynamic interacting order

of physical bodies over long stretches of time.

due to nature, whatever belongs to the essence of any individual creature or to the whole system of natures either in origin, constitution, operations, or end: as, the ability to reason to God is *due to human nature*, but not the ability to see God in Himself.

human nature, see HUMAN.

individual (particular) nature, the concrete internal principle of action or passion in an existing individual; individual essence; any attribute as it is in an individual.

moral nature: (1) a nature having intellect and will. (2) the quality of moral good or evil in a human act or, by denomination, in its object.

order of nature, see *natural ORDER*, *senses 2 and 4*.

philosophy of nature, the science of the first substantial principles of natural bodies; the philosophical science of movable things in as far as they are movable; philosophical physics. See COSMOLOGY.

physical nature, (*usually*) a material or bodily thing, type, or universe.

principle of uniformity of nature, see UNIFORMITARIANISM.

second nature, habituated nature; fulfilled nature. See *main entry 10*.

specific nature, a nature regarded as a type; the kind of thing something is; specific essence.

state of nature, see HUMAN NATURE.

a thing of nature, a natural object; something with a nature at least partially material and subject to material needs as a member of the whole physical system of things: distinguished from the spiritual, graced, and divine as having some independence of physical nature.

universal nature: (1) the universe of natural bodies. (2) what is supposed to be in its own nature one and common to many, as a

Platonic form. (3) the universal, absolute or reflex, that is formally universal by act of the agent intellect.

REF.—*Physics*, II, ch. 1; *Met.*, V, ch. 4; Boethius, *Liber de Persona et Duabus Naturis*; St. Thomas Aquinas, *On Being and Essence*, ch. 1, 3; *S.T.*, I–II, 85, a. 6; III, 2, a. 1; *C.G.*, IV, ch. 35, 41; *Truth*, q. 13, a. 1, replies; *Quodlibetum VIII*, a. 1; C. S. Lewis, *Studies in Words*, 24–74; J. A. Weisheipl, O.P., “The Concept of Nature,” *New Scholasticism*, XXVIII (1954), 377–408, and some additions *passim* in Vol. XXIX.

necessary, *adj.* NOTE—The many turns of meaning and of thought for the terms *necessary* and *necessity* fall into these main headings: necessary in being; in activity; by consequence; as part to complete a whole; as means to the end of a nature or power. 1. that which must be, be as it is, and cannot not-be; not contingent in being. ANT.—*contingent*. The *per se* necessary Being has uncaused necessity of His being. The *per aliud* necessary has a caused necessity of being. 2. that which is incapable of generation or decay or internal change, once it exists; immutable. ANT.—*intrinsically changeable*. 3. that which must act as it does and which under the given conditions cannot act otherwise; forced; unfree. ANT.—*variable*; *free*; *chance*. 4. morally obligatory on free will; binding in conscience 5. legally prescribed or forbidden; demanded by effective law. 6. emanating from or following essence: as, an essential property or inseparable attribute of a subject. 7. invariable and unavoidable in following from the physical laws of a nature; spontaneous, automatic, and inherent. 8. logically implied in the antecedent or premises: as, a *necessary* conclusion. 9. transcendently related to another so that its being and nature cannot continue to be without this relation. ANT.—*predicamental*. 10. inescapable; what must

be borne: as, death; sanctions for a law. 11. indispensable; unconditionally required as a means to an end: as, the *necessaries* (necessities) of life. 12. absolutely true and uniquely true, either because it is intrinsically so or because it is an historical fact. See *antecedent and consequent* NECESSITY. 13. imperatively required and absolutely desirable as the fixed imposed end of human nature and of the will: as, happiness in general. ANT.—*contingent; optional; free; indifferent.*

necessary Being. See *main entry* 1, and BEING. The divisions of *necessary* are about the same as those of NECESSITY. The adverb *necessarily* applies esp. to *senses* 2, 4, 6, 7, 8, 10, and 11.

necessity, n. 1. in general. the characteristic, condition, or state of something whereby it must be as it is and cannot not-be or be otherwise than as it is. *Something* here may mean a being, nature, essential attribute, activity, result, duty, logical implication, or object of a judgment. 2. compulsion or force. 3. the condition of being subjected to force; complete and fixed determination to only one state of being or to only one course of action or one outcome. 4. obligation, moral or legal. 5. great and pressing need; *esp. in the plural*, pressing need of means which one cannot supply for oneself and by one's own unaided efforts.

absolute necessity: (1) the necessity proper to uncaused Being. (2) intrinsic necessity. (3) metaphysical necessity.

antecedent necessity, that which must be, must act in a given way, or must eventuate even before it has existed, acted, or happened because of its necessary dependence on something else that is necessary: usually applied to acts, facts, and results.

conditional necessity, any necessity that depends only on the supposition that a certain condition is verified, e.g., that a free agent does not act otherwise or interfere. Such

an act, event, or result is, in itself, antecedently contingent.

consequent necessity: (1) something necessary only after the fact or event, not because the nature of God or the nature of things or the uniformity of natural operations or the intrinsic intelligibilities of truths require it to be so; something *de facto* necessary because it is so, but not predetermined, e.g., free choices or miracles, having occurred, are *consequently necessary* in their truth. (2) conditional necessity.

essential necessity: (1) the necessity of an unchangeable real essence. (2) the necessity of the properties of a specific essence. (3) the necessity of the universal or absolute nature and the definition of the type of essence.

existential necessity, see NECESSARY, *sense* 1.

extrinsic necessity, necessity springing from a source outside the constitution of a thing; hence, a necessity coming from dependence on a cause or external direction to a fixed end.

hypothetical necessity, see *conditional* NECESSITY.

intrinsic necessity, necessity depending on something internal to the nature of a being; hence, springing from a thing's matter or form, or its internal conditions of operation, or its natural tendencies to its proper object.

logical necessity: (1) the necessary connection of premises with a single valid conclusion, or of antecedent with consequent. (2) the necessary truth of the consequent proposition, in view of the antecedent.

metaphysical necessity, a necessity to which there can be no exception at any time anywhere in any instance; the impossibility of being otherwise under any conditions so that even God cannot cause an exception; absolute necessity, independent of all conditions or possibilities of change or difference.

moral necessity: (1) moral obli-

TYPES OF NECESSITY*

Basis of division	Members		
Source	Intrinsic	<ul style="list-style-type: none"> absolute proper (physical; natural) 	<ul style="list-style-type: none"> from its own material cause from its formal cause
	Extrinsic	<ul style="list-style-type: none"> a) physical (natural) moral b) because of power of agent because of direction to end 	
Degree	Absolute (metaphysical)	<ul style="list-style-type: none"> a) uncaused Being b) positives negative (cannot be; impossibles) 	
	Relative (of caused being)	<ul style="list-style-type: none"> a) physical (proper) moral b) to status 	<ul style="list-style-type: none"> ordinary necessity serious necessity extreme (critical) necessity
		to existence	
Conditional (antecedently contingent)			
Relative causal priority and dependence	Antecedent (<i>de jure</i> ; predetermining)		<ul style="list-style-type: none"> real logical
	Consequent (<i>de facto</i> ; by supposition; by determination of the actual fact)		<ul style="list-style-type: none"> of being or act or result of historical truth
Object	Real	<ul style="list-style-type: none"> existential essential operational relational 	<ul style="list-style-type: none"> in constitution in properties in activities in objects of power: in results
	Possibles		
	Moral (obligation)	<ul style="list-style-type: none"> natural law positive law (legal necessity) 	<ul style="list-style-type: none"> of means of precept
	Logical	<ul style="list-style-type: none"> of connection of consequent (by implication) 	

* See a different chart on necessary and contingent by J. Maritain in R. Brennan, O.P., *Essays in Thomism*, p. 32.

gation, q.v. (2) a conditional necessity dependent on the common and constant abilities and dispositions of moral (human) beings so that opposite conduct is practically impossible to men, yet actually possible under unusual conditions of heroism, malice, etc. See *moral CERTITUDE*; *moral MIRACLE*; *moral IMPOSSIBILITY*.

natural necessity: (1) a requirement rooted in nature; essential necessity. (2) also called *physical necessity*. the necessity of causal action and effects in the nonvoluntary operations of natural bodies; the compulsory, invariable, regular action of physical bodies: as the necessity of the laws of nature. This necessity is conditional, depending on God's will to cooperate in the usual way with natural causes; it may at times depend on the play of chance and non-interference by human free wills. See *physical CERTITUDE*; *UNIFORMITARIANISM*.

necessity of the end, the absolute need of the good for which a nature exists and to which it has inborn tendencies as its only proper perfection.

necessity of means, an absolute moral obligation to use specified unique means to attain a necessary human good; this implies inevitable loss of the end even if the means were not used because of invincible ignorance: as, personal contrition is necessary for forgiveness of serious personal sins: distinguished from necessity of precept.

necessity of the means, the need of a nature or of a will for the only means that can lead to a necessary end or to an already firmly intended end.

necessity of object, an object that the intellect judges, rightly or wrongly, to be indispensable, or to be the only one available, or the only one related to the person's intention so that the will cannot freely select between alternative contingent objects or goods.

necessity of precept, an obliga-

tion to do or omit some act, imposed by natural or moral law, but which is not an indispensable means to beatitude. Hence, invincible ignorance of it does not exclude man from the love of God; or the precept may, absolutely speaking, be changed; or some excusing causes are acceptable to the lawgiver: as, the precept of attending holy Mass on Christmas day.

negative necessity, impossibility; the condition of what cannot be; what is absolutely excluded.

physical necessity: (1) natural necessity, *sense 2*. (2) (*pl.*) either bodily needs or material goods needed for obligatory spiritual activities. In solving some moral problems about commutative justice, distributive justice, and charity, this necessity is distinguished: (*a*) *ordinary necessity*, a need or needs usual and widespread among men that can be met in due time by normal care, effort, and supplies; hence, poverty or scarcity. (*b*) *serious necessity*, an urgent need of some good that is important but not as basic or scarce or as immediately pressing as extreme need. (*c*) *extreme necessity*, an urgent present need of obtaining or protecting human goods (material or spiritual), whose want or loss involves great sacrifice, great risk to life or equivalent goods, or great risk to obtaining beatitude. (*d*) *necessities of one's status*, goods not needed for the life and health of one's self or dependents, but required or useful for maintaining one's justly acquired present status of prosperity, public leadership, etc. See *main entry*, 5.

relative necessity, a need or obligation that is less than absolute, e.g., I must pray oftener; I must read more philosophy.

negation, *n.* 1. a judgment that divides (separates) predicate from subject; a judgment that denies the identity or union of subject and predicate. 2. a proposition that excludes predicate from subject. 3. answering "no." 4. a lack or absence

of something regarded as positive. This is not a privation unless the positive characteristic is due to a nature; careful usage does not confuse negation with privation. 5. a limitation.

way of negation, see WAY.

negative, *adj.* 1. containing, expressing, or implying a denial; saying "no." 2. separating existence or attribute from a being that is thought of in a judgment. 3. denying to, or dividing, the predicate from the subject in a proposition. 4. opposite to something considered positive in character; hence, among other meanings: missing; absent; wanting; weak or weakening; evil; limiting; nonexisting; passive; nonapparent; contradicting the opposite; uncooperative; etc.: as, *negative* evidence, *negative* atheism, *negative* symptoms, *negative* results. 5. merely not acting or not acting harmfully when one could do so: as, *negative* conservation of forests by careful campers. 6. denying the limitation in something finite. This double negative results in something positive, as infinite, immaterial, immortal; yet the mode of thinking remain negative.

ABBR. — *neg.*

negativity, *n.* 1. a quality in a being or in a principle of being that limits, restricts, or reduces the perfection of a complementary richer being or principle of being: as, matter's relation to spirit or passive potency's relation to act. 2. a psychological or social trait in persons who ignore or oppose suggestions and seem habitually to be noncooperative.

nescience, *n.* a lack of knowledge that one is not obliged or expected to have; simple ignorance. This is not a privation and not an error.

neobiogenesis, see BIOGENESIS, *sense* 3.

Neoplatonism (Neo-Platonism), *n.* 1. any revival or development of Platonic doctrine in metaphysics, theory of knowledge, or ethics. 2. esp., the principles, main doctrines, and method of Plotinus (203?-279?)

and those strongly influenced by him, as Porphyry (232?-301?), Proclus (410-485), Pseudo-Dionysius (end of fourth century A.D.), St. Augustine, John Scotus Eriugena (c. 810-870), and others.

Neo-Scholasticism (New Scholasticism), *n.* the revival and development of scholastic philosophy beginning in the nineteenth century and officially recognized by Pope Leo XIII in the encyclical *Aeterni Patris*, Aug. 4, 1879.

ne quid nimis, *Lat. phrase or sentence, lit., "nothing in excess": the maxim of moderation and of prudence, originally used by the Latin poet, Terence.

nexus, *n.* a connection or bond between two or more persons, things, parts, terms, propositions, etc.

nihil, *Lat., n. (also *nil). 1. nothing. 2. a mere trifle in value or importance.

nihilism, *n.* 1. a denial of or tendency to deny all truth, to reduce reality to illusion, or to reject all customary moral or religious doctrines. 2. a revolutionary doctrine or movement that urges the destruction of all social, political, and economic institutions now existing to make way for new institutions. 3. a term for Stoic, Hindu, Buddhist, or other pantheistic views about the extinction of individual existence and desires in reunion with the pantheistic whole, Brahma, supreme spirit, etc.

noetic, *adj.* mental; cognitive; existing in, beginning in, or characterizing the intellect.

noetics, theory of knowledge.

nominal, *n.* 1. having the nature or properties of a noun. 2. explaining a name: as, explaining transference of meaning in analogical names. 3. consisting only of a name; existing in name only; having the nature and properties only of a name. See NOMINALISM; *nominal* DISTINCTION.

nominalism, *n.* any of the various positions that universals are only names, useful in language, that universal concepts lack any objective

meaning, and that reality is so radically and completely singular and individuals so disconnected that there is no real foundation for a true universal concept. The name *nominalist* tended to be applied in later medieval writers to Ockham's followers, e.g., to Gabriel Biel (1425-1495). See **TERMINISM**; *problem of UNIVERSALS*.

nonbeing, *n.* 1. nothing; the non-existent. 2. some philosophers, however, have described God as non-being, meaning a Superbeing not contained in common being.

noncontradiction, *n.* an absence of contradiction; compatibility; coherence. Some writers speak of the principle of noncontradiction because the principle of contradiction forbids contradictions.

nonmoral, *adj.* not connected with morality; apart from the moral; not moral and not immoral; amoral.

nonrational, *adj.* without reason. *Irrational* often means contrary to to reason.

nonsense, *n.* words or signs used with an untrue, unreasonable, foolish, or merely emotional meaning or with no meaning at all; the meaningless. What one regards as meaningless depends on one's theory of knowledge and of meaning, as the principle of verification of logical positivists shows.

***non sequitur**, *Lat. phrase or sentence. lit.*, "it does not follow." lack of connection with the evidence; an immediate inference or a conclusion that does not flow from the evidence, proposition, or premises advanced in its favor. Though the fallacy may be material or formal, the chief modes are formal: namely, false conversion, illicit process, and fallacy of the consequent.

ABBR. — *non seq.*

nontheism, *n.* negative atheism.

nonuse, *n.* not applying some thing or power to action or exercise. Unless there be a duty to act or to use the power, such nonuse even when willed is called volitional or simply willed rather than voluntary.

nonvoluntary, *adj.* 1. not acting with the will; not desiring, not choosing, not consenting, etc. 2. not having a will; unable to will. *Nonvoluntary* is not to be confused with *involuntary*.

norm, *n.* 1. a standard, model, or measure of activity, degree, or comparative success. 2. a rule of action. 3. *specifically*. a criterion of truth; a means to discern true from false. 4. *specifically*. a measure of moral goodness; a standard for distinguishing, classifying, and otherwise rating good and evil in human acts and their objects. This is usually referred to as a *norm* of morality. It may be *manifestative*, i.e., making the standard of conduct known; *obligatory*, binding man to follow the standard; *constitutive*, giving the intrinsic reason in the nature of the act why it is good or evil or indifferent; *exemplary*, giving a model of the standard in living conduct. It may be ultimate (original) or proximate (derived), i.e., closely connected with the act or objects to be morally evaluated.

negative norm, a control against error in conclusions.

positive norm, a way or guide leading to the discovery of truth, confirming known truth with new evidence, pointing out hidden relations between known truths, or giving new insight: as, depth psychology positively influences the evaluation of some human acts.

normative, *adj. applied to certain sciences*: having to do with setting up norms; nomological: as, logic and ethics are *normative* studies.

notation, *n.* 1. a system of signs or symbols to represent words, propositions, relations, numbers, musical tones, etc. 2. the use of such a system of signs.

logical notation, the use of signs and symbols to stand for the parts and relations of terms, propositions, etc. See *Appendix: Logical Notation*; **ANNOTATION**.

note, *n.* a knowable or known form (attribute; *ratio*) of an object; the

formal object of a given knowing act. The term seems to be post-Thomistic in origin.

analogous note: (1) a form that two or more simultaneously share in an analogous way or degrees. (2) the indistinct formal object of an analogous concept.

formal note: (1) the specific, exclusive, differentiating part or property of a thing or of a known nature. (2) absolute nature.

theological note, the expert estimate of the degree of certainty or probability in a theological doctrine or proposition. See *QUALITY, sense 5.*

nothing, n. 1. not real; a thing that does not exist. 2. nonexistence. 3. any thing and every thing incapable of existing; an impossible thing.

notion, n. 1. a concept; the knower's act of mental apprehension. Philosophers rarely use notion to mean the note or thing known; to mean desire or intention; or to mean vagueness in knowledge, as popular English often uses this word. 2. *theology.* a property by which the divine persons are identified and distinguished from each other. There are, in St. Thomas' opinion, five, expressed by abstract terms: innascibility and paterernity in the first Person, sonship for the second Person, passive spiration for the third Person, active spiration for the first and second Persons together (*S.T., I, q. 32, c. 3*).

***notum in se (*notum quoad se),** *Lat. phrase,* (something) known in itself; immediately known or knowable. See *SELF-EVIDENT.*

***notum nobis (*notum quoad nos),** *Lat. phrase,* (something) known to us; actually known by us.

noumenon, n., noumena, pl., from the Greek, the known, the object of *nous,* i.e., of mind or thought. 1.

Plotinus. the world of ideas known by and identified with *nous.* 2. *Kant; fairly common today.* an object of thought, not of sense perception; an object understood by the intellect but beyond the power of the senses alone to present to the intellect: thus, substance, soul, cause, God, are noumena: distinguished from phenomena.

nous, n. 1. mind; intellect: distinguished from nature and the non-cognitive and the sensory. 2. *Aristotle,* the mental function of understanding or immediately knowing; intuitive intelligence. 3. *Plotinus.* (N—) the first emanation from the One above all being; an equivalent of the Demiurge of Plato or of the Logos of others.

NOTE—Nous has special meanings in various Greek philosophers (e.g., Proclus) and in Greek-writing Stoics (e.g., Marcus Aurelius).

now, n. the present time; the present instant or moment. The *now of time* is said to be moving or flowing. The *now of eternal truths and abstractions* is static. The *now of evitermity* is lasting but irregularly changing. The *now of God's existence* is unchanging but active.

number, n. 1. a plurality of units measured or measurable by some suitable unit; hence, a sum, collection, quantity, amount, set, etc. See *discrete QUANTITY.* 2. a measuring unit that serves as a definite base common to the many who are to be measured by it. See *UNIT.*

ABBR.—n.; no.; num.

numen, n. divinity; the Holy One. This word, taken from Roman mythology, was adopted by Rudolf Otto and many others as a neutral word to identify God. The corresponding adjective is *numinous.*

oath, n. an act calling upon God or some revered object in support of the truth of one's statement or of the sincerity of one's promises. The definition also presents the difference between an *assertory* and a *promissory oath*. A promissory oath is to be distinguished from a vow made to God.

obedience, n. 1. actual and usual observance of the commands and prohibitions of a law or the laws to which one is morally or legally subject. This is mainly obedience in execution or the performance of what interior obedience (*sense* 2) directs. 2. the special potential virtue, related to justice, by which one constantly wills to do his duty to superiors by fulfilling their commands and precepts from the motive of respect for their moral right to command. If the public official or laws of the state are obeyed for the sake of the common good, this is an act of legal justice. 3. following the tendency natural to a being: as, all bodies obey the law of gravity.

object, n. NOTE—The notion common to most uses of the term *object* is that which lies on the other side of, over against, outside of, opposite to a subject from whose point of view the object is the other. 1. any thing or feature of a thing to which action, thought, feeling, or willing is directed. 2. any type of thing to which a living power is directed or which it seeks. 3. what is known, desired, etc. by cognitive or appetitive powers or by their acts. Note that a thing becomes an object by being known, not by any change in itself. To play upon the relation of subject and object, Maritain calls the knower a *cisobjective* subject and the known as a *transsubjective* object. 4. the essence represented in knowledge; the content of thought. See *formal object*, below. 5. end; final cause; the

good sought by appetite. 6. the good, moral or not moral, sought in choice; the end of the act; the natural term of the elicited act of the will. This is the first determinant of a concrete moral act. 7. the just thing; that over which a person has a right. 8. *in a contract.* (a) the purpose of the contract. (b) the rights and duties, acts and omissions agreed upon that constitute the substance of the contract. 9. the recipient of causal action; the patient. From another point of view, the patient is called the subject or substratum which receives the form; but as the opposite of the agent, it is referred to as object. 10. a mere thing; a person or personal states treated as mere things. See **OBJECTIFY**, *senses* 2 and 3.

The divisions pertain mainly to *senses* 1-3.

adequate object: (1) the complete or best object that will fully satisfy a power: as, God is the beatifying *object* of the human intellect and will. (2) the sum of all those things in which the formal object can be found. (3) the proportionate or conatural object.

connatural (most natural) object, see *proportionate object*, below, *sense* 1.

direct (immediate; per se) object, that to which a power is first related in any series of objects to which its activity can extend and through which it reaches other objects. An *indirect object* is one reached by a power through the medium of another object by dependence on or association with that prior object. The direct object is not always identical with the *formal object which*; for direct and indirect objects refer to the *sequence* in the objects of acts of a power rather than to the *kind* of object attainable by a specified power; and an indirect object is a formal object of an act.

See divisions of SENSIBLE and of VOLUNTARY.

first object of the intellect: (1) what is chronologically first known by a human mind. (2) the most perfect object knowable. (3) that to which the human intellect is directed by its very nature; proportionate (connatural) object. This is the essence of sensible things, according to Thomists.

formal object when (*quod): formal here means special, definite, exclusive, proper, peculiar. Formal and material objects often mean the formal and material aspects of the same object. References to formal object without further qualification mean the formal object *which* (not the formal object under which). (1) the particular perfection, selected *ratio*, or characteristic within the complex whole of the material object that a power, habit, or act *actually* attains or to which it is immediately directed. (2) *for cognitive and appetitive powers*. the typical perfection in an object which a power primarily (directly and naturally; essentially; *per se*) attains, to which it is by its very nature adapted, and by means of which it reaches other aspects of the material object presented to the power.

NOTE — In *sense 2* the object or perfection is typical of or common to all acts of that *power*, not restricted to a particular act as in *sense 1*. Thus, red may be the formal object of a given act of sight; the colored is the formal object of the sense (power) of sight.

formal object by which (*quo): (1) *for sciences*. the special principles, appropriate methods, type of reasoning, directions for constructing figures, special instrumentation, etc. by which a given science attains its special object of study and develops its body of conclusions. This is *formal (a)* because it is special to the science and *(b)* leads to the formal object *quod* of the science. See MEDIUM *sub quo*. (2) *in regard to acts*

of intellect the source or power that shows the way to the object to be known: as, reason or revelation (faith). See LIGHT. (3) *in regard to acts of will*. the source and type of motivation that impels to the object: attraction of a natural good or the impulse of divine grace and supernatural charity

material object: (1) the indeterminate (general) or the whole object presented to a power, habit, or act. This total object contains many formal objects or particular features that may fall under the action of different powers, habits, or acts, or that may come to the attention or attraction of the same power at different times. (2) the whole range or extent of the objects (things; natures) in which the formal object can be found: as, all colored lighted things are the *material object of sight*. (3) *of a science*. (a) its subject matter, q.v. This is also called its *specific* object because it differs from the subject of other sciences. In this sense, subject (matter) and object are not opposed. (b) the sum of all possible propositions that can be learned about the subject matter of a science. (4) a mere thing; something capable of being owned.

NOTE — object has a special sense in Kant.

moral object (object of the act; end of the act): distinguished from end of the agent. See *main entry 6*.

primary object: (1) what is both the direct and formal object of an act: as, God's essence is the *primary object* of God's knowledge, and God's infinite goodness the *primary object* of God's love. (2) a primary quality (for external sensory knowledge). See QUALITY.

proper object, NOTE — Usage is fluid and seemingly inconsistent; but it does not appear to be used for objects of acts: (1) the formal object of a power. (2) the connatural object or proportionate object of a power, *sense 1, below*. (3) *of a science*. the material object as speci-

fied by the formal object: as, the material object of the science of ethics is human acts; the formal object is obligation; the *proper object* is human acts insofar as they are obligatory.

proportionate object: (1) a for-

mal object found in any thing that a power is fitted to attain primarily, easily, and best under the natural normal conditions for its operation; connatural object, i.e., the one to which a power is naturally best suited. (2) an object actually related

SOME USES OF OBJECT AND SUBJECT

Usage

Antonym

OBJECT

in

Grammar	The noun or substantive to which the action of the verb is directed or which is governed by a preposition	Subject
Metaphysics	End (purpose; objective) Recipient of causal action (patient) Material thing	Means Form or agent Person
Theory of knowledge	The known or knowable, as other than the act of knowing and related to it	Subject (percipient)
Philosophy of man	That to which the acts of a power are directed The term of any vital tendency	Power, habit, tendency, and act
Ethics	End (purpose) Object of choice (the voluntary) The just thing (matter of a right)	Means The human act Subject (holder) of a right

SUBJECT

Logic	The term in a proposition about which predication is made The inferior of a universal concept or term Subject matter of a science, argument, discourse, etc. (content)	Predicate The universal nature Form?
Metaphysics	Substance Potency as substrate First term of a relation (referent)	Accidents in subject Act Referend
Theory of knowledge	Conscious being; a knower; a knowing power; the <i>I</i>	Object known or knowable; the <i>it</i>
Philosophy of nature	Substrate (potency) for change	Form or agent
Philosophy of man	The self The power receiving a habit	The outside world The habit
Ethics	The moral agent Holder (subject) of a right The person under authority	What he does Just thing (object; matter of a right) Ruler (superior)

ILLUSTRATIONS OF SOME DIVISIONS OF OBJECT OF KNOWLEDGE			
<i>Type of Object</i>	the sense of sight	an act of seeing a living frog	possible intellect
1. Material	material bodies	a living frog	all beings
2. Formal quod	actual color	green	being (the intelligible)
3. Proper	colored things	green in a frog's skin	the being in any being
4. Connatural (proportionate)	?	?	essences of material things
5. Adequate	anything with visible color	figure, size, move- ments, as well as the primary sense- sible of color	everything about every being
6. Formal quo	light with no special optical aids	the light at the time of seeing the frog	natural intellectual activity or super- natural assistance or both; evidence
7. Primary	actual color of surfaces: the sensible per se	green	some sensible thing that is first known
8. Secondary	the quantitative accidents and movements known by the outline of color	the shape, dimen- sions, swimming movement, etc., of the frog	all beings, sensible and spiritual, real and possible and merely logical

to a power or act. (3) an object that under the given set of conditions does not exceed a power's capacities; as, color is an *object proportionate* to good eyes in sufficiently bright light; God in Himself is a *proportionate object* to the human intellect filled with the light of glory.

The Scotistic distinction between a natural and voluntary object best fits under this notion of a proportionate object. A *natural object* causes knowledge necessarily by its presence because it is what it is; the object and the knower are naturally fitted to meet. A *voluntary object* causes itself to be known by willing itself to be known, not just by its presence; hence, it is contingently known. God is a *voluntary object* in the beatific vision.

secondary object: (1) an indirect

object; one mediately attained. (2) a secondary quality of sensory perception. (3) objects known and loved in addition to the primary object: as, creatures are *secondary objects* of divine knowledge and love.

principle of specification, "The formal object immediately specifies powers, habits, and acts."

ABBR. — *obj.*

REF. — *S.T.*, I, 1, a. 7; I-II, 57, a. 2 ad 2; *Commentary on Boethius' "De Trinitate,"* q. 1, a. 3.

objectify, v.t. 1. to make an object by projecting from the mind, spirit, or Absolute. The thing known, loved, or said to have existence would not be an object unless made into an object by the subject. 2. to treat a person impersonally, objectively, scientifically, as distinct from my self and my experience and my personal

relations to him as a person; reduce persons, personal states, and interpersonal relations to the status of mere objects, ignoring their unique existential character. 3. to treat a person as a thing without rights or as a mere utility. The corresponding noun is *objectification*.

objection, *n.* a reason to the contrary; a difficulty proposed against an explanation, proof, or conclusion.

ABBR. — *obj.*

objective, *adj.* 1. of or in the object; apart from, distinct from, opposite to, or outside the subject or his act in regard to its object; transsubjective. See note under OBJECT and definition, *sense* 3. 2. reflectively concerned with the object and its characteristics in its own reality and critically detached from personal prejudices, likes, dislikes, expectations, and other affective states; impersonal or scientific in attitude toward, and in study of, things; moved to judgments only by evidence presented by the things themselves. 3. of or in things themselves, prior to and independently of the mind's consideration of them; actual; real; ontological; grounded in reality: distinguished from the merely logical (mental; subjective).

ABBR. — *obj.*

objectivism, *n.* any philosophical doctrine that maintains the ordinary capacity of the human intellect to have some certain knowledge of objects external to the knower. The history of philosophy presents many differences in objectivism: about what objects can be known, how well, how immediately, and by what mental powers and processes.

ANT. — *subjectivism*.

objectivity, *n.* 1. the state of a thing in its own reality, independent of the mind or will of a subject other than the author of a thing. 2. conformity of mental representation to the object known; knowledge measured by the object; certitude proportionate to objective evidence; the intentional reference of knowledge to things. 3.

having or keeping an objective attitude to reality, events, claims, etc.: as, the *objectivity* of an impartial judge or of a trained scientist. 4. exclusion, as far as possible, of personal and artificial interferences with nature and history in gathering and interpreting data; exact regard for the integrity of the objects and facts.

obligation, *n.* 1. *ethics.* the necessity imposed by a superior on a subject requiring him freely to obey a law or other command; a duty. 2. that to which a subject is bound by his superior; the acts and omissions directed by law or precept. 3. that to which a contracting party binds himself. 4. *logic.* the agreement between disputants to discuss and try to answer each other's arguments.

absolute obligation, a duty binding all men in the same matter, always, in every condition of human nature. See *categorical imperative*.

directly moral obligation, a duty binding in conscience to do or omit the acts specified in the law or precept. An *indirectly* moral obligation binds only to accept the justly imposed penalty for not observing a law or precept.

disjunctive obligation, a duty binding in conscience to obey the law either by doing (or omitting) the legally specified act or at least by accepting the justly imposed penalty for breaking the law. Disjunctive obligation is one hypothesis to explain merely penal law.

hypothetical obligation: (1) a duty imposed with this condition that, if the subject is justly sentenced for violating a law, he must in conscience accept the imposed penalty even though the violation of the law was not in itself evil. (2) any duty that arises not from the natural necessity of right reason but only from a special free act of a superior by way of purely positive law or precept. (3) additional duties freely assumed by a subject of law: as, by vow, adoption of children.

juridical obligation: (1) juridical

duty, q.v. (2) a purely legal necessity that carries no threat of moral offense against God if neglected.

positive obligation, a duty whose immediate source is a positive law; hypothetical obligation, *sense* 2.

oblique, *adj.* see IN OBLIQUO.

obversion, *n.* an act of immediate inference that retains the subject and predicate of the original proposition (the obvertend) and adds appropriate negatives to reach a proposition (the obverse) equivalent to the original in meaning; inferring the negative counterpart of an affirmative proposition or the affirmative counterpart of a negative proposition. **EXAMPLE**: "No philosophers are reasonable" (Obvertend) becomes "Every philosopher is unreasonable" (Observe). The verb is *to obvert*.

occasion, *n.* a circumstance, external to the agent, that favors the present action of a free cause; a special opportunity for a particular act or deed; an accidental cause, i.e., a circumstance associated with causality: as, parties at holidays are *occasions* of intemperance. An occasion is one type of real principle. An occasion of evil is not always a temptation to evil.

be an occasion, give scandal or good example.

take occasion, use an opportunity; choose an opportune or favorable time.

ABBR. — *occas.*

occasionalism, *n.* any doctrine holding that finite beings in all or some specific activity (as, knowledge) do not cause results or interact with each other, but that God alone causes all on occasion of the nearness, union, etc., of the seemingly causally related objects, partners, pairs, etc. See **HARMONY**, *sense* 4; **ILLUMINATION**, *sense* 3.

occupation, *n.* 1. an act of taking hold of and making unowned or abandoned property one's own. As a title, occupation must be effective by physical or legal act, not by mere intention. Occupation is appropriation if done

by a private person for his own good. 2. occupancy; renting, leasing, buying, and dwelling in a building. 3. employment; business; vocation.

Ockham's razor, *phrase*. the rule of economy, often attributed to William Ockham (1300?–1349?) though it historically antedates him, that beings and distinctions are not to be multiplied without need: or, plurality is not to be posited without necessity.

office, *n.* 1. a duty binding on or assigned to someone as a part of his authority, position, or work. A few famous ethical treatises have the title *De Officiis*. 2. a service performed, intended, or to be performed for another. 3. a position of authority or trust, in state, church, banking, etc.

omega, *n.* 1. the last letter of the Greek alphabet. 2. the end; the supreme end; (O–) God.

omission, *n.* 1. failure to perform one's duty; neglect, intentional or otherwise, of an action to which one is bound: distinguished from commission. 2. *in law*. nonfeasance, i.e., failure to do what duty requires. 3. anything lawfully forbidden, excluded, or not done.

ANT. — *commission*.

omnipotent, *adj.* all-perfect.

omnipotent, *adj.* almighty; all-powerful; having causal ability to make any or all things that are intrinsically possible. Some wish to restrict omnipotence to the actual power God has shown in creating all. This display of power, in their eyes, does not show infinite power. Hence, omnipotence would not be the same as limitless might.

omnipresent, *adj.* present everywhere; being simultaneously wherever there is being; in all places at once.

one, *adj.* 1. what is undivided in itself and distinct from every other. This is transcendental oneness. See **UNIT** for divisions. **ANT.** — *many*. 2. the same. 3. designating a property that is a sign or effect of unity: hence, whole; singular; individual; separate from others, etc. 4. (*n.*) the first whole number; the first cardinal num-

ber designating a single unit of its kind. This mathematical sense of oneness is not transcendental and is univocal. **5.** indicating the standard for measurement of anything quantitative: as, *one* gallon; *one* year.

The problem of the one and the many: This many-sided problem tries to reconcile unity and plurality as seemingly opposed features of reality, of knowledge, of human nature, of political society, etc. Is reality one or many things? Is there one or are there many basic kinds of things? Is there one or are there many sources of things? Has reality none, one, or many kinds of changes? Is knowledge of the universal valid? Can it represent both one and many? Is knowledge all of one kind or of many kinds? Does the knower know himself or other many things or identify himself with the other in some way? Is man one unit or a composite or a plurality united accidentally? Is he different from or the same as other natural bodies? What is the relation of the person to the society? Is the person or the common good primary? What unity can belong to the plurality called a society? In regard to philosophy itself, the mind asks whether there can be only one or many true philosophies.

ontic, *adj.* of being and its properties; ontological.

ontogenesis (*ontogeny*), *n.* the biological development of a single living being; the life cycle of an individual organism: distinguished from psychological and phylogenetic development.

ontological, *adj.* of, in, founded on, or referring to being; actual; real; existent or about the existent: contrasted with the mental, merely logical, and verbal: as, judgment is *ontological* in nature.

ontologism, *n.* a philosophical opinion that the human mind's first knowledge is an immediate, at least indistinct, knowledge of God and that all other things are known in some dependence on this primitive knowledge of God. This position is not to be

confused with the ontological argument which is an act of reasoning to God.

ontology, *n.* the science of being as being. The term was first used by Jean-Baptiste Duhamel (1624-1706), a scholastic, in his *Philosophia Universalis*. C. Wolff (1679-1754) adopted and spread the term. Some scholastics do not wish to use ontology as a synonym for metaphysics because of its misuses by semi-scholastics and nonscholastic writers. Many writers distinguish *ontology* (being of things), *phenomenology* (appearances of things), *meaning* (reference of thought and language to things), and *psychology* (internal experience of things).

open to, *phrase*. See an English dictionary.

operation, *n.* 1. activity; the second actuality of a power. There seems to be a preference for *operation* to denote immanent and immaterial activity and for *action* to denote transeunt, productive activity. This would be parallel to the distinction between doing and making. 2. any one of the three typical activities of the mind, sc. apprehension, judgment, reasoning. 3. a direction, signal, or symbol for changing the parts of an equation, formula, set of propositions, etc. See *appendix*, LOGICAL NOTATION. 4. a manipulation, change, substitution, etc., made in a proposition: as, conversion. 5. an act of surgery with or without instruments, especially on a human body.

ABBR. — *op.*

operator, *n.* 1. an agent, active faculty, or operative habit. 2. a term or symbol in logic or mathematics denoting or directing, some change, substitution, or transformation of the quantity of a proposition or formula.

opinion, *n.* 1. assent to one side mingled with doubt (fear) that the other side could be true; assent that is not firm because one recognizes that the motive of assent does not certainly exclude the truth of the contradictory proposition; an ex-

pressed preference for a view that lacks certainty or common agreement. Mere doubt inclines to neither side. 2. a conclusion resting on a probable or dialectical proof. 3. *among Greek philosophers generally and among medievalists who adhered closely to Aristotle's theory of science.* knowledge of contingent facts or their relationships, of individuals, accidents, and practical things to be done. Science, a higher grade of knowledge, knows universals, necessary substances, and their necessary relations.

opportunity, *n.* 1. *metaphysics.* a favorable occasion for the action of a free cause; an opening. 2. *ethics.* power or freedom for something. This positive aspect of a right is contrasted with immunity or freedom from something or from some interference.

opposite, *adj.* 1. placed or set against another or each other in balance, contrast, direction, disposition, office, views, allegiance, etc. See OTHER. 2. hostile; resistant; conflicting; clashing with another. 3. very different; exactly contrary. 4. in some way excluding each other in truth, meaning, correctness, etc.

opposition, *n.* 1. the state of being very different from, set against, standing on the other side of, or excluding another. Opposition may be between beings, concepts, terms, meanings, judgments, and propositions. Usually, consideration is given only to *logical* opposition which lies between propositions having the same subject matter; for the other types of oppositions, e.g., between beings or between being and nonbeing or between concepts and terms, will appear in our judgments and statements. 2. the relation between propositions that cannot be true together. This does not apply to subaltern opposition.

logical opposition, any difference in quantity, quality, or both quantity and quality, between propositions that treat of the same subject and predicate. Four types are named: (a) *contradictory opposition*, the exclu-

sion of the simultaneous truth between propositions on the same subject that have neither quantity nor quality in common; hence, the full opposition between universal affirmative and particular negative or between universal negative and particular affirmative on the same subject. In the square of opposition, this is A-O and E-I opposition. (b) *contrary opposition*, the exclusion of the simultaneous truth between a universal affirmative and a universal negative proposition on the same subject matter. This is A-E opposition in the square. (c) *subaltern opposition*, the relation of inclusion and difference between a universal and a particular proposition that deal with the same subject matter and have the same quality. It is A-I or E-O difference on the square. (d) *subcontrary opposition*, the difference between a particular affirmative and a particular negative proposition dealing with the same subject and predicate. It is I-O opposition on the square. Since both subcontrary propositions may be simultaneously true, this is not a relation of exclusion.

privative opposition, the difference between having and not having (a) the same due natural characteristic or (b) a due part or feature of an artifact.

modal opposition, the difference between propositions on the same subject matter which usually have the same subject and predicate but whose nexus is qualified by opposed modes. Thus, the opposition between necessity and impossibility is contradictory: as, God must be good vs. God cannot be good.

relative opposition, the difference between the extremes or the connected members of a relation and between compared degrees of the same actuality or perfection; as, between cause and effect or between the best and the worst philosopher.

square of opposition, a schematic arrangement of the contrasts and relationships of logically opposed propo-

sitions about the same subject matter. The symbols of the opposed propositions are put at the four corners of a square.

optimism, n. 1. the doctrine of G. Leibnitz (1646–1716) that this is the best possible world that God could make. This doctrine is called absolute optimism. 2. a doctrine that denies the fact of evil, calling it illusion. 3. *relative (scholastic) optimism*. the opinion that this world is relatively best for God's purpose in creating it.

option, n. 1. a choice. 2. a right to choose something. 3. something that is, has been, or can be chosen. 4. a philosopher's initial selection of problems, positions, and data for his investigation and reflections; a selection among probable opinions within a systematic framework.

ordained, adj. ordered.

order, n. 1. the arrangement of many things into some unity according to some principle. 2. a unifying relation among many things. 3. the sequence of acts, steps, events, members, ranks, etc., in a connected series or set: as, *chronological order*; *order of business*. 4. the total set of such acts, steps, degrees, ranks, etc. 5. any methodical succession, harmonious relation, regular arrangement, or repeatable cycle. 6. the allotment of each thing to its proper place, rank, or value; the relative place or rank in which something is or ought to be: as, necessary goods are of a higher *order* than luxuries. 7. the class or level of perfection within a being: as, the potency-act structure of a finite being refers to composition in the *order* of existence, in the *order* of essence, in the *order* of operation, etc. 8. one of the nine grades or choirs of angels. 9. a group of people striving for a common good; an organic, natural group. 10. a command or request of a superior.

The divisions pertain to the first five senses or to variations of *sense 1*. The chart on UNIT and, to a degree, the chart on END help a student to group these divisions.

actual order, a really existing order, not one merely planned or possible or desirable.

artificial (mechanical) order, an order imposed on things by free human action; a rearrangement of natural objects in human production; order like that within a machine.

ascending order, the movement of thought from effect to cause.

cosmic order: (1) world order.

(2) order in nonliving natures.

descending order: (1) the movement of thought from the prior to the posterior; a priori thinking. (2) descent, q.v.

dynamic order, an order of activities that maintains the unity of the order during change and progress in space and time.

extrinsic order, an order imposed on natures from without their own natures; a unification imposed on the many by an agent who uses and arranges already existing but unrelated natures; artificial order.

intrinsic order, a unity that develops from the very nature of the ordered multiplicity.

juridic (juridical) order: (1) the order of justice or of rights among men; the total system of the types of justice, including the laws, duties, titles, rights, objects of rights, and persons concerned; the body of rights and duties which justice grants, imposes, protects, and sanctions. (2) the body of positive rights and duties established by positive or human-positive law.

logical (mental) order, correct arrangement of concepts, language, propositions, arguments, numbers, and other mental entities; order in thought.

metaphysical order, the necessary relationships among beings.

moral order: (1) the proper direction of human acts to man's end. (2) the conformity of human acts to the right norm of human conduct and to the eternal law. (3) the relations between moral causes and effects, between moral purposes and the means

thereto, between duties and rights, between parts or social members and the whole, etc.

natural order: (1) an arrangement intrinsic to things, belonging to them inherently, and developing from the very natures of the things within which or among which the order is found. (2) what is due to a particular nature's constitution, powers, natural activities for its natural end, or what is similarly due to the sum of all natures: distinguished from the gratuitous and added character of the preternatural and supernatural. (3) the order in the whole of nature; the arrangement and adaptation of natural objects to the good of the whole of nature and the general benefit of the parts or members of the natural system: as, the order of many particles and forces to circulate air and water over the earth. (4) the regular course of nature.

ontological order: (1) an order, necessary or contingent, between beings or between their constitutive principles and parts. (2) real order. (3) the hierarchy of beings and perfections.

order of causality, see CAUSALITY.

order of execution, order in making or in carrying out an intention wherein means precede the end obtained.

order of exercise, the order in the use of a power or in its application to its function; the relation between the power and the cause or stimulus setting it into action: distinguished usually from order of specification.

order of intention, the order of planning in which end precedes selection and use of the means for that end. See chart on *series of acts of INTELLECT and will*.

order of means to end (teleological order), the organization or direction of the right and opportune means to the proposed purpose. Teleological order and structural order (of parts to whole) are prob-

ably the two leading types of order.

order of specification, the relation between a power or its act and the formal object that determines what definite action it takes. See *objective* CAUSALITY.

physical order, natural or artificial order present among or between mere things or their parts.

political order, order of the social parts of the state to the social whole, of subjects to superiors and officials and *vice versa*, of political institutions and policies to the purpose of the state, etc.

public order, a state of peace and general observance of law; the institutions and regular provisions for the common good.

real (actual; ontological) order, an objective arrangement of many things into some real unity.

social order: (1) order in society achieved by the practice of distributive and legal justice. (2) any order that affects a number of people: as, the social effects of economic order; the order intended by social justice; etc.

structural (static) order, right arrangement of parts for the good of the whole to which they belong and to each other, abstracting from minor changes that do not modify the structure.

supernatural order, the sum of the gifts of God that surpass the capacities and due needs of man's mere nature. See SUPERNATURAL, *sense 2*.

ABBR. — *o.*; *ord.*

ordered, adj. 1. related (to). 2. directed (toward an end). 3. arranged; organized.

ordinance (ordination) of reason, phrase. a command of (right) reason made by due authority. This implies reason in two senses; the act of reason giving the directive to the end and the reasonableness or rightness of the determined means that fit the end to be obtained. See LAW.

ordination, n. 1. relation (with *to*).

2. ordinance, an ordering.

organ, n. 1. *nominally*, a tool or instrument (of the living body). 2. any part of an organism composed of tissues having a specialized structure and adapted to performing some special natural function or functions. 3. a part, office, or institution of the state or the government, established to perform special tasks for the common good: as, the judiciary is an *organ* of the state.

organic, adj. 1. of, in, or from an organism or organ. 2. like an organism in structure of specialized parts, special functions, and unity. See QUASI-ORGANIC.

ABBR. — *org.*

organism, n. 1. an organized living body, vegetable, animal, or human; a whole living substance having diverse organs, all of which exist in dependence on the living whole and act primarily for the good of the whole; a living body with one vital principle unifying its multiple organs and activities. 2. something resembling an organism in specialization, complexity, and unity. Those who hold that the state or the universe is actually an organism (*sense 1*) are often named *organicists*.

organon, n. 1. a method; means; system of inquiry. 2. *cap.* the collection of Aristotle's six logical works. 3. Francis Bacon's (1561-1636) *Novum Organum*.

origin, n. 1. *strictest meaning.* (a) the principle from which another proceeds without causal dependence on that other. The theological use of this term helps explain the *origin* of the second and third persons in the Most Blessed Trinity, where the principle has no priority of nature or time over the principiate. (b) a procession of this kind. 2. any basic cause or source. 3. coming into existence; beginning to be. 4. an explanation of the start of anything. In some problems of the beginning of states, authority, and laws we distinguish *genetic* (psychological and social in-

terests), *historical* (de facto events and persons), and *juridical* (by right) origins. The last of these three is the proper philosophical question.

problems on origins, see COSMOGENESIS, BIOGENESIS, EVOLUTION, CREATION, AUTHORITY.

other, adj. 1. different, distinct, or separate from another that is referred to, in either number or kind. See *something* (an *other* thing) as a transcendental. 2. the object confronting the knowing subject: as, knowledge is awareness of the *other* as *other*. Here other is a pronoun.

the wholly Other, a modern name for God, stressing His real distinction from and exalted superiority over creatures but tending to an agnostic loss of all analogy between creatures and God.

otherness, n. 1. difference; distinction; diversity; separation. 2. multiplicity; plurality.

ought, often used as a noun. obligation; duty; moral necessity.

own, v.f. to possess some material good; have rights of proprietorship.

one's own, rightfully and exclusively belonging to the self. See *SUI JURIS*.

ownership, n. the right to control or dispose of a material object in one's interest in accordance with law; dominion.

direct ownership, a partial ownership in which one has a right only over the substance of the object possessed.

indirect ownership, a partial ownership in which one has the right only of use, usufruct, etc., of a thing while ownership of the substance is retained by another; as, a tenant has *indirect* ownership over a house while the landlord owns the house itself by *direct* ownership.

plenary ownership, the permanent right to control the substance, use, and fruits of a material thing in one's own interest in accordance with law.

title to ownership (to property), the contingent fact that confers on this definite person, corporation, or

society the right to a definite material good or body of goods. Some titles are creation, effective occupa-

tion of unowned goods, production, invention, accession, prescription, contract, inheritance, and restitution due.

P

palingenesis, *n.* 1. an additional birth; regeneration; reincarnation. 2. the doctrine of successive births; metempsychosis.

panentheism, *n.* a modified pantheism that holds the world to be in God as a part, though not as the whole, of His being.

panpsychism, *n.* the view that all things, whether individually or collectively, are in some way alive, have a soul, and have psychological properties; hylozoism.

pantheism, *n.* any variation of the view that all things are divine or that God and the universe are identical.

para- (**par-**), *prefix*: meaning 1. by the side of; beside; alongside of; aside from; to one side; by; past; beyond. 2. *in various scientific and medical terms.* secondary; derivative; modifying; abnormal; like a purer type or form.

parable, *n.* a short, simple, usually allegorical story from which a lesson may be drawn; myth.

parable of the invisible gardener, the story of a garden, showing both order and disorder, care and neglect, but whose gardener is never seen at work: used as a basis for discussing whether God does or does not exist, especially by logical analysts.

paradox, *n.* 1. a statement or conclusion that seems contradictory, foolish, or unbelievable but that may be true. 2. a self-contradictory statement; hence, a false statement. 3. something contrary to common experience or having seemingly contradictory qualities: as, a miracle to naturalists' view of the uniformity of nature. 4. a person inconsistent in character or conduct.

famous paradoxes in logic and philosophy: (1) Zeno's paradox of the hare and the turtle whom he should never be able to overtake; (2) the saying of Epimenides the

Cretan that all Cretans are liars; (3) the card of Jourdain on one side of which was written "On the other side of this card is written a true statement," and on the reverse "On the other side of this card is written a false statement."

parallelism, *n.* any one of the theories that physiological processes and mental activities in man occur as simultaneous variations or as occasions for each other's simultaneous existence but without any causal relation or interdependence of body and soul or of these bodily and mental processes. See *preestablished HARMONY*. The commonest variation of the view is psychophysical parallelism which may hold either (a) that mind and body are really separate, not a substantial unit, and not causally interacting, or (b) that mind and body are really the same and only mentally distinct so that physiological (neural) and mental states are merely two seemingly different ways in which the one organism simultaneously acts.

paralogism, *n.* 1. reasoning contrary to the rules of logic. 2. a formal fallacy in syllogistic reasoning.

paranormal, *adj.* other than normal; not ordinary; occurring alongside the normal.

parapsychology, *n.* the branch of psychology that investigates paranormal psychological phenomena as telepathy, extrasensory perception, etc.

parsimony, *n.* 1. a tendency to spend the minimum; unusual, even unreasonable, economy. 2. the tendency of nature to get maximum effects with least expenditure of energy.

canon of parsimony: (1) the principle of economy. See *ECONOMY*. (2) the rule of some logicians, esp. of analysts, that all unverified and

unverifiable statements are excluded from scientific affirmation.

part, n. 1. any component, constituent, element, member, branch, division, piece, or portion of a composite whole. Parts connote equal or comparable portions of a thing. See chart on UNIT; *composite* UNIT. 2. a share belonging to or given to some one. 3. a party in a contract, controversy, etc.

The following divisions belong to *sense 1*.

essential part, one of the copinciples needed to make up a composite nature or essence; hence, prime matter and substantial form. Some may extend this meaning to include essential logical parts, *below*.

entitative parts, the essence and act of existence as basic components of a finite being.

integral part: (1) a material part necessary to make a complete body of a definite nature; a quantitative or quasi-quantitative part which, together with the rest of the parts, add up to the whole. (2) a piece having the same nature as the whole to which it belongs or from which it has been cut off. (3) a piece needed to constitute a complete artifact or belonging to the complete artifact: as, an engine is an *integral part* of an automobile. (4) any condition, disposition, or act needed for the perfection of a cardinal virtue, though not all of these are required for the existence of such a virtue in the soul. Some of these are known as quasi-integral parts.

logical part, the genus or specific difference as parts constituting the logical whole, which is the species or its definition.

material part, an integral part not contained in the definition of the whole body and presupposing the whole essence: as, fingers, feet, hands. Without these parts the body can continue to exist. Hence, unlike essential and integral parts, they are not needed to constitute the whole body.

metaphysical part, an aspect of a real whole or real essence: as, man's whole nature is animal yet not merely animal; animality is referred to as a *metaphysical part*, for it does not fully define man.

organic part: (1) a distinct organ belonging to a living whole. (2) a member needed for a natural social whole: as, a parent in the family or a lawmaker in a state.

parts of the soul, a permanent power, class of powers, or a permanent feature of one of the powers of the soul: as, the vegetative, sentient, and rational parts; the cognitive and appetitive parts; the higher and lower parts of the soul.

potential part (of a virtue), see VIRTUE.

quantitative part: (1) a part of the quantity or extension of a body. (2) a detachable part of a body having actual extension. (3) an integral part, in *senses 1* and *3*.

signate part, a material portion of an individual body but considered independently of any form or any modification by a form other than quantity.

subjective part: (1) a member within the extension of a class; one of the inferiors. (2) a complete species of any one of the cardinal virtues to which it is related as to its genus.

substantial part, an incomplete substance: mainly said of essential parts, but applicable to integral parts in *senses 1* and *2* and to organic parts.

REF.—*Met.*, V, ch. 25; VII, ch. 10; *S.T.*, II-II, 48; III, 90, aa. 1-2; *C.G.*, II, 72; *Commentary on Boethius' Book "On the Trinity,"* q. 5, a. 3.

participate, v.i. to have or take a part with others (in some causal activity, benefit, perfection, service, duty, etc.); to share with one or more in something; communicate. It does not mean give or cause a share.

participation, n. 1. any participating or taking part; the act, fact, state, etc., of having or doing something in

common with others; sharing with others (in a communicable perfection). 2. partial, imperfect, and analogous possession of the being, nature, attributes, or functions of another superior being.

NOTE—The philosophically rich word, *participation*, plays upon concepts, effects, and causes of having a part in some larger whole. As there are many parts to a whole, there are many participants of a whole; each participant has only some of the whole; it is one of many; it is finite. The shareholder is not that perfection; it is not the subsistent perfection. Thus, only God is subsistent existence, subsistent life, etc. *Meaning 1* may refer to univocal sharing with one's equals in a perfection or a good; but *meaning 2* is reserved for analogical sharing. This analogical likeness further connotes (1) a produced likeness to the original possessor of the perfection and (2) grades of that perfection even among the sharers. See ANALOGY of *participation*; GRADES of being; *participated BEING*, CERTITUDE, GOOD.

participant, one of many who have a participated perfection.

participation in the eternal law, sharing in the eternal law as being a part of it present in the creatures subject to it, as caused by and dependent on it. Thus, the natural moral law *participates* in the eternal law; human authority *participates* through the law in divine authority.

principle of participation: "Every participated being and perfection analogically resembles and is caused by the Being (and Perfection) by essence."

proof from participation, the proof that God exists grounded on the grades of being and pure perfections.

REF.—St. Thomas, *Commentary on Boethius' "De Hebdomadibus,"* lect. 2 on the meanings and uses of the term, participation; L.-B. Geiger, O.P., *La Participation dans la philosophie de S. Thomas D'Aquin,*

Appendix I on the vocabulary of participation.

particular, *adj.* 1. referring to a part of a whole. 2. referring to, or including, a part of a logical whole; referring to, or including, some, but not all, members of a class. 3. predicated of some, but not all, members of a class, and usually in an indefinite way without specifying who these members are.

ABBR.—*part.*

passible, *adj.* 1. that can feel. 2. that can suffer pain. 3. that can be sensed, esp. by the sense or senses that report organic pain. 4. that is changeable, esp. easily changeable; passive.

passible quality, see QUALITY.

passion, *n.* 1. any reception of a perfection or privation of a form; the gain and loss of forms in the being undergoing change; change named from something extrinsic, sc., its efficient cause; the accident of being acted upon by another. This is the sixth category. 2. a passive power that must be moved to activity by another agent: as, sight must be stimulated by a colored object of a certain intensity. 3. an act of a passive power. 4. any immanent act that occurs after the reception of another being's influence on it. 5. any emotion; an act of a sensory appetite. 6. an intense emotion or impulsive movement of a sensitive appetite accompanied by noticeable organic change: as, in rage, fear, or sexual drive. 7. a disordered affection or unruly movement of a sensitive appetite, connoting moral danger or the effect of moral fault; uncontrolled desire. This is the Stoic sense of passion and the one often found in ascetical literature. *Senses 6 and 7* may be called passionate acts. 8. suffering; great suffering; the experience of losing a suitable form and enduring the presence of an unsuitable one: as, *passion* of Christ. 9. a transitory sensible quality that moves or is moved by a sensitive appetite; an affection; a passible

quality: as, blushing. 10. the object of any strong desire or sensitive movement. 11. a property or attribute that can be predicated of something. Scotus, e.g., calls the transcendental attributes (one, true, good) transcendental or convertible passions of being; the first divisions of being (necessary-possible, act-potency, etc.) he calls disjunctive or alternative passions of being.

master passion, the emotion or group of emotions that seem to dominate one's conduct or lead to undesirable conduct.

principal passions, those movements of sensitive appetites that precede other emotions and lead to other sensitive feelings known as consequent passions; the basic acts of sensitive appetites that arise immediately from the essential relation of this appetite to this kind of object. These are usually said to be love and hate. There are a number of ways of organizing the relation of the passions to love and hate as basic ones.

REF. — *S.T.*, I, 79, a. 2; 97, a. 2; I-II, 15, a. 5; 22, aa. 1, 3; 41, a. 1; 59, aa. 2, 5; *Truth*, q. 26, a. 1-3, 5; *Power of God*, q. 7, a. 11.

passive, adj. 1. that which is in potency to be perfected or determined by some other agent; perfectible by a form; potential. 2. acted upon, but inactive; inert; of itself unable to act or move; receiving. 3. describing the subject of a verb that receives the action denoted by that verb. 4. not opposing; unresisting; submissive; patient; undergoing: as, *passive scandal*. 5. refusing to comply with a law, tax, etc., imposed by government but avoiding all nonviolent acts: as, *passive resistance*. 6. negative; inactive; neither helping nor hindering though one could do either: as, *passive cooperation*.

ABBR. — *pass.*

paternalism, n. 1. the political theory or practice of governing a state in a manner resembling a father's relationship to young children, e.g., by state provision of cradle-to-grave se-

curity for all, treating subjects as minor dependents even when treating them well, and demanding submission to government care of them without any voice of the subjects in decisions concerning their welfare. 2. a policy of owners and managers shown to employees that resembles government paternalism.

patient, n. 1. the subject of change; the subject acted upon by a cause or being determined to receive a new form; the subject of the being of a passion in *sense 1*. 2. a material cause inasmuch as it is the determinable subject of change. 3. a person needing or receiving medical or nursing care or treatment.

patriarchal theory, phrase. see NATURAL *juridical theory*.

peace, n. 1. "the tranquillity of order" (St. Augustine); the calm and contented order of justice; well-ordered union of wills. 2. freedom from war or civil strife; freedom from public disorder, injustice, conflict, and terror. 3. freedom from private disagreement or quarrels; concord; untroubled harmony of wills. 4. *interior peace*. calm and joy of soul in the loving possession of a good, free from uneasy conflict in mind, from uncertainty, and from further intense effort to get or keep the good. 5. the fruit of the Holy Spirit consisting in the contentment that flows from charity. 6. a treaty that ends war.

REF. — St. Augustine, *City of God*, XIX, ch. 13; *S.T.*, II-II, 29, aa. 1-2. **peirastic, n. and adj.** the use and criticism of examination arguments. These reason from premises that are accepted by the answerer and are commonly known by persons familiar with the subject under discussion.

penal, adj. 1. of, for, or constituting punishment, especially that established by law. 2. prescribing or specifying some definite punishment: as, a *penal code*; *penal sanctions*. The punishment or penalty may be loss, suffering, fine, imprisonment, etc. 3. making a person liable to punishment: as, for an illegal disturbance

of the peace. 4. purely threatening punishment but not implying moral guilt for nonobservance: as, a *penal* law.

people, *n.* see SOCIETY.

per, *prep.* 1. through; by means of; by; by virtue of. 2. for each; for every. 3. as a Lat. preposition, it occasionally has other meanings than these two Anglicized ones; e.g., on account of; as the result of; after the manner; with respect to.

***per accidens**, *Lat. phrase, used adjectivally or adverbally. lit.*, "by (by means of) an accident." 1. accidental or accidentally. 2. contingently. 3. indirect or indirectly; secondarily; incidentally. 4. by chance; apart from intention. 5. irregularly; unpredictably; actual or true only in individual or special instances.

ANT. — *per se*.

***per aliud**, *Lat. phrase, used adjectivally. lit.*, "through (by means of) another (thing)." 1. mediate; indirect. 2. not self-sufficient.

perceive, *v.t.* 1. to grasp mentally; observe; know immediately. 2. esp., to become or be aware of by one of the external senses.

percept, *n.* 1. an immediate concept; an act of perceiving; expressed species. 2. the object immediately known in sense perception; the objective concept that originated through sense perception. 3. *idealism*. the sensation or sense impression that is noticed by the mind. See *MEDIUM QUOD.

perception, *n.* 1. the immediate knowing of something without or within the knower; consciousness; intuitive knowledge. 2. the total unified knowledge of a present sensible object or set of sensible objects as grasped by the senses and intellect operating together. 3. awareness through or dependently on the external senses. Whenever perception is referred to, sensory activity is always partly present. Perception seems to be incorrectly used of abstractions, of constructs, etc. See *perceptual* KNOWLEDGE; APPERCEPTION. 4. the ability to know immediately. 5. the

process of knowing immediately, esp. as this process includes the sensory origin of this knowledge. 6. a judgment resulting from perceiving: also known as a perceptual judgment.

aesthetic perception, the immediate unified knowledge of a beautiful object. See *sense* 2.

extrasensory perception (ESP), awareness of distinct, hidden (yet sensible) objects without any known sensory contact of the percipient with the object perceived.

perfect, *adj.* 1. complete in all respects; whole; good; excellent; most excellent; having all the actual qualities and good attributes that are proper to its nature or type. 2. complete in some given respect or specified kind of reality. 3. actual; fully actual. Hence, the maxim: A thing is perfect insofar as it is actual. 4. fulfilled; finished; actualized; total. When, however, we say that God is perfect, we cannot mean that He has filled up something lacking or finished something previously undeveloped. But *sense* 3 fits God. 5. lacking nothing in regard to its nature, operations, needed means, or proper end. 6. fulfilled and at its best because it has attained its proper natural end. 7. morally good; most noble. 8. self-sufficient; independent, as, *perfect* society. 9. without potency; without any unfilled potency. 10. without qualification or restriction; pure. 11. completely correct or accurate; exactly copying or representing; totally conformed to a specified standard: as, a *perfect* image; the *perfect* truth.

act of the perfect, see *immanent* ACT.

all-perfect, all-good; having all real pure perfections.

infinitely perfect, unlimited in perfection. See INFINITE.

universally perfect, all-perfect.

ABBR. — *perf.*; *pf.*

perfect, *v.t.* 1. to bring to completion. 2. to make better: as, habits *perfect* nature. 3. to actualize either as formal or efficient cause of the perfected.

Immanent activity perfects the agent itself; hence, it is an act of the perfect. Transient activity perfects another; hence, it is an act of the imperfect. The adjective for all senses is *perfective*.

perfection, n. 1. the act or process of fulfilling, improving, or completing a being's actuality. 2. the state of a real being that is completely good (a) in all respects or (b) in some specific good. Perfection is the Aristotelian *entelecheia*, a filling up of what was incomplete. Hence, it corresponds closely to the notion of act and of form; like these terms, it is relative to potency in all beings other than God. 3. the goodness or actuality that a being has or is; any good or act in a being; some definite act, good, or reality belonging to a being, suitable to it, and thought of as mentally distinct from other perfections present in that being; a good attribute actually present in a being. Hence, we speak of a single being as having many perfections. 4. the most excellent state of a being when it actually possesses all the perfection proper to its nature, powers, activities, and end. Most of the divisions of perfection follow the divisions of act or of attribute: first and second act (read: perfection); mixed and pure act (read: perfection); entitative, essential, eminent, operational, radical, attribute (read: perfection). A few divisions are added that usually accompany the term *perfection*.

absolute perfection: (1) unlimited perfection. (2) a perfection that belongs to a being within itself rather than in its relations to another being: as, strength is an *absolute perfection* of a strong being, but use of strength in causing is a relative perfection.

analogous perfection, one that is imperfectly alike in different beings or that is possessed in essentially different degrees by classes of beings: as, being; life.

divine perfection: (1) the total

or infinite perfection of God. (2) any divine attribute thought of as (virtually; formally; mentally) distinct from other divine attributes.

equivalent perfection, a changeable perfection that may be transformed into another state: as, water in the states of ice, liquid, and vapor; power in electrical energy and local motion.

infinite perfection, the unlimited reality or goodness of God in (a) being, or (b) any divine attribute.

mixed (qualified; nonpure; impure) perfection: (1) a reality or good whose nature (concept; definition) always includes potency and imperfection: as, sensation; reasoning. (2) a pure perfection existing in a mixed way, i.e., combined with and limited by potency: as, human freedom.

moral perfection: (1) holiness. (2) excellence in some moral or theological virtue, esp. in charity.

participated perfection, a good or act belonging to a thing as caused by and received from another, imperfectly possessed, analogous to the highest perfection of its type, and shared with others in its own genus or species: as, human life. See *participated act*; PARTICIPATION.

pure perfection, a reality or good whose nature (concept; definition) does not state or imply any potency or imperfection. An *absolutely pure* perfection excludes any potency, imperfection, or limitation: as, subsistent existence. Other *pure (simple; simply pure)* perfections will be united with potency in creatures and be free of all potency in God: as, knowledge; love; power to cause.

transcendent perfection: (1) an absolutely pure perfection. (2) a pure perfection existing in an eminent or absolutely pure way: as, knowledge in God.

degree, grade, or level of perfection, the rank of analogous perfections measured by the degree of their essential act and potency: as, the *degrees* of life.

line, order, or type of perfection, the class of act or the aspect under which a given whole is being considered: as, the *order* of existence, of essence, of operations, of accidents, of end, etc. See s.v. ORDER.

REF. — *S.T.*, I, 13; 73, a. 1; Duns Scotus, *Opus Oxoniense*, I, dist. II, q. 3, ad 3.

period, *n.* 1. aeivternal duration. 2. the interval between changes in the activity of a pure spirit; an indefinite portion of duration.

ABBR. — *per*.

Peripatetic, *adj.* from the Greek "walk around." of the philosophy, doctrines, method, or followers of Aristotle; Aristotelian. Aristotle used to walk about the Lyceum with his students.

permit, *v.t.* 1. to allow; let; consent to. 2. to authorize; license. 3. to tolerate, though not necessarily to approve; not to hinder though one foresees (evil, crime, violation of law, event, etc.) and could hinder the foreseen evil; foresee, not intend, yet physically not prevent what one absolutely could prevent: as, God *permits* evil.

***per posterius**, *Lat. phrase used adjectivally and adverbially.* secondary or secondarily; relatively; in a later or derived sense or manner.

***per prius**, *Lat. phrase used adjectivally and adverbially.* primary or primarily; in a primary sense: as, substance is being *per prius*.

per se, *phrase. lit.*, "by (by means of: through) itself (himself, herself, themselves)"; often Anglicized, though not in all its combinations with (Latin) nouns. 1. by itself; because of itself; by reason of what it is in itself. 2. by means of itself; by its own action. 3. in itself; inherently; intrinsically. 4. by, or in virtue of, its own nature; essentially; substantially; by its very reality. 5. according to its own essence or nature. 6. as the consequence of its own essence or nature. 7. simply; absolutely; all by itself; in its own nature apart from its accidents, associations,

relationships, etc.; by itself alone. 8. by intention. 9. direct or directly. 10. sufficient in itself. 11. *rare*. subsistent; in a subsistent way. See *per se* CAUSE; *ENS per se*; *SENSIBLE per se*; *per se* OBJECT.

***per se primo**, *Lat. phrase.* properly and primarily. The phrase is used to describe the connatural or proper object of a power.

perseity, *n.* 1. the fact or status of being a substance, i.e., an *ens per se*. 2. the formal note distinguishing substance from accident, sc. independence of a subject of inherence. See INDEPENDENCE; INHERENCE, the formal note of accidents.

persistence, *n.* 1. continuous existence; conservation in being; duration. Also see SELF-IDENTITY. 2. continuance in some activity. 3. continuance of an effect after the removal of the immediate stimulus: as, the *persistence* of the organic effect on the retina after seeing a strongly lighted object.

person, *n.* 1. an intellectual suppositum; an intellectual hypostasis; "an individual substance having a rational nature" (Boethius [480?–542?]); an individual intellectual substance that is complete in itself, uncommunicated, and existing for itself (i.e., *sui juris*). Because of Trinitarian and Christological controversies and because of man's interest in himself as a person, this definition has been one of the most debated in Christian thought. Boethius' definition, so much used in the Middle Ages, needs so much interpretation that, after struggling with it in Part I of the *Summa*, St. Thomas practically abandoned it in Part III. *S.T.*, III, 16, a. 1 distinguishes suppositum and hypostasis from person. 2. a human or intelligent being: distinguished from a mere thing or nonrational animal; a singular (individual) man, woman, or child. It is the name of unique human dignity. 3. the self.

body-person, a person having a body of his own; a person who is

an organism: distinguished from pure spirit. See *incarnated* EGO.

common person: (1) the person as defined, in which the notion of person belongs to all persons. (2) a person in society.

moral (corporate) person, a society or corporation of persons having a common purpose, common duties and rights, and legally recognized and treated as a single moral person. This added moral personality does not extinguish natural individual personality in the members of the group.

natural (individual) person, an individual intellectual suppositum: as, I, you, he, etc.

public person: (1) a moral person having recognizable public status. (2) an official of a society acting in a public or official capacity.

principle on predication: "The nature, its parts, powers, actions and passions, accidental attributes, merits and demerits belong to and are predicated of *the person.*"

REF. — Boethius, *De Duabus Naturis*, III; *S.T.*, I, 29; 30, a. 3; III. 2, aa. 2-3; 16, a. 1; 35, a. 1; *C.G.*, IV, ch. 38, 41; M. Bergeron, "*La Structure du concept latin de Personne*," *Études d'Histoire Littéraire et Doctrinale Du XIIIe Siècle*, series 2, pp. 121-162; R. Garrigou-Lagrange, O.P., *The Trinity and God the Creator*, commentary on *S.T.*, I, q. 29, in Chapter 9.

personal, adj. 1. of, belonging to, characterizing, proceeding from, or for the use of, a specified person. 2. exclusively individual; private; one's own; intimate; individually different; peculiar: as, *personal* identity; *personal* belongings. 3. characteristic of a being inasmuch as he is a person. 4. of, like, or truly having the nature of a person, i.e., of an intellectual and free individual being: as, a *personal* God. 5. done in person or done by the person, and usually to or with other persons. 6. of immediate relations between or among persons; intersubjective. 7. of,

belonging to, or characterizing a human soul or the soul of a specified human being.

personal identity, see SELF-IDENTITY.

personal union, see UNION.

personalism, n. any doctrine or corpus of doctrines that emphasizes the excellence, uniqueness, rights, or interpersonal relations of a human being: contrasted with doctrines that submerge the person under the state, totally subordinate him to the masses or the race, or that treat the person as one more object to be impersonally studied. Personalism, however, is not individualism. The views of Jacques Maritain and E. Mounier have been described as personalism.

personality, n. 1. *technical scholastic sense.* the subsistence proper to a person; that perfection whereby an intellectual nature is unshared by the being of another; that form, mode of being, relation, etc., that explains (in different theories) why rational substance is complete as a person. 2. the property or fact of being a person, or of being this person. 3. personal identity; personal individuality with its total set of traits and differences from other persons. 4. the sum total of the actualities (perfections) and potencies of a given person; hence, one's physical, mental, and emotional traits, habits, qualities, and their external expression. 5. the psychophysical abilities and unique patterns of behavior whereby a person gives his own special exterior expression of himself when associating with other persons.

pessimism, n. 1. a view that regards the world as principally or wholly evil in its being, origin, and destiny. 2. a view that maintains the positive reality of evil in this world and of a first real principle of evil. See MANICHAEAN DUALISM. 3. a view that denies or weakens the providence of God and His control over the seeming independence of evil in nature and in human life. 4. a view that human life is essentially painful, pur-

poless, or even destructive. 5. a theological view that regards human nature as essentially sinful, at least since the fall of Adam. 6. a view that the main need and function of the state is to prevent and suppress human evildoing; hence, a view often implying that the state is more a result of sin than a natural state of man.

***petitio principii**, *Lat. phrase.* the fallacy of begging the question. See QUESTION.

phantasm (fantasm), *n.* 1. a sensory image of a real object. 2. an image remaining in the imagination. See IMAGE, *sense* 3. 3. the sensory image in the human imagination as related to the activity of the agent intellect and to the origin of the species in the possible intellect. 4. an imaginary appearance; a purely fanciful or illusory image. 5. unrestrained activity of the imagination. 6. a deceptive likeness of something (implying indistinctness of or confusion between somewhat like or associated images); hence, the accidentally false.

phantasy (fantasy), *n.* 1. the imagination or fancy. 2. an image in the imagination; phantasm. 3. the sequence of images in a daydream.

phenomenal, *n.* 1. apparent or perceptible to the senses. 2. belonging to the sensible accidents of an object. 3. of, or constituting, a phenomenon.

phenomenalism, *n.* any variant of the theory that the only real things or the only surely knowable things are the phenomena. The philosophy of David Hume (1711–1766) is notably referred to by this name.

phenomenology, *n.* 1. a science or the branch of any special science that deals with the accurate observation of phenomena and the collection of these for scientific study: distinguished from a science of being and from scientific interpreting of phenomena by causes, correlations, and laws. 2. a method of attending to, fully describing, and classifying phenomena before attempting their explanation in a philosophical or

nonphilosophical science. 3. the disciplined effort of recognizing and describing the immediate content of one's awareness, as these phenomena are given in external and internal experience, in cognitive or appetitive operations, at the sensory or intellectual level. There are also meanings peculiar to Kant, Hegel, and above all to Edmund Husserl (1859–1938), the founder of the modern school of phenomenology. For him phenomena seem to mean essences immediately given to knowledge or appetite.

phenomenon, *n.* (*pl.*, phenomena).

1. any fact, object, change, or feature of things that is apparent to the senses and can be objectively described; what appears as the basic content of perceptions; the matter coming to the senses from the outside world. 2. (*pl.*) the appearances or immediately observable features of an object of experience: distinguished from the reality or thing in itself, sc. the noumenon. Many writers limit the conscious apprehensions of experience to the sensory order. The phenomena do not include substance, form, force, soul, end, or the laws by which the phenomena occur. 3. (*pl.*) the apparent accidents of a thing; the appearances. Some restrict this meaning to the *per se sensibles*.

philosopher's (philosophers') stone; (***Lapis Philosophorum**), *phrase.*

1. a substance sought by alchemists in the belief that it would change base metals into gold or silver. Before chemistry became a distinct science, alchemists were regarded as natural philosophers; many used the word *philosophy* in the titles of their works. 2. power and freedom to change or save the world. 3. the symbol of such power and freedom. 4. a symbol for perfect knowledge of God.

philosophical (philosophic), *n.* 1. of philosophy; belonging to, coming from, consistent with, or related to philosophy. 2. of a philosopher or of a specified philosopher; devoted to philosophy; of, like, suited to, or

expected of a philosopher; in accord with a philosopher's teachings, methods, or system. 3. of a philosopher's mentality; reflective and critical; inquiring into and explaining by basic causes and principles; calm, emotionally controlled, and reasonable in time of difficulty because of one's attitude to the passing and secondary.

philosophical physics, see PHYSICS.

philosophical psychology, see *philosophy of MAN*.

ABBR. — *phil.*; *philos.*

philosophico-religious, *adj.* philosophical and religious; combining reason and revelation.

philosophy, *n.* 1. *nominally and originally*. a love of wisdom, i.e., the eager pursuit of the best form of knowledge. 2. the collection of those sciences in which natural reason seeks an understanding of all natural things by a knowledge of their first real and first mental principles; certain knowledge of all things according to their causes. Philosophy is a group of sciences, some of which are speculative and some practical. Philosophy is a science in the Greek sense of necessary and demonstrated knowledge. 3. metaphysics. See METAPHYSICS and its branches or divisions. 4. a philosophy; the philosophical principles, doctrines, and method of a specified philosopher or system: as, Duns Scotus' *philosophy*. 5. a book, treatise, course, etc., in some philosophical branch or topic. 6. *loosely*. the basic principles of any branch of learning or of an institution: as, the *philosophy* of the press. 7. a way of living according to reason or also according to higher religious principles and truths; a lived wisdom.

NOTE — A proper division of the branches would distinguish them by their respective formal objects. But various considerations of bookmaking, teaching, and correlating parts of philosophy lead to many other ways of dividing and combining the distinct branches of the subject. Most of the branches of philosophy,

whether named by their formal object or subject matter, are entered under the name of that object or subject matter. See *philosophy of ART, MAN, NATURE, RELIGION*, etc.

Christian philosophy: (1) a philosophy that keeps the orders of reason and of Christ's revelation formally distinct but considers the Christian revelation to be an indispensable aid to reason's study of the natural order. This implies a recognition of (a) the formal distinction between nature and grace and (b) their interaction. E. Gilson's conception of Christian philosophy just given is not the only view (and definition) possible of the intrinsic character of Christian philosophy. See also *Christian natural LAW*. (2) a philosophy that regards revelation and Christian theological certainties as a negative norm that reason ought not violate; a philosophy that deliberately never offends against Christian orthodoxy.

critical philosophy (criticism), any philosophy, idealist or realist, that maintains philosophy must begin with some truth in the mind and from the mind, i.e., that philosophy must start by reflecting on the certainty of the mind's own operations; an examination of human knowledge to determine its a priori conditions, forms, certitudes, etc., which precede experience.

divine (heavenly; spiritual) philosophy: (1) an old usage for *theology*, esp. patristic and monastic theology. (2) the monastic life or way of Christian living.

first philosophy: (1) *Aristotle and St. Thomas*. metaphysics, including natural theology. (2) *Francis Bacon* (1561–1626). the study of the common axioms and the transcendental conditions of essence. For him, metaphysical investigation of formal and final causes is a part of natural philosophy. (3) *Descartes*. the beginnings of philosophical certitude; hence, the methodic doubt and the foundations of the theory of knowledge. Thus, its subject matter

is the human mind and some of its knowledge, as, of God and the general axioms.

moral philosophy, ethics. The tendency of Stoics was to regard ethics as philosophy itself, and as both an art and science. See Seneca, *Fragment 17*.

natural philosophy: (1) the philosophy of nature. (2) *occasionally*. philosophy: distinguished from theology which is a divine philosophy and a more than natural knowledge. (3) *in the Renaissance* (before natural sciences and the philosophy of nature became distinct). sciences dependent on experiments; "experimental" philosophy.

an object philosophy, a philosophy about the universe, its structure, and causes; hence, a philosophy directed to the study of things presented in knowledge.

ANT. — *a subject philosophy*.

an open philosophy, a philosophy ready for development by new facts and ideas and perfectible by the supernatural, rather than one fixed in a rigid system or limited by the insights and biases of mere reason.

a philosophy of philosophies, a philosophical study of philosophy, its method, conditions for success, values, and the reasons for the common interests and diverse answers of philosophers.

political philosophy, politics, *sense 1*.

practical philosophy, the branches that study the ordering in man's acts: hence, (1) logic (order of mental acts); (2) philosophy of art (order in productive acts); (3) ethics (order in human acts); (4) politics (order in human governing and social organization of the state).

scholastic philosophy, scholasticism, *sense 2*.

second philosophy, usually means the philosophy of nature.

social philosophy, the study of the social nature of man and natural social institutions.

speculative (theoretical) philos-

ophy, philosophical branches that consider beings and their order as they are in themselves, pursued from the desire to know the truth. This type of philosophy includes metaphysics and its branches, theory of knowledge, the philosophy of nature, of man, of mathematics, and the auxiliary subject of the history of philosophy.

systematic philosophy, an organized study of the principles, doctrines, and method of some philosopher, philosophical school, or branch of philosophy as presented by a philosopher or school.

a subject philosophy, a philosophy of an individualistic type that begins by noting one's own awareness and moves from the study of one's subjective states to what is involved in *my* thinking, willing, freedom, being, etc. St. Bonaventure's is one philosophy that is so described when he starts from his own certain knowledge of God rather than from objects that may lead him to God.

ABBR. — *phil.*; *philos.*

phronesis, *n.* 1. practical wisdom; discrete judgment in practical matters or concrete moral duties. 2. *Plato and early Aristotelian thought*. metaphysical speculation. 3. *Stoic*. moral insight: Stoic equivalent of prudence.

REF. — *N. Eth.*, VI, ch. 3-4; John Henry Cardinal Newman, *Essay in Aid of a Grammar of Assent*, chap. 9, sec. 2; W. Jaeger, *Aristotle*, 371 f.

physical, *adj.* 1. of, in, from, or for a natural body or all natures; natural. 2. of, in, by, or for the material or corporeal as different from the mathematical, mental, moral, spiritual, or supernatural. 3. pertaining to or according to the physical forces or laws of physical nature. 4. external and sensible. 5. concrete and singular. **physicist**, *n.* an old term for a physical philosopher or student of the philosophy of nature.

physics, *n.* the original term for the philosophy of nature; philosophical physics; the philosophical study of nature or of change in nature; second

philosophy. See NATURE. Hence, the title of Aristotle's work: *Physics* means such a philosophical science.

ABBR. — *phys.*

physicotheological proof, *phrase*. a proof directed to demonstrate God's existence from some instances of natural order in the material universe. The name seems often applied to William Paley's (1743-1805) way of treating this proof.

***physis**, *n.* The Greek word for *nature*, transliterated into Latin and English.

place, *n.* 1. where something is; an occupied spot; the position of a body in relation to surrounding bodies as determined by their distance and direction. This is place as such; *sense* 2 pertains to the category, *placed*. The image of a receptacle or container affects many conceptions of place ever since Plato's *Timaeus*. 2. the accident whereby a body exists in a place; the accident following upon the fact that an extended body has a setting relative to other bodies. Also see LOCUS and many meanings in an English dictionary.

common place: (1) the universal place or space where all bodies are contained. (2) the general position of a body with respect to more distant bodies.

internal place, the space contained within the outside boundaries or surfaces of a body considered as the receptacle of the body's entire volume.

proper (external; designated; exclusive; special) place, the surfaces of the bodies surrounding a material thing and in immediate contact with the contained body; the surfaces of the containing body or bodies considered as immovable and immediately contiguous to the body located there; the definite place where each individual or its bodily parts are and no other body is; a body's own place.

plan, *n.* 1. an outline; diagram; draft; map; etc. 2. the deliberate scheme of the order for making, doing, or arranging things; a foreseen program

of methods and schedules of acting, producing, governing, or attaining some objective. 3. design. But *design* may be preferred to stress skill in method of accomplishing a purpose rather than the more intellectual element of ordering.

divine plan: (1) the order of the universe as seen or foreseen in the mind of God. (2) divine providence. (3) any part of the divine plan or method of reaching a divine end: as, the *divine plan* to redeem men and glorify Christ through His Passion.

Platonism, *n.* the principles, main doctrines, or method of Plato (427-347 B.C.), or of one of his followers, or of a Platonic school. Well-known Platonic views include: the continuation of the Socratic interest in man, knowledge, and moral issues; the use of the dialogue, myth, and maieutic method; the reality of the Ideas (Forms, Universals) and the imperfect imitative nature of plural, changing natural objects that participate, in an unspecified way, in the Ideas; the One, elsewhere the Good (or Fair-and-Good) as the supreme Idea (Being?); the dualism of body and soul in man, of sense and intellect; the distinction between certain knowledge of the Ideas and mere opinion about singular physical objects; the doctrine of reminiscence of innate ideas that were possessed in a former life; spirituality and immortality of the human soul but proved circularly; providential order over the world; the world-soul animating all and making the universe a sort of single living animal; intellectual determinism in morals; a divine standard of human conduct; a Utopian idea of the state (republic), dedicated to justice or goodness, whose rulers must be philosophers; advocacy of a totalitarian policy of the state, including a monopoly of education and communistic training of the youth of the ruling class for public service in order to prevent human selfishness; a theory of purely intellectual friendship or

Platonic love; and the condemnation of art and fiction as lying.

REF. — F. Astius, *Lexikon Platonium* (in Greek and Latin).

pleasure, n. 1. conscious satisfaction or rest of a sensory or intellectual power in having or using a good proportionate to it and following from its operation in regard to that good; a pleased feeling in consciously having present a good desired, hoped for, needed, etc. 2. satisfaction in the right function of an organ or power in regard to its natural good object; contentment in a perfect operation of a power whereby it possesses a present good proportionate to itself. 3. a movement of the soul as a whole to a conscious sensible or intellectual experience of contentment in its state of being. 4. one's wish or choice. 5. gratification of the senses; sensual indulgence. 6. the object or good that evokes the experience of satisfaction; pleasurable good. *Pleasure* is to be distinguished from happiness.

REF. — *N. Eth.*, X, ch. 1–5; *S.T.*, I–II, qq. 31–33; Thomas Dubay, S.M., "An Investigation into the Thomistic Concept of Pleasure," *New Scholasticism*, XXXVI (1962), 76–99; Walter Kerr, *The Decline of Pleasure*, ch. 5.

plenitude, n. fullness; completeness; abundance.

principle of plenitude or quasi-perfection: "The universe contains all degrees of perfections of beings and numerous varieties in order to better manifest and share the divine goodness."

plenum, n. 1. space conceived as filled with matter: distinguished from the vacuum or void. 2. *the atomists.* the real material that moved through empty space and by chance organized the cosmos.

pluralism, n. 1. *in general.* any doctrine or practice that admits more than one form, one type, one social body, or one system of something: opposed to absolutism, monism, totalitarianism, etc. 2. *metaphysical (phil-*

osophical) pluralism. (a) the view that there is an irreducible plurality of beings, principles, and substances, and a plurality of kinds of these. (b) the opinion that there may be more than one true (or highly probable) explanation of a specified area of philosophical study within the same basic philosophic pattern: as, the Augustinian and Thomistic views of the origin of intellectual knowledge, the several views of the relations of philosophy and theology, or the intellectualistic and voluntarist theories of law. 3. the doctrine of plurality of forms actually simultaneously existing in man. 4. *social (political) pluralism.* (a) the doctrine that the state is constituted of many sub-societies, each of which has a limited autonomy of the state. Horace M. Kallen is credited with this term for his theory of ethnic (cultural) pluralism in 1924. See SUBSIDIARITY; *ORGANIC STATE.* (b) the political theory and practice of allowing the activities of more than one political party. (c) the political theory and practice that keeps the state fully distinct from the Church and tolerates the free exercise of more than one religion in the state, without governmental opposition to any religion.

poetics, n. 1. the literary criticism of poetry. 2. the theory of poetry. 3. (*P—*), Aristotle's treatise on poetic drama, treating of tragedy, imitation, probability, and necessity in character and events, the hero's virtue and flaws, catharsis, etc.

poiesis, n. lit., "making." the mental process of artistic invention or production; an act of the habit of art: distinguished from *techné*.

REF. — M. J. Adler, "Creation and Imitation: an Analysis of Poiesis," *Proceedings of the American Catholic Philosophical Association*, 1935, 153–174, and *passim* in many parts of his *Art and Prudence*.

political, adj. 1. of, concerned with, or characterizing the state, its government, or the conduct of public affairs: as, *political* ethics. 2. having a definite

governmental organization; constitutionally established.

political activity, human acts concerned with the common good of the state.

political philosophy, politics, senses 1 and 2.

ABBR. — *pol.*; *polit.*

politician, *n.* 1. a human being regarded as a naturally political animal, i.e., as naturally made for life in the state. 2. a person actively engaged in politics; a person engaged in or skilled in party politics. 3. a person seeking or holding political office. 4. a person seeking or using a political office for personal or partisan advantage; distinguished from a statesman who seeks the true common good. 5. a student or scholar of political philosophy or of political science.

politics, *n.* 1. political philosophy; the science of the first principles of human principles of human organization and activity for the public temporal good; the philosophy of the state. It is usually regarded as a part of ethics. Some writers, however, regard political philosophy as a mere branch of political science. Theories on political philosophy are mentioned under their special names in this *Dictionary*. 2. the art of organizing and governing a sovereign civil community for the public temporal good. 3. political activity, affairs, issues, participation, and methods. 4. human acts explicitly directed to the common good of the state by free persons. 5. political opinions, policies, or relationships. 5. (*P* —), Aristotle's work on political philosophy in eight books. *Politicus* is an alternative name for Plato's *The Statesman*.

ABBR. — *pol.*; *polit.*

REF. — P. Woelfl, S.J., *Politics and Jurisprudence*, sec. 1, 5–6, defining politics.

polity, *n.* 1. originally, a social or sociomoral way of life. 2. the constitution or organization of a public society and its government, whether state or church; a type of political constitution, system of offices, etc.;

form of civil government. 3. a free civil society with an organized government; the constitutional type called political rule by Aristotle; the humanly correct form of popular government in which all citizens in some way share. 4. any organized public society. 5. the administration of a state.

polyandry, *n.* the status or institution of simultaneous marriage between one woman and more than one man.

polygamy, *n.* the status or institution of multiple marriages by the same person. If the marriages are *simultaneous*, the two forms of polyandry and polygyny may be regarded as divisions. If the marriages succeed one another by desertion or attempted complete divorce, the polygamy is called *successive*.

polygyny, *n.* the status or institution of multiple marriages between one man and more than one woman.

polysyllogism, *n.* a serial or cumulative argument in which the conclusion of one syllogism is used as the premise for a second syllogism. See *SORITES*; *EPICHEREME*.

polytheism, *n.* 1. a belief in more than one god. 2. the practice of worshipping a plurality of gods.

Porphyrian tree, *phrase*. a dichotomous division of substance, arranged somewhat like a branching tree, suggested by Porphyry of Tyre (232?–301?) in his *Isagoge*, which is an introduction to Aristotle's *Categories*. The tree is presented in many logic books, e.g., in E. D. Simmons, *The Scientific Art of Logic*, 51.

pose, *v.t.* 1. to put forth; lay down; assert as a claim, argument, etc. 2. to propose a question, problem, difficulty, objection, etc. 3. *v.i.*, to assume or maintain a mental attitude or a physical position or a manner of acting for some intended effect.

posit, *v.t.* 1. to set in place; put into position; situate. 2. to lay down as a basis for discussion or argument; accept as true or as granted or as a point of departure in a discussion or

controversy; set down as a fact or assume as a truth; affirm and continue to affirm. 3. to stipulate. 4. to elicit or perform an act.

position, *n.* 1. a placing of something. 2. a positing of a proposition or thesis; affirmation. 3. the proposition, thesis, view, or stand taken, even if it be only conditionally taken for purposes of testing or debating. This somewhat resembles the arithmetical method known as the rule of trial and error. 4. the logical duty or task, as agreed with a disputant, to sustain the truth of a declared proposition. 5. a way; method. 6. the affirmative way of coming to know God's perfections. 7. posture; the relative order between the integral parts of a whole; the ninth category. 8. the common or proper place where a body is; location; site; station. 9. one's rank or status in society, government, business, etc., relative to the rank of others. 10. a post of employment; office; job.

a **pure position**, a thesis, theory, etc., that is unqualified, highly simplified, and usually extreme, exhibiting no modifications required by experience, criticism of philosophers, or suggestions from the history of philosophy, e.g., Heraclitus' (5th century B.C.) position that all things are always changing; political absolutism.

positive, *adj.* 1. *late Lat. usage.* added to nature and not knowable from natures. Hence, 2. resulting from human voluntary intervention in nature; set down by authority, human agreement, custom, or merely human law; conventional; arbitrary; voluntarily imposed; artificial; noninherent: as, *positive law* and rights; *positive order*. ANT. — *natural*. 3. factual; historical; a posteriori; based on, or supposed to be based on, sensibly evident facts; grounded on experience of the real; empirical: as, *positive proof*, *positive science*. ANT. — *a priori*; *essential*; *intrinsically necessary*. 4. definitely set; explicitly laid down; so precise and detailed that it admits of no questions or variable

interpretations; authoritatively decided. 5. certain; settled in mind; strongly confident of the truth of one's opinion or conclusion. 6. affirmative; accepting or agreeing to. 7. absolute; unqualified; stated or affirmed without hesitation or qualification; independent of relations and circumstances. 8. actual; real; genuine: distinguished from methodical or pretended: as, *positive doubt*. 9. existent; active; characterized by the presence, rather than by the absence, of certain attributes; as, the *positive influence of a cause*; *positive results of an experiment* (not merely no answer). 10. adding to; tending in the direction of the better: as, *positive changes in government*. 11. making a definite or constructive contribution: as, *positive comments*. 12. directly corresponding to an original, model, criterion, etc.: as, *positive likeness*.

ABBR. — *pos.*

positivism, *n.* 1. *in general.* any philosophical system or position that regards only the sensible, the particular (singular), and the experienced as real and holds that only the knowledge of such facts is certain. It is closely related to empiricism, sensism, and agnosticism. 2. *Comte.* the philosophical view that human knowledge is limited to phenomena and their observable relations and is essentially relative to the knower's ability and development. See RELATIVISM. 3. *juridical (legal) positivism.* a type of jurisprudence that derives all law, justice, rights, political and legal systems, and all duties purely from the actual laws made and enforced by a human community or its courts. O. W. Holmes is an American jurist of this school. 4. *moral positivism.* any ethical doctrine or system that holds all moral values, laws, rights, duties, virtues, etc., to be purely historical and conventional facts. This denies intrinsic and natural-law morality but does not deny morality. Some positivists derive morality from the pure will of God, others from the will of

the rulers of the state, others from custom, others from social change.

possession, n. 1. ownership. 2. control; mastery; influence. 3. anything possessed within or without oneself. See BE IN ANOTHER, *senses 14-17*; HAVE; OWN.

ABBR. — *pos.*; *poss.*

possibility, n. capacity to be, be done, be changed, be selected, be true, etc.; potentiality.

metaphysical (essential; intrinsic; absolute) possibility, capacity of a being, essence, event, etc., to be since it is not contradictory.

moral possibility, capacity of an activity to be or be done because the act or event is within the ordinary capacities and effective motives of free (moral) agents.

physical possibility, capacity of something to be, be done, be made, or happen because created causes can do, make, or change it: as, the *physical possibility* of reaching the moon in one day. Physical and moral possibility are extrinsic possibilities. See POSSIBLE; IMPOSSIBLE; POTENCY.

possible, adj. and n. 1. that can be; that can exist; that can be or become actual; being in passive potency; potential. 2. that does not exist but could have existed in the past or can exist in the future. 3. (*pl.*) the objects known by God as ways in which creatures can imitate His infinite essence; the divine ideas. Each of these objects is a possible. A *mere* or *pure possible* is any one of these that never shall have existence. 4. *in some scholastics.* essence regarded as non-existing. 5. that can be, dependently on an immediate cause, on permission, or on other circumstances; hence, that can occur, be done, be made, be changed, be known, be loved, be acquired, be used, be chosen, etc. Possible in this sense is *extrinsically* or *relatively possible*. 6. that can happen; that may or may not be; that can-be or can not-be; hence, contingent.

intrinsically (absolutely; essentially) possible, that can be inas-

much as its constituent notes resemble the divine essence and do not contradict existence or each other. See *senses 1* and *2*.

posterior, adj. later; following after; coming after in order; subsequent; secondary.

ANT. — *prior*. As this is the correlative of *prior*, the seven senses of *prior* give us the seven senses of *posterior*.

post hoc, ergo propter hoc, Lat. phrase. *lit. "after this, therefore because of this"; the fallacy of false cause.

postpredicament, n. one of the classes of terms discussed by Aristotle in his *Categories* (ch. 10-15) after the treatment of the predicaments: sc., opposition (privation; negation), simultaneity, priority, posteriority, movement, possession, etc. They arise from a comparison of the categories with each other.

postulate, n. 1. a primary truth of a given branch of knowledge but derived from another branch of knowledge: as, the principle of noncontradiction is *postulated* by all subjects except metaphysics. 2. a basic self-evident principle necessary for the beginning or development of a given science. 3. a proposition assumed to be true without proof but used as an hypothesis that may be true. 4. a prerequisite. 5. an unprovable, but seemingly necessary, presupposition of the practical reason: as, Kant's *postulates* of God's existence, freedom of the human will, and immortality of the human soul. 6. *some nonscholastics.* an axiom or explanation that is willed to be true or effective. 7. an assumption of an argument, based on prejudice and not examined for its objective evidence.

posture, n. (as the ninth category), the disposition of the parts of a body in place; the way a thing is in place, with its arrangement of its own parts among themselves; carriage; bearing; position; situs: as, sitting, bent, crouched, front, bottom, etc. See POSITION, *sense 7*.

potency, n. 1. capacity of any sort; capacity of or in a being to be, to act, or to receive. In this sense, potency includes both active and passive potency. 2. capacity to be in some way the first source of change. 3. the real principle in a compound being or mixed act that is the passive principle, receptive of the act, and limiting it in the concrete; hence, material cause in the wide sense. 4. the perfectibility of a being; the undeveloped capacity of something to become some act.

See *chart on ACT and potency* for divisions.

active potency: (1) the principle of change or of acting upon another inasmuch as that is an other thing; a principle of efficient action on another; ability to make. (2) a power; ability to do; a principle of acting on or in itself. Both these senses are acts rather than potencies.

actuated potency, a potency that has been fulfilled by its proper act.

being in potency, see BEING.

in potency, in a state of receptivity or changeableness or perfectibility; potentially, not actually (such or such). *in contradictory potency,* that can either have or not have a certain perfection, form, or attribute.

entitative potency, the subject receptive of the act of existence.

natural potency, a capacity present in and proportionate to a nature.

obediential (supernatural) potency, the potency to receive a miraculous or other supernatural perfection that exceeds the natural capacities of a thing or its natural mode of action and passion.

objective potency, the capacity of a merely possible being to be created.

operative potency, an active power to do or make something: as, the intellect is an *operative potency* to know.

passive potency: (1) the principle in a thing that receives change from another inasmuch as it is another thing; any modifiable (determinable) principle in a being; the

subject in which change occurs; the material cause. (2) the capacity to receive being or form, to be acted on, or to be modified.

proper potency, a potency proximately disposed to receive some specified act; an immediately proportionate potency.

proximate potency: (1) *active sense.* the power ready to act because all conditions required for action are verified. (2) *passive sense.* the subject together with the conditions proper for receiving some specified act or form.

pure potency, passive potency considered just by itself, without any act; hence, either (a) prime matter, or (b) a mere possible.

subjective potency, a passive potency in a subject that already exists or has some other actualities.

supernatural potency: (1) *active sense.* a power to act, exceeding what is due to nature: as, the habit of charity. (2) *passive sense.* obediential potency.

REF.—*Met.*, V, ch. 12; IX, ch. 1-3; XI, ch. 9; *S.T.*, I, 25, a. 1; III, 11, a. 1; *Power of God*, q. 1, a. 1; *Principles of Nature*; E. McMullin, "Four Senses of 'Potency,'" in *id.*, ed., *The Concept of Matter*, 295-315.

potential, adj. having a capacity; being in passive potency; possible but not yet actual or not fully actual; undeveloped; unfulfilled; still perfectible in its own nature.

potential being, see BEING *in potency*.

potential parts of a virtue, see PART; VIRTUE.

potentiality, n. 1. the possibility of becoming or of changing; the property or state of perfectibility. Though an abstract term, it is often used interchangeably with potency. 2. undeveloped ability or talent. 3. unused efficacy or opportunity.

power, n. 1. *in general.* ability to do or make; capacity for acting. This may refer to physical, mental, voluntary, moral, political, religious, etc.,

power. 2. a principle of acting upon something else; an active potency. 3. a faculty of a living being; an immediate principle by which a nature is directly, essentially, and permanently ordered to a definite operation or to a particular function: as, hearing is a *power* of animals. See *terminology on MAN*. 4. the capacity to exert physical force or energy; might; strength. 5. actual use of ability to do or make something; the principle from which the effect immediately precedes. Hence, it is a cause causing, a cause in act. 6. moral authority to control, govern, or otherwise influence persons. 7. (*pl.*) the sixth of the nine orders of angels.

absolute power: (1) ability to act, make, or rule, considered as restricted only by absolute possibility and impossibility but not by wise plan, by other virtues of the holder of power, or by the good of others. For the voluntarists, this means absolute will, checked only by the principle of contradiction, i.e., by the truly impossible. In God's case, absolute power is distinguished from ordinary (ordinate) power which creates in wisdom and love and rules by an eternal plan of providence. (2) alleged unlimited civil sovereignty, uncontrolled by constitutional limitations or considerations of the common good of the people.

active power, a faculty that immediately influences its object.

affective power, a sensory appetite or the spiritual appetite.

cogitative power, the human estimative sense.

cognitive power, any faculty of sensory or intellectual knowing.

directive power, a spiritual or moral power to guide consciences. This will include the authoritative right to declare the moral principles and issues involved in temporal and political matters. In this way it has a relation to the temporal power of a spiritual authority.

discursive power, the human estimative sense.

dominative power, a moral authority to command subjects in an imperfect or dependent society for the common good or for their private good: as, parental right over children's education is *dominative* not jurisdictional.

generic power, a class or group of powers: as, sense means all powers of the sensory order.

habituated power, a power perfected by operative habit or habits.

infinite power, unlimited and inexhaustible power to act or make.

instrumental power, the power natural to an object but reduced to serve as an instrument or means of another finite agent. In this sense, it is said that all natures are instruments of the divine power that uses each according to its nature.

memorative power, the special internal sense that retains past judgments of the estimative sense for a future recall. It is regarded as a sense distinct from the imagination acting as sense memory.

natural power: (1) the power belonging to a thing according to its constitution; the ability of a thing to act according to its nature for specific good in its own special way. (2) power in, or due to, a nature: distinguished from obediential and active supernatural power. (3) a power belonging to plants: distinguished from powers of beings who control their own movements. See APPETITE.

passive power, a power that is set into action by the influence received from its object. This may be true even of a living power, e.g., of the human possible intellect.

powers of man, the specific abilities or faculties of man regarded as in some way distinct from his human substance or his soul. Some so-called powers of man, e.g., speech, are a group of habits using several natural powers for a complex activity. See *sense 3*.

moral power, a right.

sovereign (supreme) power, su-

preme social authority in the universe, in an independent state, or in the Church.

spiritual power: (1) a power that performs spiritual acts and has no bodily organ or material principle in its being: as, the human intellect or will. (2) social authority in a spiritual or religious society, exercising jurisdiction or dominative power in spiritual or moral matters for spiritual ends, e.g., a bishop's power to direct consciences for the salvation of the souls of his subjects.

temporal power: (1) authority over persons in temporal matters for some common temporal good. This is *direct* when it is immediately over persons in matters of temporal welfare when no religious or moral principle may be involved: as, the state's right to make voting laws. It is *indirect* when the power is immediately spiritual and moral but has secondary temporal effects resulting from the use of directive spiritual power. This terminology, however, is not uniformly explained or used. See *directive power*, *above*. (2) power over property; ownership.

ABBR. — *pr*.

powerful, *adj.* having power; full of power; mighty; influential.

all-powerful: (1) having causal ability to do anything good that is not self-contradictory. (2) exercising universal and immediate divine causality on the being of all that exists.

infinitely powerful, having unlimited causal ability to make anything good in an unlimited or all-perfect way. It does not mean that infinite effects proceed from such power.

practicable, *adj.* 1. the possible or relatively possible; that can be readily done or produced under the prevailing conditions and circumstances and with available means. 2. that can be put into practice; feasible. See *AGIBILIA. 3. usable; useful.

practical, *adj.* NOTE — all senses are connected with action or exercise and their effects. 1. of, shown in, or ob-

tained by, action or exercise; gained by experience. 2. usable; useful; meant for use. 3. concerned with the application of knowledge to useful ends and concerned with action as the object of the knowledge: distinguished from contemplative and speculative. 4. concerned directly with the good or noble for man rather than with the true. 5. devoted to actual practice; practicing. 6. effective in ordinary or daily matters. 7. actually so in practice even if theoretically, legally, etc., it is not or should not be so or is unexpected according to set standards; factually true. This extends *sense 1* when experience clashes with theory or prophecy.

practice, *n.* 1. a frequent or usual action; a usual method of proceeding; custom; convention. 2. repeated physical or mental action to form a habit; training or exercise to improve an operative ability or skill. 3. an acquired habit. 4. the exercise of a habit: as, the *practice* of religion or charity. 5. the doing of something; the applying of theory to action or to helping others. Practice (often referred to as *praxis*) is thus opposed to theory or seeing truth. 6. the exercise of some profession or occupation. 7. *Averroes and Ockham*. (a) an operation of any power. (b) an operation that is conformed to judgment and is chosen.

ABBR. — *prac*.

pragmatism, *n.* any tendency or system in philosophy that seeks to test truth by practice, use, future usefulness, or by whatever are regarded as practical results. The most famous pragmatist remains the American, William James, 1842–1910.

preamble, *n.* an introduction; preliminary fact, event, study, discussion, truth, etc. Scholasticism especially uses it in the expression "preambles of the faith," the historical and philosophical intellectual presuppositions of a learned faith.

REF. — G. de Broglie, S.J., "La vraie sens de preambula fidei," *Gre-*

gorianum, XXXIV (1953), 345-388, summarized in *Theology Digest*, VII (1959), 47-52.

precept, *n.* 1. a command of a superior to a definite subject, regulating his act or omission. In this sense, a precept is not a law because it is not a general rule for the common good; and precepts may be given in private societies. 2. any general rule or command of the law: distinguished from the whole corpus of laws. 3. a maxim or rule of conduct.

affirmative (or negative) precept, a rule of law commanding (or forbidding) some action.

primary, secondary, tertiary precept, see *natural LAW*.

preceptive, *adj.* directly commanding and of itself binding in conscience: distinguished from counselled, merely directive, and penal. See *penal LAW*.

precontain, *v.t.* 1. to have in advance: as, a cause in its power *precontains* all possible effects of the use of its power. 2. to have latent: as, the seminal principles *precontain* future mature growth.

predefinition, *n.* 1. an idea eternally in God's mind of a thing that will be created. 2. *specifically*, the divine direction of an intellectual being to its future supernatural end.

predesignate, *v.t.* to prefix a sign of logical quantity: as, *all, some, no*, etc.

predestination, *n.* 1. the eternal divine foreordination of all temporal things to their existence and ends; hence, the infallible eternal decree of divine providence and government. 2. the eternal decree of God in regard to the degree of beatitude and reward that each person will actually gain or lose, as known and in some way willed by God prior to the actual activity of man. This theological term implies many doctrines on grace and salvation. Unsettled disputes treat of the way in which God so knows and wills man's destiny in view of man's freedom to accept or reject grace.

predetermine, *v.t.* to decide (will) in advance how a future contingent event must occur by one's use of power, restraints, helps, etc., so that no other event can occur. The expression, *predetermining decree* (of God), probably originated with Duns Scotus.

predetermination, physical, phrase, the kind of physical cooperation with a dependent cause known as physical premotion by which a predetermining decree can be infallibly and efficaciously carried out. See *PREMOTION*.

predicable, *n.* 1. any one of the five relations in which a universal term may stand toward the subject of which it is predicated. In Aristotelian logic these relations are species (definition in Aristotle's language), genus, specific difference, property, and contingent accident. The term probably comes from Porphyry (232?-301?). 2. something that can be (truly) predicated of another.

REF. — *Topics*, I, ch. 5, 8.

predicament, *n.* a category, q.v. The adjective is predicamental: as, *predicamental being; predicamental relation*.

predicate, *v.t.* 1. to affirm as a property or attribute: as, we *predicate* goodness of God. 2. to use a term as a predicate: as, God is *good*. 3. to imply or connote as preceding, attending, or following: as, maturity *predicates* moral struggle. 4. to assert because of definite evidence, not gratis. 5. *v.i.*, to make an affirmative statement.

ABBR. — *pred.*

predicate, *n.* 1. *logic*. something affirmed or denied of a subject in a categorical proposition. Hence, predicate terms are usually descriptive words or phrases designating a property of a thing or person. ANT. — *subject of a proposition*. 2. *grammar*. the word or words stating something about the subject of a sentence or clause; the word or words that talk about the subject; the linking verb and its complement (sc., adverbial modifiers and object) in a sentence or clause. 3. *metaphysics*.

an attribute belonging to a substance or considered as belonging to a subject. ANT. — *substance*; *suppositum*. See ATTRIBUTE for divisions. 4. hence, the name or sign of this accident or attribute as applied or applicable to a subject. See NAME. Many divisions of terms fit predicates, e.g., a univocal predicate is one, all instances of which belong to the same species or genus.

DICTUM: "Predicates are taken formally; subjects, materially."

ABBR. — *pred.*

predication, n. 1. the act of affirming some attribute or perfection of a subject. 2. the act of naming something as possessing some act or perfection; the act of attributing an act or perfection to something. 3. the act of assigning something to a class or giving it the name common to members of a class. 4. the use of a predicate; the way in which a predicate is used. 5. receiving a classification, name, or predicate. 6. a predicate. Since speech follows thought and thought depends on being, the divisions or modes of predication follow man's way of thinking of things and follow the modes of being of what is predicated. The terminology on the divisions or modes is not fully settled among the authors.

accidental predication: (1) affirming the predicate to be an accident of the subject. (2) affirming the predicate in the way in which an accident is affirmed of its substance. (3) affirming the predicate to be outside the essence of the subject. In this way Avicenna has affirmed that the act of existing is an accident of a finite nature. (4) affirming that the predicate is extrinsic to the being of the subject or merely related to it by some association.

analogous predication, attributing a perfection to each of different subjects named by the same predicate in senses partially the same and partially different; using the same name for several objects but with a meaning somewhat different for each.

direct predication, using a predicate to mean that it is the same as the subject or substance of which it is predicated: as, "John is a *man*" shows *man* directly predicated.

eminent predication, attributing a perfection or name to some subject in a richer and fuller meaning than to inferior, analogous, and produced subjects to which the perfection of the same name is ascribed. Hence, it is an analogous and often a causal predication.

equivocal predication, attributing the same name to two or more subjects in totally different meanings; the use of equivocal terms.

essential predication: (1) affirming that the predicate is identical with the essence of the subject. (2) affirming that the predicate is necessary to the subject, as its essence, as contained in the subject, or as an essential property flowing from the essence of the subject. (3) affirming that the predicate belongs to the subject by nature, originally, and in full perfection. (4) affirming that the predicate is the logical whole of which the subject is a logical part: as, "Man is an animal," where animal is the genus of man.

formal (proper) predication, affirming that the perfection is present in the subject in a strict sense, literally, in its absolute nature, or according to the whole of its definition. This still allows for univocal or analogous predication, for essential (*sense 3*) or participated predication of the same perfection.

improper predication, attributing the perfection to the subject by a figure of speech or by a relation to it or by association with some other connected attribute, though the subject lacks that perfection as such; hence, equivocal and metaphorical predication. See *extrinsic* ANALOGY.

***in quale predication** (Scotus' usage; *lit.*, predication in regard to a qualification or modification), a predicating of a specific difference or of an accident. The predication of the

specific difference is further called *in quale quid* or *in quale substantiale*. It is an essential predication of an essential qualification of the species. The predication of a proper or contingent accident is a nonessential predication, also called *in quale accidentale*.

***in quid predication** (Scotus' usage), a predication of some perfection or name as substance or as subsisting, even if it is not a subsistent thing. Such predications appear as nouns like man, animal, humanity, sweetness, etc.

necessary (per se) predication, affirming that the predicate (*a*) is necessarily implied in the subject: as, in an analytic judgment, or (*b*) requires such a subject as its distinctive subject: as, *snub* is said only of nose.

oblique predication, attributing the predicate to the subject as inhering in it, as possessed by it, or as a part belonging to the whole subject.

participated predication, affirming the predicate as belonging to the subject by participation, i.e., as belonging to it but not as its own essence, not uniquely, and not in an uncaused way. See *essential PREDICATION, sense 3*.

prior and posterior predication (***per prius** and ***per posterius**), predicating a term as belonging to the subject as a class or as an individual. The universal is here considered to be prior.

primary predication, using the predicate named to refer to a subject as having the perfection originally, in an unqualified sense, fully, etc.: as, being is *primarily* predicated of substance, secondarily of accidents.

predication of the divine names, affirming or denying perfections or attributes of God as their subject.

relational predication, affirming something as a relation of or as related to the subject; giving the subject a relational name: as, cause is a relational name of God.

symbolic predication, affirming

that a symbol is a subject of being or represents it: as, "his soul was *night*." Hence, it is an analogical and usually metaphorical sense.

univocal predication, attributing the perfection named by the predicate to two or more subjects in a completely same meaning.

virtual predication, attributing the predicate to a subject as to the efficient cause which can or does produce it, but not necessarily meaning that the causing subject has that perfection in the formal sense in which the effect has it. Hence, an analogy of attribution or of causality is present.

REF. — *S.T.*, I, q. 13 (for divine names); 16, a. 6; *On Being and Essence*, ch. 3, near end; Peter of Spain, *Summulae Logicales*.

predict, v.t. foretell; make known beforehand, usually on the basis of information now on hand from which a deduction can be made; state that something will or probably will be.

predisposition, n. 1. making (something) receptive or susceptible beforehand. 2. previous tendency; prepared inclination; advance readiness.

preexistence, n. 1. the existence of one before another: as a cause usually *preexists* its results. 2. a preceding existence or life: as, in the opinion of those who hold transmigration of souls. 3. *intentional preexistence*. the existence of things in the mind, plan, or intention (will) of their author prior to their physical existence in the product.

preference, n. See CHOICE; RIGHT; OPTION.

preformation, n. 1. an earlier or previous formation. 2. any one of the theories that the full-grown living organism and all its parts are present in miniature or in particles in the earliest stage of life; hence, the affirmation that the adult is already formed in the germ cells and that there is no true development, formation, eduction, or evolution of something new; mere growth in size or new position of the already formed.

prejudice, *v.t.* to judge beforehand, prematurely, without all the evidence, on unfounded suspicion, independently of evidence, in the face of contradicting evidence, or according to preconceived opinions and preceding feelings without attention to the evidence for one's judgment.

premise (premiss), *n.* 1. any previous statement that serves as a basis for argument or discussion following it. 2. one of the propositions in a syllogism or polysyllogism that precedes the conclusion and from which the conclusion should be drawn.

major premise: (1) in a syllogism: the proposition that contains the major term or term of greatest extension. (2) *often*. the first premise. This usage is more apt for hypothetical syllogisms.

minor premise: (1) the proposition that contains the minor term or term of less extension. (2) *often*. the second premise.

subsumed minor premise, in a polysyllogism, the premise that continues the argument after a first or intermediate conclusion has been reached. See SUBSUMPTION.

promotion, *n.* causal action impelling another cause to act and exerted on the dependent cause prior to its own action or, if the secondary cause be a free being, prior to its active self-determination (choice).

moral promotion, moral cooperation influencing another agent to act in a certain way by appealing to knowledge and feelings: as, by advice, encouragement, warning, etc.

physical promotion, actual application of power to make the dependent agent act (move) as the principal forces it to act: as, a parent pushing a child's hand in drawing. Physical promotion is the means by which physical predetermination is infallibly assured.

prephilosophical, *adj.* preceding philosophical thinking or knowledge but dealing with the same subject matter that philosophers treat or that an individual thinks of before and after

his philosophical reflection on it: as, *prephilosophical* knowledge of God's existence.

prescience, *n.* foreknowledge, particularly of free future or futurible acts and the merits or demerits of these acts.

prescind, *v.t.* 1. explicitly to exclude something from the mind's attention; detach mentally. 2. *loosely*. to abstract. Abstraction simply attends to what it considers without formally excluding from a concept the other features which the concrete object of attention really possesses. Prescission is a more analytic process.

prescission, *n.* 1. the mental act of prescinding. 2. the objective concept, *ratio*, or meaning resulting from this mental act.

imperfect prescission, see ABSTRACTION *without prescission*.

ANT. — *contraction by explicitation*.

perfect prescission, a complete mental separation of one abstracted formal object from another so that the one neither actually nor implicitly includes the other: as, the concept of the genus excludes the concepts of the specific differences.

presence, *n.* 1. the fact or property of being in, of being located near, of being here or there. The *now* of time is spoken of as *the present* rather than as presence. 2. the way in which a thing is in another, near it, distant from it, etc. 3. the immediate surroundings that are in close view. 4. a person's bearing, personality, appearance, dignity, pleasing deportment, etc. 5. an influence felt or known to be operative within or nearby. See CONTACT *of power*. 6. immanence. 7. close union of one with another. 8. relevance to a contemporary person, problem, or cause. See BE IN.

The modes in which beings are present are referred to as follows:

circumscriptive (circumscribed; **encircled**; **local**; **quantitative**) **presence**, the natural way in which bodies are contained and located in

space whereby each part of a body occupies its own place distinct from that occupied by other parts and excluding other bodies from that place while it is there; each part, therefore, has one restricted or circumscribed location.

definitive (diffinitive; operative) presence, the way in which a spirit or the soul of man is in a body whereby it is active in the whole of the place occupied by the body on which it acts, is not limited to spots or a portion of the body, is not spread out in the extension of the body, and is not measured by the space occupied by that body or its parts; presence of the whole (spirit or spiritual form) in the whole extended body in which it acts and in each part of the extension of the body or of its place.

formal (quidditative) presence: (1) true presence according to its form. (2) the presence of the essence or quiddity itself; the fact of being present according to its proper nature or definition, not by simile, imaginative fiction, etc.: as color is *formally present* in a complexion.

intentional presence, the way in which the known or desired is in the cognitive and appetitive powers; esp., being in the mind: contrasted with physical or natural presence.

multiple presence, the simultaneous presence of the same substance or soul in two or more places distant from each other.

omnipresence (repletive presence), being everywhere in all bodies and all parts of them; unlimited presence in space; a presence filling all space.

per accidens (indirect) presence, the presence of something in a definite body or place because of its union or connection with something else: as, my soul is indirectly present in this room because my body, to which my soul is united, is in this room.

per se (direct) presence, the presence of a being according to its

own bodily being and extension.

sacramental presence, the way in which a body is supernaturally present after the manner of a spirit's definitive presence. Thus, the Body of Christ in the sacrament of the Eucharist is present definitively, not circumscriptively by parts outside of parts, in the consecrated species.

presentation, n. 1. anything actually present in consciousness at a given moment; the object as presented to the mind. 2. the image as set before the memory or the agent intellect.

presentationism, n. any epistemological or psychological view that the mind, when perceiving, is directly aware of an external object here and now in its presence, without any intervening medium (*quod*): contrasted with theories that the directly known object is immanent or that the object is represented by a likeness of itself which must be first known before the external object is known. This last view is called representationism or representationalism. This theory holds that though ideas wholly or partly copy objects, the objects only give occasion to knowing them and are known by the ideas as *media quae*.

presumption, n. 1. the taking of something for granted, usually on the basis of probable evidence in its favor and the absence of proof to the contrary: as, the *presumption* that every man is honest. 2. the thing (e.g., fact, law, validity of an act, title, state of character, genuineness of a document, etc.) that is presumed; supposition. See ASSUMPTION. Rules of probabilism are to some extent concerned with these presumptions. 3. a ground, reason, or evidence for presuming the probability of something. 4. *in law*. an inference that a fact exists, based on the proved existence of other facts. 5. overboldness; confidence without a sound basis. 6. assumption of a right or authority without title or permission.

presuppose, v.t. 1. to suppose or assume beforehand; take for granted.

This term, wider than presume, usually connotes a lack of evidence or a neglect of examining evidence available for what is thus taken for granted. 2. to require or imply as a preceding condition: as, a careful reading of St. Thomas *presupposes* a knowledge of Latin.

preternatural, *adj.* 1. differing from or beyond the natural; out of the ordinary; paranormal. The preternatural is intermediate between the natural and supernatural in substance. It is not due to nature alone but yet not needed for a supernatural purpose; some preternatural phenomena do not need or cannot have God as their sole immediate cause, e.g., some occurrences at spiritistic séances.

prevenient, *adj.* coming before; anticipating and preparing for. The word is often used of divine action in the natural or supernatural order that occurs prior to human choice or human response to a divine impulse.

price, *n.* 1. money, goods, credit, etc. asked for or given for something; the valuation of goods in comparison with each other or in comparison with a monetary standard; cost. 2. value; worth. 3. the cost in life, labor, care, sacrifice, etc. that is needed or given to obtain some advantage, benefit, victory, etc.

ceiling price, the highest price allowed by law for some basic commodities.

just price, a price in which commutative justice is observed in the equality between the goods and services exchanged by buyer and seller.

market (conventional; prevailing) price, the price set by common estimate of the worth of goods or services so that people usually offer to sell and are ready to buy at that price in a given market.

minimum price: (1) the lowest price that will be just to the seller or to his competitors. (2) the lowest price allowed by public law.

ABBR. — *pr.*

primary (prime), *adj.* See **FIRST**.

ABBR. — *prim.*

primordial, *adj.* first in time; existing at or from the beginning; original. See **CREATION**; **YLEM**.

principiate, *n.* that which proceeds in some way from another (i.e., from its principle).

principium, *n.* 1. a principle. 2. at the medieval University of Paris: the first lecture of a graduate bachelor whom the university rector had admitted to teach theology.

principle, *n.* 1. that from which something in some way follows; a being or truth from which being, change, knowledge, or discussion, respectively, starts. 2. any cause. (For cause is the main type of principle.) 3. anything that is in any way first even if it has no connection with later members.

analytic principle, an analytical judgment that serves as a premise for proof or as a means of interpreting other truths as well as facts; a general truth in which the attribute (predicate) unconditionally is contained in (or excluded from) the subject's nature (*ratio*): as, the *principles* of noncontradiction and proportionate causality.

entitative principles, the essence and act of existence as copinciples of finite being.

first principle, a principle that does not come from another principle; one that has no prior principle in its own series. An *absolutely first* principle has no prior principle in any series to which it belongs: as, God is the *absolutely first* principle of being.

formal principle: (1) *logic*. one of the basic principles or rules that justify the validity of all reasoning: as, the principle of noncontradiction and the *dictum de omni et nullo*. (2) *philosophy of nature*. the form in a natural unit.

logical principle: (1) a principle of knowledge; a truth from which other truth proceeds; a source of knowledge or a cause of thought.

These include definitions, signs, questions, problems, sources of truth, axioms, norms, premises, bases of division, etc. (2) a rule in logic. (3) a methodological principle or rule of procedure special to a science.

material principle: (1) *logic*. the premises that supply the content for a given conclusion or from which the consequent proceeds. (2) *philosophy of nature*. the material cause, potency, or substratum.

ontological principle, a real principle. See *below*.

principle of division, the basis, characteristic, or foundation on which a division or a classification is made.

principle of law, a general rule or precept of conduct. See *LAW for divisions*.

real principle, a principle from which being proceeds; a being from which another being or modification of being proceeds in some way. Real principles include beginning, foundation, origin, occasion, condition, cause of any type, and elements of composition.

seminal principle(s), the seeds of all things; material elements, as they were originally created by God, containing all forms and future developments of bodies in a virtual or latent state while awaiting favorable circumstances before these imperfect forms grow into mature bodies. This Augustinian borrowing from the Stoics' seminal reasons (a) is an alternative for substantial change that brings truly new act and new form into being; (b) does not apply to the human soul since it is admitted to be created from nothing and is not in the seeds; (c) implicitly holds that secondary causes cannot produce form but only modify form.

vital principle, the principle of life; the substantial form of an organism; the substantial interior source of the life of a plant, animal, or man; soul or psyche. See *VITALISM*.

REF. — *Met.*, V, ch. 1; St. Augustine, *De Genesi ad Litteram*, VI, 6,

10; *S.T.*, I, 33, a. 1; 42, aa. 2-3; *Power of God*, q. 10, a. 1, c. and ad 9, 10; *The Principles of Nature*.

ABBR. — *prin.* (s. and pl.).

prior, *adj.* 1. being or coming before another in some way; of a principle. 2. *prior in time*. earlier; previous; former; antecedent; preceding others in time or sequence of changes. 3. *prior in nature*. being before another in existence, essence, attributes, relations, set of causes, etc.; more basic; nearer to the source; as, the absolute in being is *prior* to the relative; cause is *prior* to the effect; act is *prior* to potency; substance is *prior* to its accidents. The fallacy of false cause confuses temporal priority with natural priority. 4. *prior in origin*. preceding another as its source but not as its cause. This applies to the order of the Persons within the Most Holy Trinity. 5. *prior in excellence*. the better or the best; the chief; the most important; higher in right, sovereignty, rank, etc.; the preferred. 6. referring to the primary analogue in a set of compared perfections or beings. 7. *logically prior* (*prior to us*): (a) known before another: as, a premise; (b) better known; (c) nearer than another or others to the first member in a list, series of ideas, set of propositions, etc.

absolutely prior, absolutely first; prior in act or existence to any other being.

demonstration from prior reason, see *DEMONSTRATION a priori*.

ontologically prior, before others in nature, origin, excellence of being, or in time.

prior in generation and time, this is said of potency, the imperfect, and the agent; for these precede the form and the effect though the agent need not always precede the effect in time.

prior in itself, naturally prior; objectively preceding.

REF. — *Categories*, ch. 12.

prius, *n.* 1. something prior; something presupposed for the action or

explanation of something else. **2.** a condition, habit, disposition, or form in the subject that is presupposed to true acquired knowledge.

privation, n. **1.** the lack of a good that is due to a nature; evil, in its formal characteristic; a want of something needed, desirable, or previously possessed. Privation is distinguished from mere negation, i.e., simple absence of something not due to or not needed to a nature. **ANT.**—*goodness*. **2.** as a principle of change: (a) the fact that a given form does not actually exist in a potency or subject though it can naturally be in it. (b) the removal or loss of a form previously possessed by a changing or changed object. **ANT.**—*possession*. **3.** the lack of the usual necessities or comforts for living; a state of need. **4.** loosely, not philosophically. a mere absence of some good.

privative opposition, see **OPPOSITION**.

REF.—for sense 2.—St. Thomas, *The Principles of Nature*.

privilege, n. lit., a private law. **1.** a right, favor, congruent reward, or exception to an obligation, that is granted to a person or group but not to all in the community. The legal device for this grant is sometimes a special legislative act known as a private law. **2.** a precarious or nonjuridical right. **3.** a basic civil right or civil liberty; a citizen's legal opportunity. **4.** a special honor given to a select one or few persons.

probabilism, n. the ethical doctrine that in an insoluble practical doubt concerning merely the lawfulness of an action that is urgent, the moral agent is free to follow any truly probable opinion on the morality of the proposed action. However, in doubts where there is a necessary end to be obtained, a certain duty to be discharged, the certain right of another to be protected, or the validity of an act to be performed, the safer means must be taken.

probability, n. **1.** the state of a mind

when it assents to a proposition with a motive that it recognizes is short of evident and does not exclude the possibility that the opposite proposition may be true. See **DOUBT**; **OPINION**. **2.** some proposition that is probable; hence, neither impossible nor certain. **3.** *mathematical probability*. the ratio of the number of favorable (expected) instances to the total number of possible instances. This probability is quantitative, measurable, and objective. See **CHANCE**. But inductive probability, e.g., of a law of nature, is a subjective estimate, not without some evidence, of the truth of a statement.

probable, adj. **1.** that can be prudently expected to occur or can be believed to be true on the basis of incomplete evidence that does not exclude the possibility of error in the assent or belief. **2.** credible. **3.** uncertain but not unreasonable in assent. **4.** sufficient to establish opinion (in assent) or acceptability (in the proposition). **5.** in the 13th and 14th centuries: able to be proved; deserving to be tested for its demonstrability or certitude.

uniquely probable, acceptable as true because this (hypothesis) alone is available to explain facts of a certain kind, though the hypothesis is not truly proved and may even be unprovable: as, the hypothesis of some evolution of organisms is *uniquely probable* today even though methods of evolution are more challengeable.

REF.—Th. Deman, "Notes de Lexicographie Philosophique Médievale: Probabilis," *Revue des Sciences Philosophiques et Théologiques*, XXII (1933), 260–290.

ABBR.—*prob.*

probative, adj. **1.** useful for or used for testing. **2.** affording evidence or proof.

probatory, adj. probative; giving proof or used in proof.

problem, n. **1.** a subject that needs consideration or that is being reasoned about. **2.** a proposition stated as a

genuine question (not as a rhetorical question or as a courteous invitation to assent). 3. an unsolved philosophical question or inquiry upon which various views are maintained, with no convincing solution as yet available; a proposition that is not admitted and not denied by all. 4. a question formerly disputed though now solved by a demonstration of an exact answer. Such a question may still be disputed by amateurs or by philosophies reputed to be false. An answered *problem*, unlike a mystery, is fully understood.

the critical problem, see *phrases* S.V. KNOWLEDGE.

dialectical problem, a question concerning matters of choice or of truth that cannot be settled with certainty.

ABBR. — *prob.*

problematic (problematical), *adj.*

1. having the nature of a problem; being in question or under debate; disputed. The term is often used as a noun with the article: the *problematic*. 2. not the subject of a consensus; not universally accepted; actually doubted or doubtful.

process, *n.* 1. a course or orderly series of operations involving many changes. 2. change going on, esp. if on a large scale. 3. a special method or treatment involving a number of successive steps. 4. movement; advance; development; progression of some sort in physical or mental action or growth. Philosophers who stress change and evolution are referred to as process philosophers.

illicit process (of major or minor term), an illogical manipulation that violates the rule of the syllogism forbidding that a term have a wider extension in the conclusion than it had in its own premise.

natural process, the ways in which natural bodies change by action and interaction; the course of nature.

ABBR. — *proc.*

procession, *n.* a coming forth; origin from a principle; a following in order after, or from, a principle; the rela-

tion between a principle and its principle or principles; a beginning and a continuing.

proconclusion, *n.* in a composite syllogism, any conclusion that serves as a premise for a following conclusion.

produce, *v.t.* 1. to bear; bring forth; yield. This connotes material causality or a combination of material and efficient causality. 2. to cause; make; manufacture. This connotes only efficient causality.

ABBR. — *prod.*

prolegomenon, *n., pl. -a.* 1. a foreword; preliminary remark. 2. an introductory essay or study. Some philosophical works bear this title: as, I. Kant's *Prolegomena to a Future Metaphysics of Morals*.

proletariat, *n.* 1. the lowest class in society. 2. *the current Marxist sense.* the industrial or working class; the masses.

promulgate, *v.t.* 1. to publish officially; give official notice or information to subjects about a law, decree, interpretation of a law, tax, etc. *Promulgation* is an essential property of a law. 2. to make widespread; circulate; make commonly known or readily knowable.

proof, *n.* 1. the act or process of proving, i.e., of testing or trying something. 2. the presentation of any convincing evidence for or against an alleged fact, claim, assertion, proposition, truth, etc. 3. anything useful to establish the truth or certainty of something; conclusive evidence that brings conviction to the mind or brings a verdict of a court. This meaning of proof includes facts, documents, testimony, reasoning, admissions, etc. 4. a demonstration organizing the evidence in statements and thereby establishing the truth of something; esp. an argument that proceeds from necessary and evident premises and thus is fit to generate conviction. See *chart on INFERENCES*. 5. a series of propositions related to each other in such a way that each of them is either a premise or can be logically inferred from those proposi-

tions that precede it in the series. 6. a check, esp. if indirect, against a demonstration's correctness. 7. *intentional logic*. any test or method of testing the objective truth of a statement or argument. 8. *symbolic logic*: *logical (formal) proof*. a demonstration to test the validity and structure of purely formal arguments according to formal principles of inference in a given system, independently of the content of the propositions. 9. a test or trial of the truth, worth, quality, sincerity, authenticity, etc., of some person or thing; any reason confirming what is in doubt, esp. if this is done by a sensible sign; verification. 10. the quality or condition of having been tested or demonstrated. See *divisions under ARGUMENT and DEMONSTRATION*.

annotation of a proof: proving the premises or giving the principle (reason) why a premise, substitution, etc., in a proof is valid; giving critical or historical comment, analysis, or explanation of a proof.

burden of proof, the obligation to prove a statement and not merely to assert or deny something.

propensity, *n.* 1. a natural inclination. 2. a strong, almost uncontrollable tendency.

proper, *adj.* 1. one's own; its own; naturally and exclusively belonging to or related to oneself or itself; distinctive; peculiar (to); special (to a person, class, place, occasion, festival, etc.); not common to others. 2. specially suitable to a specific condition or specially adapted to a specific purpose or nature. 3. pertaining to an accident, relation, or object that necessarily belongs to an essence. 4. hence, intrinsic; essential; primary. 5. conformed to an accepted standard or to the criterion of good usage; correct. 6. conformed to a moral standard; fitting; right. 7. modest; decent; befitting human dignity in sexual associations. 8. literal in meaning or sense; understood in its exact or primary meaning,

sense, use, or predication; true; univocal (if a common name). 9. *grammar*. designating a particular individual, person, place, etc.: as, Milwaukee is a *proper* noun. See *NAME*.

ABBR. — *prop.*

property, *n.* 1. *logic*. an accident essential to and common to all members of a class or species; an attribute that does not form part of the essence of its subject but necessarily results from that essence as a formal effect; proprium; the fourth predicable. 2. a characteristic trait or attribute of a class or of an individual person, object, institution, society, place, etc. 3. *ethics*. the right of ownership. 4. any thing or things owned.

sensible properties, sensible accidents special to a class of bodies.

ABBR. — *prop.*

prophecy, *n.* a foretelling of future free events. See *intellectual MIRACLE*. The theological meanings of prophet and prophecy, esp. in the New Testament, include various types of divinely given knowledge.

proportion, *n.* 1. a part, portion, or share, esp. in relation to the whole; quota. 2. comparative sharing or right apportionment: as, each citizen's *proportion* of the benefits and burdens of distributive justice. 3. similarity; relation; comparison in any respect. 4. a simple relation of likeness between comparable beings, natures, or principles. A compound relation is a proportionality. See also *PROPORTIONAL, sense 2*. 5. an analogy. 6. a comparative relation between the parts within a thing, or between distinct things, in some quantitative attribute; ratio. 7. a fitting together of the principles or parts of things: as, in symmetry, harmonies in colors and sounds, and the matching together of suitable matter and form. 8. degree, extent, or size, relative to a standard.

arithmetical proportion: (1) an equality between ratios: as, 2 is to 8 as 5 is to 20. This is more exactly called a proportionality. (2) a dividing into equal parts. (3) an exact

balance of rights and duties, as in commutative justice.

geometric proportion, an apportionment of rights and duties, measured not by equal parts to each, but by the abilities, needs, and services of each.

moral proportion, the humanly estimated comparative value standing between two (or more) moral factors: as, *moral proportion* between good and evil in an act or in its consequences; between a deed and its merit; between a law and its attached penalty; between pay and work; etc.

proportional, *adj.* 1. belonging to or measured by a proportion; relative. 2. belonging to a set of proportions; peculiar to similar or related things and their principles. The various act-to-potency relationships within a being are *proportional* to each other; but a single relation, e.g., of matter-to-form, is proportionate. 3. having, or being in, proportion. 4. *in mathematics*. having the same or a constant ratio; equal in ratios.

proportionality, *n.* a proportion of proportions; a relation of relations. See ANALOGY of *proportionality*.

proportionate, *adj.* being in proper proportion in some reciprocal relation: as human knowledge and sensible beings are proportionate to each other. See *proportionate* OBJECT.

proposition, *n.* 1. a complete sentence expressing an affirmative or negative judgment; a statement or sentence that is capable of being true or false. A proposition is to logic as a sentence is to grammar. Judgment is more properly used for the mental act of assenting or denying while proposition is used for the external verbal sign of the judgment. 2. presentation of an offer, invitation, plan, terms of a contract or of a settlement, etc.; an act of proposing. 3. the proposal made in an offer, contract, etc.

Selected divisions are given. Also see *divisions* of JUDGMENT.

adversative proposition, a compound proposition that expresses anti-

thesis or opposition between its components.

categorical proposition, a statement without qualification or condition. This may be affirmative or negative.

causal proposition, one that states in one clause the cause of the truth of the statement made in the other clause. See *causal* CLAUSE; ENTHYMEME.

complex proposition, one whose subject or predicate or both contain a complex term. This does not mean, as in grammar, a complex sentence or one with a dependent clause.

component proposition, one of the simple propositions that make up a composite proposition or into which the composite can be reduced.

conditional proposition, a hypothetical proposition composed of two parts so connected together that the positing or negating of one implies the positing or negating of the other part; in other words, the positing or negating of the first part is the condition to be verified for the positing or negating of the other part. The sign is "if . . . , then"; "unless . . . , then."

conjunctive proposition: (1) a hypothetical proposition asserting that the two judgments contained in it cannot both be true at once: (Sign: "not both A and B"). (2) a proposition stating that two or more beings, facts, or statements coexist without declaring any causal connection between them: distinguished from *implicative* proposition; a composite proposition whose categorical members are connected by "and," "or," "but," etc. These connectives unite two or more subjects, two or more predicates, or two or more simple clauses. It is to be noticed that "neither-nor" is a sign, not of a disjunction, but of a conjunction of negatives.

contingent proposition, one whose predicate is not a necessary attribute of its subject nor necessarily excluded from its subject; one whose predicate

may or may not be true of its subject, depending upon the given facts. Such propositions are signs of synthetic a posteriori judgments or judgments in contingent matter.

copulative proposition, a conjunctive proposition in *sense 2*.

disjunctive (alternative) proposition, a (hypothetical) proposition connecting two or more members by the particle "or" so that not all the members are true together. Two modes are distinguished: the inclusive (weak) and the exclusive (strong); the latter requires that only one of the members can be true. See **DISJUNCTION**.

exclusive proposition: (1) a compound proposition containing a term such as "alone" or "only" modifying the subject or predicate: as, God *alone* is infinite. (2) a strong disjunctive proposition.

formal relations of propositions, the purely logically valid connections of propositions concerning the same content or materials, with no consideration of the truth of the content. See **OPPOSITION**; **CONVERSION**; **INVERSION**.

hypothetical proposition, one that asserts the dependence of one affirmation or negation upon another affirmation or negation. The older logicians distinguished the three kinds: conditional, conjunctive, and disjunctive. This term seems now to be discarded in favor of *implicative*. A hypothetical proposition would nowadays mean one that states an hypothesis.

implicative proposition, one stating a causal relation between the component propositions. This would include causal and conditional propositions as defined above. See **IMPLICATION**; *Appendix on Logical Notation*.

indefinite (indesignate) proposition, one having as its subject a universal term whose supposition is of uncertain extension.

modal proposition, one whose copula is qualified by a mode that indicates the manner in which the

predicate belongs to or is excluded from the subject. See s.v. **MODALITY**, *sense 2*.

necessary proposition, one whose predicate is necessarily contained in or necessarily excluded from the nature of the subject. It is also known as a judgment in necessary matter. Most such propositions concern universals or essences; many are analytic a priori judgments put into propositions. **EXAMPLES**: "Man is rational"; "God is good."

opposition of propositions, see **OPPOSITION**.

propositional calculus, see **CALCULUS**.

self-contradictory proposition, one that is necessarily false; one that denies a tautologous proposition; one that states the intrinsically impossible. See **IMPOSSIBLE**.

simple proposition: (1) one that makes a single affirmation or denial of a single subject: sometimes called a two-term proposition. (2) a prime sentence or component into which a composite proposition is reducible.

universal proposition, one whose subject is a universal term used distributively.

ABBR. — *pr.*; *prop.*

REF. — Aristotle, *On Interpretation* (*Perihermeneias*), ch. 4 ff.

proprium, *n.* an accident necessarily flowing from or belonging to an essence and, hence, common to all natures having that kind of essence; proper accident; property in the sense of the fourth predicable.

***Propter quod unumquodque tale, et illud magis**: *Lat. sentence*. a *Lat.* translation of a maxim of Aristotle: "The cause of some kind of thing is even more that kind of thing." That is, the cause of anything is that kind of thing in a greater degree; or, the cause always surpasses its result in some measure. The maxim applies to efficient and formal causes, and to premises regarded as formal principles of a conclusion.

***propter se**, *Lat. phrase*. by its very

nature; because of a necessary connection with its nature.

prosperity, n. 1. success; good fortune. 2. the abundance of goods and means for connatural human temporal welfare. This does not mean merely material well-being. This kind of abundance is often spoken of as the second natural end of the state.

prove, v.f. 1. to test in some way; try out. 2. to present evidence that requires a certain assent. 3. to argue conclusively; demonstrate: e.g., establish a truth, successfully show the validity of a claim, make manifest the authenticity of a report, etc. *Proved* seems to be said chiefly of certainty in evidence or in an argument. *Disproved* is said of that which is refuted as certainly false; *unproved*, of that which is neither surely true nor surely false.

providence, n. 1. the plan or exemplar whereby things are ordered to an end; deliberate foresight of and direction to an end. 2. *loosely*, government. 3. both providence (foresight and advance preparation) and government (execution of the intended plan and preparations). Thus, divine *providence* often refers to management as well as to planning. 4. the integral part of the virtue of prudence that looks in advance to all suitable preparations; care. 5. hence, skillful and prudent management. In this sense, providence refers to a subjective or a potential part of prudence.

divine providence, the divine plan directing all things to the end appointed by God, according to the natures of each being. Divine government carries out in time the universal divine plan made in eternity; hence, it is thought of as supplementing providence taken in its narrow sense.

immediate providence, planning for one or more individual beings, events, means, and goods and directing each one or more individually to their own ends. Immediate providence does not necessarily exclude some mediate providence and mediate government: as, when a parent plans

the education of a child through delegated teachers.

mediate providence, merely general planning for one or more beings or assigning the detailed planning and care of a being to an intermediate agent.

moral providence, care over moral beings, their relations, and their destinies.

natural providence, the direction of natures to their natural ends in accordance with their natural capacities to act, act upon, and receive from other natures.

special providence, unusual care directed to the good of one being or class of beings such as is not given to other beings in the same order or system. This may be natural, e.g., the planned development of the earth as the habitation for the human race, or supernatural, e.g., the plan of salvation.

supernatural providence, the divine direction of intelligent creatures to an end exceeding their natures and to the supplying of means proportionate to this end.

REF. — *S.T.*, I, 22; 103; *C.G.*, III, Ch. 64, 97.

proximate, adj. 1. the closest to a point of reference; nearest; next to the point of reckoning. 2. immediate or first in the series.

prudence, n. 1. the cardinal moral virtue that habitually inclines a person to find, choose, and use the right means to a good end; the habit of desiring, finding, and choosing the right means for worthy human ends, and of using them in the right way; *recta ratio agibilium*, i.e., right reason in regard to things to be done: contrasted with art, *recta ratio factibilium*. 2. an act of this virtue, e.g., the inquiry preparatory to making a conscientious choice. 3. one of the several subjective parts of this virtue: private (personal) prudence, domestic prudence, or political (royal) prudence. Prudence, referred to simply, means personal prudence directed to one's own true good. 4.

consideration of the present and the past as a guide to the future; an act of counsel. 5. practical wisdom in human affairs. 6. *Ockham* (1300?-1349?). (a) moral science; (b) good moral judgment; (c) an evident practical judgment in a particular case, deduced from a principle or relying on experience; (d) general and applied knowledge about good moral living.

prudential certitude, see CERTITUDE.

See *chart on VIRTUES*; MEAN of virtue.

REF. — *N. Eth.*, VI, ch. 5, 7-10; *S.T.*, I, 22, a. 1; I-II, 57, a. 4; II-II, 47, 48, 50, 51; *Truth*, q. 5, a. 1.

psyche, *n.* 1. *Aristotle*. a soul or vital principle. This meaning pertains to any organism. 2. the human soul. 3. the mind. 4. the conscious powers. 5. *Freudian thought*. the affective and mental aspects of the human organism in relation to its environment.

psychological (psychologic), *adj.* 1. of or in the mind; mental. 2. of or in the conscious soul. 3. of, or studied in, psychology.

ABBR. — *psyc.*; *psychol.*

psychology, *n.* 1. *originally*. the philosophical study of living things, i.e., of natural bodies having a psyche. 2. the philosophical study of human life as a nature; the philosophy of human nature. 3. the science of the human soul, its powers, operations, and relations to the human body. This sense is often referred to as rational psychology; it is part of the larger philosophy of human nature (of man). See METAPSYCHOLOGY. 4. *modern nonscholastic senses*. (a) the empirical science of mental processes, including cognitive, emotional, and volitional acts and states. (b) the science of animal and human behavior. This nonethical sense of behavior means more than purely physiological behavior since it means conscious action or some conscious manifestation of unconscious or subconscious activities or states. 5. the

sum of an individual or typical person's actions, attitudes, emotional dispositions, intellectual achievements, social responses, traits, views, etc., as, the *psychology* of a medical student; the *psychology* of Macbeth. See PERSONALITY, *senses* 4 and 5. 6. a treatise on, or system of, psychology. 7. *C. Wolff's division of philosophy*. the special metaphysics of man's nature. This often was divided into *minor* (sensitive) psychology about the sensitive life and *major* (rational) psychology about the higher, spiritual life of man.

experimental psychology, the study of human mental or conscious operations by scientifically controlled observations, tests, and statistical correlations.

philosophical psychology, see *senses* 1-3.

rational psychology: (1) the experimental scientific study of the processes of higher thinking, e.g., of induction and logical inference. (2) the philosophical study of man's intellectual and voluntary operations or spiritual life; see *main entry* 3. (3) the philosophy of human nature (of man).

ABBR. — *psyc.*; *psychol.*

psychophysical, *adj.* of the functional (operative) relations between the animal or human body and the mind.

psychophysical parallelism, see PARALLELISM.

psychophysical problem, see BODY-MIND problem.

psychosomatic, *adj.* see an English dictionary.

punishment, *n.* 1. the act of causing another to bear pain, loss, or any suffering for a crime or other wrongdoing. 2. *strict active sense*. the authoritative depriving of a good, operating on a subject who is a wrongdoer, against his will, in order to remove or compensate for a fault already and certainly committed. 3. *passive sense*. the bearing of punishment; receiving and undergoing a penalty. 4. the penalty imposed or

inflicted. See *penal* SANCTION.

corrective (medicinal) punishment, a penalty intended to reform the actual wrongdoer.

deterrent (social) punishment, a penalty threatened or inflicted to protect the community and deter any member from harming the community by violating law or rights.

retributive (vindictive) punishment, a penalty imposed by lawful authority to compensate for the offense to God, the lawgiver, and the community for the wrong done to these; sanction designed to protect the majesty of law and restore the order of justice.

pure, *adj.* **I. in general.** 1. free from anything that decreases, weakens, soils, or damages; unmixed; free from defects, flaws, faults, etc.

II. metaphysical senses. 2. free from passive potency and composition in its being, nature, form, or perfection; unmixed with potency: as, God is *pure* act of being. 3. not united with matter; positively spirit-

ual in all its operations. 4. unmixed with anything other than itself; absolute; identified with itself. 5. perfect; free from foreign elements, limitations, imperfections, privations, etc. 6. simple; sheer.

III. ethical senses. 7. free from moral wrong; sinless; blameless; innocent. 8. chaste.

IV. epistemological senses. 9. theoretical; speculative. 10. absolute; considered in its absolute nature independently of existential differences and circumstances. 11. *Kantian philosophy*. free from empirical elements: as, *pure* reason. 12. free from emotional and appetitive influences or even from images: as, *pure* thought. **purgation, *n.*** a cleansing or removing of impurities, foreign matter, undesirable elements, emotions, anxieties, guilt, charges, etc.

aesthetic purgation, catharsis. **purification, way of, *phrase.*** see *WAY of remotion.*

purpose, *n.* 1. end; final cause. 2. intention.

qua, *adv.* as; in the capacity, character, or function of; under the formality of: as, St. Thomas *qua* philosopher.

Quaestio Disputata, *title; pl.*, **Quaestiones Disputatae**. A Disputed Question (Questions); A Dispute. This title is given to the whole or part of many treatises in philosophy and theology of the medieval and late medieval scholastic professors. A *reportatio* was the student's or listener's report of the master's handling of a question. A disputed question was the master's own written version of the question made after the preliminary public discussion. St. Thomas' works *On Truth*, *On the Power of God*, *On Evil* are samples of such questions. The master usually selected the question as a formal teaching method.

Quaestiones Quodlibetales, *title, pl.* short discussions, often referred to as *Quodlibets*, on a wide variety of philosophical and theological subjects, either in the formal style of the *Questions* or in a freer form. The question might be proposed by anybody (usually a master), but on any subject; hence, the name *Quodlibet*, "anything at all."

qualification, *n.* 1. *in general.* a quality, condition, or addition that modifies, changes, restricts, or limits: (a) a being; (b) an activity; (c) an act of consent or of choice; (d) a right; (e) the meaning of a term; or (f) the degree of certainty of a proposition. 2. any quality that fits a person for some duty, employment, honor, reward, etc. 3. a fixed condition that must be met before exercising some right.

substantial qualification, a specific difference, e.g., human.

accidental qualification, a quality.

qualified, *adj.* 1. modified by quali-

ties. 2. limited by conditions or relationships; existing, meant, or understood with an attached qualification; not simple or absolute. 3. incomplete: as, a *qualified* good. 4. used in a secondary, limited, or extended sense. See *SECUNDUM QUID*. 5. changed or restricted in meaning or extension by an incidental term. 6. having met the requirements set; having shown the necessary or desirable qualities; fit; eligible.

qualifier, *n.* a term, usually an adjective or adjectival phrase and usually representing a quality, that shades or limits the meaning of another term. See *QUANTIFY*.

quality, *n.* I. *Met.* 1. an accident intrinsically perfecting a substance either in its being or in its operation; an attribute describing what kind of subject a thing is or what kind of form it is. Not every quality is a distinguishing property. See *chart on CATEGORIES OF BEING*. 2. the excellence, or degree of excellence, of a thing.

II. *Logic.* 3. in a categorical proposition, the affirmative or negative character of the proposition or of its copula. 4. in a conditional proposition, the affirmative or negative connection between the condition and the consequent (conditioned). 5. the property of certainty or probability that belongs to a given judgment or proposition.

III. *Loose, popular use.* 6. a condition of a being; a state; a differentiating feature.

NOTE—The divisions belong to *sense 1*.

affective quality: (1) a quality of an object capable of stimulating a pleasant or unpleasant response in a perceiving subject. It is the objective correlate of an affection. (2) a passible quality of a sensible thing.

entitative quality, a disposition or

habit that perfects or modifies the being of a substance, e.g., health, sanctifying grace, the scar of a wound.

operative quality, a disposition or habit that affects a being's capacity to act.

passible quality: (1) a quality of a sensible object capable of immediately affecting an external sense, e.g., the colored, sounding, hard, etc. Hence, it includes affective qualities. (2) *more specifically*, a permanent capacity to be affected by the qualities of objects: distinguished from a passion, which is a transitory affection.

primary quality: (1) *in the older scholastics*, the proper sensible or proper sensible quality, e.g. color, sound, resistance, temperature, etc.: distinguished from common and accidental sensibles. (2) *in Descartes, Locke, and many later scholastics*, the accidents that exist in objects as in our perception of them and on which the other accidents of quality depend. These primary qualities are all associated with extension: bulk, figure, number, position, motion, rest, etc.

secondary quality, any sensible accident of an extended body that stimulates sensations that differ from the physical state of the accident, e.g., color differs from seeing color, odor from smelling. This sense is related only to Locke's meaning of primary quality.

REF. — *Categories*, ch. 8; *Met.*, V, ch. 14; John Locke, *An Essay Concerning Human Understanding*, II, 8, 23.

quantify, *v.t.* to indicate plainly what the logical quantity or logical extension of a principal term or symbol is: as, all, each, and some are *quantifiers*. The term, sign, or symbol used to declare the quantity is called a quantifier. The determination by the quantifier, as well as the analysis of the quantity of a proposition (or even of its predicate), is called *quantification*.

quantitative, *adj.* 1. having to do

with quantity or extension rather than with substance, essence, or quality: as, integral parts of a body are *quantitative* parts. 2. measurable. 3. (the) quantitative: quantity as it concretely modifies a substance.

quantity, *n.* 1. the accident proper to a material substance in virtue of which it must naturally have extension; the real, absolutely inherent accident of a body by which it possesses distinct integral parts. Quantity as a noun is conceived as a form or quasi substance; but as an accident, it is naturally stated as an adjective, i.e., as a modification of substance. The being of quantity is to be distinguished from material substance and from qualities. See *chart on CATEGORIES of Being*. 2. the extension of the subject or predicate of a proposition. 3. the personal supposition of the subject of a proposition, usually indicated by some quantifying term or symbol.

NOTE — The divisions pertain to *sense* 1.

abstract quantity, quantity considered apart from all sensible qualities; hence, mathematical quantity. This may be continuous or discrete.

contiguous (adjacent) quantity, the quantity of distinct bodies which touch each other at some boundary.

continuous quantity, the connected quantity of a body whose integral parts form one being within common boundaries; unbroken extension within a single natural body.

dimensional quantity, the measurable extension or the size of a body because of its dimensions. This idea of measurable extension may be applied analogously to measuring time and change, which are a *successive* or *mobile* quantity.

discrete quantity, the quantity of distinct or separated bodies; number; multitude; an aggregate of bodies, each with its own complete boundaries.

finite quantity, a definite, measurable extension.

infinite quantity, a number, body,

aggregate of bodies, or space that has no determinable limits and can be added to indefinitely. This is also referred to as mathematical, negative, or indefinite infinity.

real quantity, an extended body with sensible qualities.

successive (mobile) quantity, a group of bodies, set of numbers or figures, or a series of bodily changes whose component members follow one another in place, movement, time, or other serial arrangement.

virtual quantity: (1) some measurement of a quality by reference to a directly measurable feature of it such as its rate of action, the number or size of its effects, its comparative effect on some meter, etc.; hence, degree; intensity; amount; measuring knowledge, value, ability, etc. (2) the capacity of immaterial things to be numbered because they constitute a particular number of units or wholes.

ABBR. — *qt.*

REF. — *Cat.*, ch. 6; *Met.*, V, ch. 13; XI, ch. 12; *Physics*, V, ch. 3; *S.T.*, I, 42, a. 1, ad 1.

quasi, *adv.* as if; as it were; seemingly; nearly.

quasi (before noun), **quasi- (before adjective)**, combining form. seeming; seemingly; in imitation of: as, sophists are *quasi* philosophers.

quasi-integral, *adj.* resembling an integral (virtue) but not exactly fitting the nature or definition of an integral. Thus, the sense of propriety that perceives what is becoming behavior in varying circumstances is a quasi-integral virtue connected with temperance.

quasi genus, *n.* a class whose members are not species because they have no univocal generic note.

quasi-organic, *adj.* somewhat like an organism in structure and functions because it has specialized parts or members for specific functions and closely coordinates the activities of the parts for each other's good and for the good of the whole, yet it is unlike an organism because it lacks

the substantial unity and intrinsic living form that an organism has. A sovereign state and the universe are thus often described by scholastics as *quasi-organic*.

quasi-public, *adj.* 1. privately owned, but rendering essential functions for the public good or having great bearing on public well-being. 2. pertaining to local or dependent governments.

question, *n.* 1. a problem, topic, or proposition under critical study for its truth or the precise formulation of its truth. 2. a point or element in a topic that is challenged, debated, or discussed. 3. a formal method of teaching used by the medieval scholastic philosophers and theologians in which a topic selected by the master was presented and the objections, proofs, and answers to objections of both students and master were heard. The method of the articles in St. Thomas' *Summa Theologiae* is the method of the question, rather than of the lecture, commentary, or essay. See *scholastic METHOD*. 4. an unsolved genuine doubt. See *PROBLEM*. 5. an interrogative sentence.

begging the question: (1) a fallacy in content that assumes a conclusion. Some of the ways of committing the fallacy are: assuming the conclusion in the premises, e.g., by change of words; assuming a definition or principle that must be proved; assuming the particular case that is needed to prove a universal proposition from which that case is deduced; assuming an hypothesis to be proved with certainty; circular definitions; substituting repetition, emphasis, superlatives, and name-calling for proof; the vicious circle in proof. (2) *loosely*. ignoring or evading the issue.

beside the question, not related to the precise problem or subject under discussion; irrelevant.

disputed question: (1) an unsettled or debated philosophical problem; a proposition that is seriously affirmed and denied by opposing

parties. (2) a work with the title *Quaestio Disputata*, q.v.

fallacy of multiple (many) questions: (1) the device of confusing, ridiculing, or tricking an opponent by proposing at one time many questions in such a way that no single answer, yes or no, to the compound question can be given that does not involve more than one admission, and that usually an undesirable and not conceded one. (2) the device of masking many questions by stating a proposition in such a way that it involves previous merely assumed answers.

open question, one that is free to be argued or contested, to be accepted, doubted, or rejected; an unsettled, not yet answered problem. See *main entry 4*.

out of the question, impossible; already ruled to be not under consideration. Philosophers also speak of *ethical, metaphysical, psychological, theological*, and the like questions according to the general content. Questions are also distinguished as questions whether something *is*, or *what* it is, or *why* it is.

state of the question, an introductory statement preceding proof and reputation, in which the terminology, history of opinions and attempted solutions, and the central controverted issues are reviewed.

ABBR. — *q.*; *qq.*; *qu.*; *ques.*; *Q.*
***quia, conjunction, Lat.** 1. because; because of. 2. that. *Sense 1* occurs in the expression, a *quia* clause, i.e., one that gives the reason in an enthymeme. *Sense 2* occurs in the expression, a demonstration *quia*, i.e., one that proves that something *is* so (a fact) rather than *why* it is so; also in the expression, a *quia* question, a question of fact.

quiddity, n. the essence; the answer to the question, "Quid est?" — *What* is it?; the definition. The corresponding adjective is *quiddative*, i.e., essential.

***quid pro quo, Lat. phrase or sentence.** 1. *lit.*, "something for something." 2. one thing in return for or in payment for another thing. 3. in onerous contracts, the legal consideration or the just equivalent of the rights or goods exchanged by the contracting parties. Thus, in a contract of sale, ten dollars may be the *quid* paid for a pair of shoes, the *quo*.

***"Quidquid recipitur, recipitur per modum recipientis." Lat. sentence.** "Whatever is received is received according to the mode of the receiver." The dictum has a number of variants. The mode refers to the kind of existence, nature, or capacity of the recipient. The receiver measures and qualifies what is taken into itself. The best-known application occurs in the dictum that "the known is in the knower according to the nature of the knower." See *intentional EXISTENCE*.

quiescent, adj. see S.V. ATTRIBUTE.

***quinque viae, Lat. phrase. lit.,** the five ways. The five proofs offered by St. Thomas that God exists.

REF. — *S.T.*, I, q. 2, a. 3.

quintessence, n. the fifth perfect element, fully actualized, that was thought to be the nature of the unchanging heavenly bodies. See *ETHER*.

***quo animo? Lat. phrase or sentence.** with what intention?; with what mind?

***quod est, Lat. clause or phrase,** see **ID QUOD EST*.

***quo est, Lat. phrase or clause,** see **ID QUO EST*.

***quo jure, Lat. phrase or sentence.** by what right?

***quomodo (quo modo), Lat. interrogative, direct or indirect.** how? in what manner?

***quod quid erat esse, Lat. phrase.** It is a literal translation of a complicated phrase of Aristotle. 1. *usually*. substance. 2. *sometimes*. mere essence.

R

racialism, n. 1. a theory about natural or hereditary racial differences in human abilities, rights, biological purity, etc. 2. feelings of racial antagonism, prejudice, discrimination, superiority and inferiority, etc.

racism, n. 1. racialism in senses 1 or 2. 2. a practice or program of racial discrimination, segregation, domination, persecution, etc. based on racial theories or feelings.

***raison d'être, French phrase.** reason for being or existing.

ramification, n. the result of dividing or spreading out into branches; hence, subdivisions, consequences, complex results.

range, n. 1. the full extent (in space, time, or objects) across which something moves, on which it acts or can act, to which it applies, about which it is understood; scope. It is sometimes used as a synonym for the material object of a power, habit, science, etc. 2. the limits of possible variations of amount, degree, etc.: as, the *range* of just prices; the *range* of levels of life.

***ratio, Lat. n. lit.,** reason. This Latin word occurs often in St. Thomas and other writers in a somewhat bewildering variety of meanings. It refers to reason itself, to the object attained by reason, and to the influence exerted on reason. 1. the formal object in the thing that the mind is actually considering; the essence, nature, form, or note of a thing as intelligible; the notion or thing known; the common formality to which the mental intention is directed; the objective concept. Sometimes, the word *intelligibility* is used to describe this aspect of the known. As the same real thing may have many formal objects, it may have many *rationes* or intelligibilities. A *ratio*, however, may be only a being of reason or a logical relation between

formal objects of the same whole thing. 2. a perfection of a thing but regarded as an object of thought and as really or mentally distinct from other perfections in it; a particular feature or characteristic of an object on which thought is focused. 3. the defining characteristic of a thing; the specific form; the specific difference: as, *ratio boni* (of the good). This is referred to as *ratio formalis*. 4. the ground, reason, or fundamental knowable feature of a thing; hence, form. Some translations of Aristotle seem to use *ratio* in this sense. 5. a purpose or reason put into things; ontological truth. 6. the objective meaning in a thing; an objective explanation: as, sufficient *reason* (*ratio*; *raison d'être*). 7. the known meaning of some name. 8. the formal perspective or light under which a science considers its subject; formal object *quo*; medium *sub quo*.

ratiocination, n. 1. the ability to reason. 2. an act of reasoning, esp. if conformed to logical rules.

ratiocinative, adj. clearly exhibiting the use of reason. Thus, St. Thomas calls natural sciences *ratiocinative*.

rational, adj. 1. possessing or using reason. 2. based on or attained by the use of reason. 3. showing by its activity that reason is present or trained. 4. conformed to right reason; judicious; reasonable. 5. conceivable; not contradictory. 6. belonging to human (i.e., rational) nature.

rational nature, see HUMAN *nature*.

rational by essence, reason itself.

rational by participation, belonging to a rational being and controllable by reason. This is said chiefly of man's appetites, sensory or intellectual, and their acts.

rationale, n. the reasons or principles that explain some position, attitude, policy, etc.

rationalism, *n.* any one of the views that attribute excessive importance to human reason, e.g., (a) that reason is self-sufficient to know all things and need not be helped by revelation from God; indeed, revelation is unworthy of man; (b) that a priori reason, independently of sensory experience and intellectual intuition and verification of facts, can give certain knowledge of everything; hence, experience, history, feeling, taste, and the voluntary life of man are unimportant; mathematics is ideal as human knowledge; (c) that all authority in matters of truth is subject to the scrutiny and approval of reason, without any duty of obedience or reverence for the authority. Sometimes rationalism also means intellectual criticism of myths, religious superstitions, and unscientific views of physical nature and of human origins. The philosophers of the Age of Enlightenment are specially known as rationalists.

rationality, *n.* 1. the fact of having or using reason. 2. reason as a faculty of man. 3. reasonableness of an opinion, suggestion, decision, command. **rationalize**, *v.t.* 1. to make rational; to make conform to reason. 2. to explain on rational grounds. Thus, early Greek philosophy *rationalized* theological doctrines in primitive myths. 3. to attempt to make something seem rational. 4. hence, in *logic*: to find premises for conclusions that we have already accepted. 5. *t. and i., psychology.* to devise plausible explanations or excuses for one's beliefs, errors, desires, choices, purchases, etc., usually without being aware that the reasons given are not one's actual motives. 6. to apply modern methods of division of labor and of efficiency to production of goods, crops, etc. in volume. See CAPITALISM.

NOTE — *Rationalization* is not to be confused with *ratiocination*.

**rationes aeternae*, *Lat. phrase. lit.*, "eternal reasons." 1. the divine ideas. 2. eternal truths.

**rationes seminales*, *Lat. phrase* from St. Augustine. *seminal PRINCIPLES* in bodies, q.v.

re-, *prefix, meaning.* 1. back: as, *reduce, reflect, repay, restitution, restore, return.* 2. again; anew: as, *re-arrange, recur, repetition, resume.*

real, *adj.* 1. actual; objectively existing or existing in a whole thing; existing; happening in fact. The same problems of what to include and exclude in the real occur here as in regard to being. See BEING. 2. based on fact; founded on things themselves; present in or between things: as, *real* multitude, *real* differences. 3. the objective, excluding the intentional real. 4. the material; the sensibly real. This would be a rare use among scholastics.

the real, reality; anything existing; everything existing, viz., the universe or God and the universe.

realism, *n.* any variant of the philosophical position that (a) accepts the existence of things prior to and independent of human knowledge; (b) the knowability of extramental objects; and (c) the need of conforming human thought and conduct to objective standards. See *theory of KNOWLEDGE*, ULTRAREALISM.

critical realism, the position, chiefly of the Louvain school, admitting that real beings exist in a universe independent of the mind and that men know such beings, but claiming that man must establish these truths by some principles or truths prior to the truth of the existent. In other words, the philosopher must begin in the mind, not with beings. Maritain uses *critical realism* in a wider sense as opposed to naive realism.

immediate (direct; metaphysical) realism, the position of St. Thomas and the Toronto school that the philosopher does and must begin with beings themselves and the first truths about beings, independently of any critique of knowledge. Hence, the first truth is that "being is"

rather than some such truth as "I am thinking."

moderate realism: (1) (in regard to knowledge of universals), the epistemological view that man's direct universal concepts ordinarily represent natures that are objectively real and in some way fit to be represented as universal by the mind's activity, though these natures in themselves exist only as individuals. Hence, it is a middle (moderate) position between ultrarealism and nominalism. (2) (on origin and objects of knowledge), the epistemological view that all human knowledge originates from sense and sensory contact with the real, that things are the measure of the truth of knowledge, that sensory experience is not the only way of knowing and the sensed are not the only types of real things, and that intellectual knowledge is different from and superior to sense and feeling.

NOTE — J. Wild distinguishes logical realism (intentional logic), metaphysical realism, epistemological realism, and ethical realism in "What Is Realism?" *Journal of Philosophy*, XLIV (1949), 148-158.

reality, n. 1. the fact or state of being real. 2. real things; the actual. Both the objective and the intentional may be included. 3. all existents, but considered only as real, not as unified or related to each other.

NOTE — Some Scotist writers distinguish *realitas* from *res*; *realitas* belongs to a thing but is not the thing.

reason, n. 1. the act of drawing conclusions from other judgments; discursive thinking; proving or attempting to prove. As the typical mode of human knowing, it is referred to as "*reason as reason*." Popular usage seems, however, to include judging, analyzing, and rationally explaining acts of reason or reasoning. 2. the power of reasoning; the intellect considered in its reasoning function. 3. a name for the intellect itself. 4. a name for the entire rational nature of man: as, "*Reason* is man's na-

ture." This meaning is referred to in the phrase, "*reason as nature*." See *RATIONAL by essence*. 5. the basis, evidence, premise, or causal clause presented for any conclusion; the motive of assent; esp. a solid or sound ground for a judgment. 6. the explanation offered for some name, being, or action. 7. the motive or final cause for some decision or action. 8. the standard of morality. See *RIGHT REASON, below, sense 3*.

being of reason, see BEING.

distinction of reason, see DISTINCTION.

divine reason or reasons: (1) the exemplary idea or ideas in the divine intelligence. (2) some part of the divine plan for creatures. (3) the good for whose sake God wills or permits some event. See *RATIONES AETERNAE*.

extrinsic reason, the worth of an authoritative opinion for some judgment: distinguished from *intrinsic* reason which comes from the known facts, from the nature of the object, or from the understood principle. See *EVIDENCE; FAITH*.

higher reason, the intellect when considering divine, spiritual, and eternal things.

lower reason, the intellect when considering material and temporal things.

participating in reason, somewhat like, benefited and directed by, or associated with reason.

particular reason, the *cognitive* sense.

practical reason, the practical intellect. There is also a special Kantian sense much used by philosophers. See J. Collins, *Modern European Philosophy*, p. 517, note 3.

reasons of the heart, see HEART.

reasons of state, see STATE.

right reason: (1) reason that is objectively controlled by and functions according to the objective measure of truth or of human conduct. (2) hence, reason conformed to objective evidence. (3) reason directing man according to his true end;

practical wisdom; prudence; conscience. The exact understanding of right reason as a norm of morality in Aristotle and St. Thomas is much disputed. (4) what is just; what is morally good. (5) rational nature taken completely and rightly known for what it truly is.

speculative reason, the speculative intellect.

seminal reasons, see *seminal* PRINCIPLES: distinguished from eternal reasons and opposed to potency.

sufficient reason, the complete and necessary objective explanation of something; the full intelligibility of accounting for something. Sometimes it means proportionate cause or some other basic explanatory principle — thus, probably, in the reference to it in Pope Pius XII's (1876–1958) *Humani Generis*. The Leibnizian sense is rare in modern scholasticism.

the principle of sufficient reason: "Everything has a sufficient reason." This principle was introduced formally by G. Leibnitz and often has been understood in a rationalist and necessitarian sense, as by C. Wolff and Kant. It may, however, be understood in an acceptable scholastic sense as including the principle of intelligibility of being, of causality and proper causality, and of evidence. Thus, it is cognate to the modern scientific canon of complete explanation. Its ontological formula may be stated: "Every being has a sufficient reason for its being and every attribute and relation of its being." Its logical formula is: "Every statement should have reasonable evidence."

supernaturally illumined reason, intellect or human knowledge aided by faith or other supernatural gifts. This phrase in some texts means the Augustinian illumination.

REF. — *N. Eth.*, VI, ch. 1, 5; *S.T.*, I, q. 79, aa. 8–9; I–II, q. 15, a. 4; II–II, q. 153; *Truth*, q. 15, a. 2; J. Peghaire, *Intellectus et Ratio Selon S. Thomas d'Aquin*; id., *Revue des Sciences Philosophiques et Théologi-*

ques, XXIII (1934), 221–240. Robert Hooper in *Right Reason in the English Renaissance* calls attention to these meanings of reason: a mode of knowing (concept), power of knowing, a way of doing (moral principle), and a condition of being.

reasoning, *n.* 1. the act of drawing new judgments from other judgments; discursive thinking. See *chart on* INFERENCES. Many different terms describe this third operation of the mind. 2. the proofs or reasons offered for the new judgments drawn. 3. the integral part of prudence that readily draws a right practical conclusion from the assembled information, past experience, and the probabilities of a situation.

rebut, *v.f.* 1. to present carefully drawn arguments against a position or thesis; contradict; disprove. 2. to answer a dilemma with a counter-dilemma whose conclusion is opposed to the conclusion of the original dilemma.

receive, *v.f.* 1. to be acted upon by another and get a form in real or intentional change. See PATIENT; UNDERGO. 2. to know; learn; apprehend mentally; be informed by the impressed species. 3. to take possession of property given, bequeathed, or some way transferred by another.

principle, see *QUIDQUID RECIPI-TUR.

receiver, *n.* 1. a person, subject, potency, or receptacle that receives. 2. the recipient; determinable principle in change; the passive potency being modified; the patient, *sense 1*.

receptor, *n.* 1. a receiver. 2. a sense organ or one of its nerve endings that responds to special stimuli that affect it.

recognition, *n.* 1. the act of memory, sensory or intellectual, that knows again or identifies anything previously known. 2. the mental function of identification of the past. In English, recognition often implies deliberate effort to revive a memory. 3. perception and identification, as by some particular detail. 4. acceptance

or admission of facts. 5. acknowledgment of the rights, claims, legal existence and standing, office, etc. of another. 6. formal glory given to another. 7. admission of or credence given to the authority of another's statement, document, etc.

REF. — Aristotle, *On Memory and Reminiscence*, ch. 2.

recollection, *n.* calling back to mind; deliberate revival of a memory; reminiscence.

rectify, *v.t.* to put or set right; correct; amend; turn in the right direction. Grace is often said to *rectify* reason. It gives it rightness by turning it toward truth and depths of insight that the mind, uncured of original sin, would fail to reach.

rectitude, *n.* 1. rightness in knowing or reasoning; conformity to standards and rules of thought, of art, of method, etc. 2. right living; conduct conformed to moral principles and leading man to his true ultimate end. Some, however, distinguish *rectitude* from goodness or virtue. Rectitude alone merely declares conformity to law or custom; it is limited to the legally just.

reduce, *v.t. lit.*, "to lead back or bring down (to its elements) in some way."

1. to lessen or lower in some way; to make smaller, simpler, or clearer.

2. to break up into simpler constituent elements. This sense applies to mental analysis as well as to physical decomposition. 3. to change to a different bodily form, especially to a simpler form or more readily measured figure. 4. to change the logical form, especially into a simpler or clearer one. Thus, a conjunctive proposition is reduced to a conditional one. A syllogism in the later figures is reduced (*a*) to the first figure directly, by converting propositions or transposing the order of premises in the original syllogism; (*b*) indirectly (as a test of the validity of the original mood), by contradicting the conclusion of the original syllogism and using this as a premise together with one of the original

premises to show that this leads to a conclusion that contradicts an assumed true premise of the original. 5. to check thoroughly the truth of a conclusion by tracing back all its premises to immediately evident judgments; to trace judgments back to their origins. This is called reduction to first principles, for these are the basic or ultimate terms in a reasoning process. 6. to classify or bring within a logical scheme: as, the part is *reduced* to the type to which the whole belongs; substantial change is *reduced* to the category of substance, though change is not substance. 7. to trace physical things, states, order, etc. back to their origins. 8. to educate; develop a form from a potency. *Reduction* seems to be an inaccurate usage for education. 9. to deprive a subject of a form; to let a form return to potency in matter.

***reductio ad absurdum** (ad impossible), *Lat. phrase.* a logical operation that either (*a*) proves a proposition by showing that its opposite is foolish or contradictory, or (*b*) disproves a proposition by showing that its logical consequences are foolish, impossible, or unacceptable to the person who proposed the original proposition.

REF. — *Prior Analytics*, II, 17.

reductionism, *n.* any method of explaining or eliminating complex issues by simplifying problems, finding common elements in diverse data, breaking down complex activities or motions into equivalent simpler classes or more elementary forms, denying distinctions, denying difficult aspects of phenomena, etc. An illicit use of reductionism misapplies the principle of economy, e.g., by ignoring data, denying irreducible differences, pretending dissimilar problems are identical, etc. It is sometimes referred to as the fallacy of "nothing but." Of many examples of this undue simplification, we find all human cognitive activity reduced to sensation; life reduced to purely bio-

chemical categories; Darwin's reduction of all man's higher powers and higher activities (e.g., choice and moral purpose) to quantitative differences from primate instinct; Marxist reduction of all motivation to the economic; logical positivists' ruling out the question of God's existence as meaningless since God is not experienced; G. E. Moore's charge of "the naturalistic fallacy" committed by ethicists who reduce moral good to the useful or pleasant good.

reduplicate, *v.t.* to double; repeat the meaning of another term in an added term. Specification, by contrast, declares the special meaning among many that a term has or the aspect under which a term is used, e.g., "reason as nature" specifies; "man *inasmuch as he is rational* can think" is a reduplication.

reference, *n.* 1. relation; regard. 2. directing the attention to a person, thing, book, passage in it, etc. 3. the work or passage indicated by a referring direction. 4. the sign, mark, abbreviation, footnote number, etc., which indicates the book, article, passage mentioned or recommended, etc.

ABBR. — *ref.*

referend, *n.* the second term of a relation; the object signified by a sign or symbol.

referent, *n.* 1. the first term or subject of a relation. 2. the sign, symbol, etc., referring to a signified object or concept.

refine, *v.t.* to purify; free from imperfections; remove in purifying. See *WAY OF NEGATION*.

refine on (upon): (1) to improve. (2) qualify more exactly. (3) perfect an analysis.

reflection (reflexion), *n.* the literal meaning, *bending back (on itself)*, largely explains the use of words in this family. 1. the mind's attention to itself or to the thinker's conscious acts as the object of attention; the intellect looking at itself or at its own person and personal acts; the cognitive act of a power present to

itself. 2. fixed earnest attention on some subject; serious thought.

ontological reflection, the consideration of the object or being that is known inasmuch as it is known, not inasmuch as it is.

psychological reflection, the consideration of the acts or states of the self or of the psychic characteristics of one's experience.

self-reflection, mental attention to the self as perceived in past or present experience.

ABBR. — *refl.*

REF. — *S.T.*, I, q. 87; J. Webert, O.P., "Reflexio." *Études sur les opérations réflexive dans la psychologie de saint Thomas d'Aquin.* *Mélanges Mandonnet*, I, 285-325.

reflex, *adj.* 1. turned or bent back. 2. turned or bent back on itself; reflective; self-reflective; self-reflecting. 3. hence, second or secondary to an act immediately knowing an object; pertaining to an object or an act of one's powers in its status as a second intention: as, a *reflex* universal concept: a *reflex* judgment criticizing one's prior assent. 4. naming or belonging to an involuntary muscular reaction to stimulation of the nerves. The name is extended from the physiological involuntary response to the psychological awareness that accompanies this. An *unconditional* reflex is unlearned or instinctive; a *conditioned (conditional)* reflex results from training or association.

ABBR. — *refl.*

reflexive, *adj.* using reflection or psychological introspection; beginning the study of man from data gathered by self-reflection; studying man as a spiritual and interior subject rather than as a thing or object. The *reflexive* method is distinguished from behavioristic, purely experimental, a priori, etc.

ABBR. — *refl.*

refutation, *n.* 1. the act of proving a statement or argument to be false or invalid; reasoning involving the contradictory of a proposed conclusion; careful disproof. 2. the reasons

or evidence supporting the disproof.

direct refutation, proof of the opposite conclusion, major, or minor, thereby showing the opposite to be simply false.

indirect refutation, attacking a proposition by pointing out its gratuitous assumptions, its premises obtained from an unreliable source, or its unsatisfactory logical consequences.

sophistical refutation, a fallacy (taken from the title and first chapter of Aristotle's *Sophistical Refutations*).

regress (regression), *n.* a going back; backward movement; return.

infinite regress, the attempt to go back without end in a series of premises or in a line of causes.

reify, v.t. to think and speak about what is not a being or a whole as though it were a being or a whole. Instances include: thinking of a being of reason as real; of an abstraction as a concrete singular thing; of humanity as a singular person; of an accident as a substance; of a part or coprinciple as a whole or suppositum.

relata, n. pl. (relatum, sing.) the related; the extremes of a relation.

relation, n. the reference of one thing to another; the referring of a thing or term to something else; the order (connection, regard, respect, bearing) of one to (with, on, upon) another; the accident whose being consists entirely in its reference. As an accident, it is more exactly referred to by the adjectival term, *the relative*. See *chart on CATEGORIES*.

external relation: (1) *modern metaphysical usage*. a relation that does not belong to or necessarily follow from a thing's nature. (2) *political philosophy*. pl., international relations.

intentional relation, the relation of knower to known.

internal relation: (1) a relation required by a thing's nature. (2) a relation within a being, as between its parts or between its structure and functioning.

logical relation, a reference of one to another (*a*) when one or both terms are not existing, or (*b*) the terms are not really distinct: as, the relation of identity, or (*c*) the foundation of the relation is only mental, not real; hence, a relation of a relation. It is called a *relation of reason* because it is not in the subject as a relation of it but it is put there by the mind; also called *relationes secundum intentionem et non secundum esse*.

mixed relation, a relation that is real when one term is considered as the subject of the relation but only logical when the correlative term is regarded as the subject; as, the *mixed* relation between knower and thing known is real on the part of the knower who really becomes different by knowing, but logical on the part of the known which remains really the same before and after being known.

moral relation, a bond or order between moral beings: as, the relation of A's right to life and B's duty to A's life.

mutual relation, one that is altogether real or altogether logical whichever term is treated as its subject. A mutual relation should not be confused with an *equal* relation (*relation of the same denomination or name*): as, brother and sister both have the equal relation of child to their parents.

necessary relation: (1) a transcendental relation. (2) an internal relation.

nonmutual relation: (1) a mixed relation. (2) a nonreciprocal relation; relation of inequality.

predicamental (contingent) relation, a reference to another that may be present in or absent from a being or an essence without internally changing the being or essence; a relation added to a thing that already is completely constituted. Predicamental relations are the true category of real relation. Logical relations are reduced to the category. Transcendental rela-

tions are not in the category even by reduction.

real relation, a reference of one real thing or principle to another really distinct from it because of an objective foundation or ground in the subject; a relation existing between things independently of the mind knowing the relation. St. Thomas' texts refer to these as relations *secundum esse*.

relation of reason, logical relation.

relation *secundum dici, something absolute that is said to be related to something else because a real or logical relation is added to it.

transcendental (necessary) relation, a connection between one thing and another that is so necessary to the subject that it cannot be without that relation; hence, it is either identified with its whole essence, is a condition of its being, or necessarily follows its being and essence so that loss of this relation would imply the destruction of that being or essence: as, the dependence of creature on the Creator is a *transcendental* relation. This usage, at least as old as John of St. Thomas (1589-1644), is sometimes regarded as a misnomer and not as a true relation.

principle (of specification): The relative is specified by the absolute or by its term.

ABBR. — *rel.*

REF. — *Cat.*, ch. 7; *Met.*, V, Ch. 15; *S.T.*, I, q. 28; *Power of God*, q. 7, aa. 9, 11; A. Krempel, *La Doctrine de la Relation chez Saint Thomas*, esp. the early historical part; F. A. Blanche, O.P., "Les mots significant la relation dans la langue de saint Thomas d'Aquin," *Revue de Philosophie* (Louvain), XXXII (1952), 363-388.

relative, *adj.* 1. referring to or referred to another in some way; looking toward another; the accident of relation named properly and adjectively as belonging to the referred subject as it is ordered to another; connected with another. 2. hence, referred to another in specified ways:

as, dependent upon another; conditioned by another; coexisting with another; limited by another; etc. See also *relative* OPPOSITION. 3. impossible or unintelligible except as referring to or referred to something else. 4. considered in its reference to something else rather than absolutely in itself; considered precisely in comparison with another.

relative to: (1) relevant to; concerning; about. (2) corresponding to; proportionate to.

relativism, *n.* 1. *epistemology*. the view that all knowledge entirely depends on and varies with the limited ability of each knower and his conditions of knowing; hence, the denial of any absolute truth and certitude common to all normally intelligent men. See POSITIVISM. 2. *ethics*. the view that no moral acts and objects are intrinsically good or evil but that all moral matters depend altogether on variable conditions such as the free will of God, customs and conventions, positive laws, degree of culture, social approval and disapproval, and each individual's existential situation; hence, a denial of intrinsic morality and of the immutability of principles of the natural law. See SITUATION ETHICS; VOLUNTARISM; POSITIVISM, *senses 3 and 4*.

relevant, *adj.* bearing upon or relating to the question, issue, or topic presented; pertinent; applicable; truly connected with; to the point.

religion, *n.* 1. *objective religion*. the sum of truths and duties binding man to God. In the higher religions, this sum includes creed, cult, and code. 2. *personal religion*. one's own beliefs about God and in God's teaching, and one's acts of honor and obedience to God. 3. *virtue of religion*. the constant will to give to God the worship that is due to Him. See *chart* on VIRTUES. As the *due* (debt) is part of its formal object, it is a potential virtue in the group of justice; as it concerns the means rather than God as its immediate end, it is a moral, not a theological, virtue. In *sense 2*,

religion is one of the so-called general virtues.

direct (formal) religion, any act of immediate honor to God. *Indirect religion* indirectly honors God by doing our duties to creatures because God so commands us.

history of religions, see HISTORY.

natural religion: (1) the body of truths and duties about God and man's relations to God that are or can be known by natural reason. Such knowledge formally excludes supernatural revelation in source or content; the duties are natural-law virtues. (2) the practice of the natural virtue of religion. REF. — John Henry Cardinal Newman, *An Essay in Aid of a Grammar of Assent*, ch. 10.

philosophy of religion, reasoned knowledge of the origin, nature, objects, purpose, and values of religious knowledge and practice. This subject matter includes materials from the philosophy of man, theory of knowledge, natural theology, ethics, the histories of religion, and the psychology of religious experiences. The philosophical study of religion can, then, also include the rational investigation of the possibilities of revealed religion; in this way it resembles apologetics. It seems to be misdefined in some circles as reasoned interpretation and evaluation of religion, even of supernatural religion.

practical religion: (1) the practice of religion; acts of formal religion such as prayer, sacrifice, oaths, religious festivities, etc. (2) man's duties to God; the observance of the natural law. (3) the effects of religion in bettering one's personal life and one's dealings with others.

revealed (supernatural) religion, the objective body of truths, forms of worship, duties, and religious institutions or organization given to men by God through special signs and means that are outside of and better than the order of nature.

subjective (personal) religion, personal religious belief and practice (whether true or false); one's inter-

personal and liturgical relations with God.

ABBR. — *rel.*

REF. — *S.T.*, II-II, q. 81; *C.G.*, III, ch. 119.

remembrance, n. recollection.

remotion, n. the intellectual act of knowing incorporeal substances in this life (a) by mentally removing matter from them or (b) denying identity with or likeness to material creatures or to any creature. See *negative JUDGMENT*.

remotion (removal), way of, the negative way of knowing God's nature and attributes. See *WAY*.

***removens prohibens, Lat. phrase.** removing an obstacle; making causal action possible or moral action valid by taking away an impediment to action; opening the way for action or valid action. The situation is usually regarded as a condition, q.v.

***reportatio, n., Lat.** in the medieval schools, a student's copy of the original lecture of a bachelor or master. A *reportatio examinata* or *magna* is a version checked by the lecturer himself. An *ordinatio* is a finished draft revised or arranged by the lecturer himself. These titles appear in medieval works and manuscripts. Thus, Duns Scotus' *Opus Parisiense* is also called *Reportata Parisiensis*, but his *Opus Oxoniense* is called *Ordinatio*.

represent, v.t. Note the general meanings of being present, or of making present, again or in a second way. 1. to present to the mind; put before the mind. 2. to be a physical or intentional likeness of another; to show a likeness to the original. 3. to present in words; to state a case in an effective manner. 4. to be a sign or symbol for; stand for; denote. 5. to be the analogous equivalent of; correspond to. 6. to produce or perform a play; to play a part; impersonate (a character). 7. to take the place of and act for another; be the present substitute or agent for another in virtue of duly conferred authority. 8. to serve as an example, instance, or type of.

representation, n. 1. *in general.* a likeness of one to another that gives the other a sort of second presence; a copy, imitation, resemblance, reproduction of another. 2. an act or instance of representing. 3. what is represented; the state, fact, or manner in which something is represented (in any of the forms of representation). 4. the act of forming a likeness of an object in a knowing power. 5. a cognitive (intentional) likeness of an object in the senses or in the intellect. See SPECIES. 6. presentation of a retained image to the memory. 7. a statement of facts, claims, arguments, contractual inducements, reasons for protesting, etc. 8. the right to act as a substitute or authorized agent of another person or of a group. 9. a body of representatives who act or speak for others; a delegation.

representationism, n. See PRESENTATION, *end of the entry.*

republic, n. 1. a constitutional system in which the electorate holds supreme power and exercises it by its elected representatives who are responsible to the electorate. 2. a state with such a form of government. 3. a state with a president rather than a monarch as its executive head.

"(The) Republic," a dialogue of Plato on justice, the ideal state, the rule by philosophers, etc. It contains the famous myth of the cave.

requisite, adj. needed for some purpose; indispensable; essential in itself or in the given circumstances; demanded physically, morally, legally, or logically.

***res, Lat., n.** essence, understood as one of the transcendentals; thing.

***res et modus, Lat. phrase.** 1. *lit.*, "the thing and its mode." See MODE AND DICTUM. 2. *usually.* the perfection attributed and the way in which it is predicated: as, God has knowledge (*res*) by identity with His essence, infinitely, independently (*modus*); a predicate and the way it is predicated. 3. substance and its accidents and degree of perfection. 4. genus and its specific difference.

rescind, v.t. 1. to change a law by repealing it. 2. to revoke an order. 3. to cancel a contract. 4. to declare an agreement, contract, law, treaty, etc. invalid.

resemblance, n. 1. similarity, esp. in external characteristics; a state of likeness. 2. something that is like another. See LIKENESS.

principles on resemblance: (1) Every effect is in some degree like to its cause. (2) Everything that participates in perfection is in some degree like the original. (3) The copy is true in the measure that it imitates the original or the maker's exemplary idea of it.

reservation, n. 1. an act of holding something back; withholding of a right, full or clear meaning, intention of an agent, etc. 2. a qualification or limiting condition attached, e.g., to a contractual assent.

mental reservation, deliberate use of a form of words or other signs in which the speaker or writer does not externally express his full meaning but holds back in mind some part of his meaning so that the statement remains ambiguous. *Broad* mental reservation is used of an ambiguous conventional expression that reveals one's mind if properly interpreted but that does not of itself clearly imply only one definite meaning. *Strict* mental reservation uses an expression that totally conceals the meaning while pretending to reveal the mind. See LIE; TRUTHFULNESS.

resist, v.t. 1. to withstand; oppose; hold off; stand firm against. 2. to fight, argue, or work against; use some force against. 3. *civilly resist.* to oppose by using only legal means. 4. *passively resist.* simply not to comply with a law and take the consequences. 5. to keep from yielding, consenting to, cooperating, enjoying, etc.: as, we must *resist* recognized temptations.

resolution, n. 1. the act or process of breaking something down into its constituents or simpler elements, e.g. by natural decay, by chemical dis-

solution. 2. the mental process of analysis. 3. the analytic method. See ANALYSIS, *sense* 5. 4. removing a doubt; explaining or solving a question; answering a problem step by step; settling a dispute or legal action. 5. firm determination; strong purpose for the future.

reasoning by resolution, reasoning from effects to causes; a posteriori reasoning.

resolution to first causes, reduction, q.v.

ABBR. — *res.*

resonance, bodily, *phrase*. the physiological changes accompanying emotional states, as of anger or fear; passible qualities in the animal or human organism during emotional changes.

respect, *n.* 1. an act or feeling of honor to another; courteous regard; revering another. 2. the virtue of observance; respectfulness. 3. a particular point, detail, intelligibility, or *ratio*. 4. a relation.

***Respondeo. Dicendum quod**, *Lat. expression. lit.*, "I answer. It must be said that. . . ." Simply: "I answer. . . ." This is the technical signal that introduces the corpus of each article in St. Thomas' *Summa Theologiae* and in the Disputed Questions.

response, *n.* 1. something said or done in answer to something else. 2. the philosophical discussion of a question that has been raised. 3. the philosophical answer to an objection, authoritative opinion, misunderstanding, etc. that has been offered against a position or conclusion. 4. an official reply to an inquiry on some doubt of law or of practice. 5. the reaction of the organism to a stimulus.

responsibility, *n.* 1. the duty and right of a person to be answerable to someone or some authority for his free acts and their consequences. Note that an agent is *responsible*; his acts are *chargeable* or *imputable*. 2. the particular act, task, person, or object for which one must give an account; one's duty.

joint (*in solidum) responsibility, accountability together with co-operators; *legal (civil)*: to police and courts with reference to civil law; *moral*: to one's conscience, esp. in regard to natural-law precepts; *penal*: to repair harm done to the common good according to the measure and form determined by law; *religious*: to God.

rest, *n.* absence of motion, especially of apparent local motion; inactivity; an unchanging condition of a body. See NATURE, *sense* 3.

restitution, *n.* 1. a giving back to the rightful owner of something belonging to him. 2. the duty, binding in justice, to make full repayment for deliberate injustice or damage done to another in matters of commutative justice. It is disputed whether restitution as such is due for the other types of injustice. 3. the repayment made or to be made to the rightful owner for his violated rights; reparation for loss or injury inflicted.

restrain, *v.t.* 1. to hold back from action; prevent or suppress, especially by use of force or legal threat of penalty. Restraint differs from constraint, which compels one to act. 2. to keep under control. See SELF-CONTROL. 3. to deprive of physical liberty; confine; bind.

restriction, *n.* 1. a qualification; limitation; confinement; narrowing and thereby controlling. 2. a mental reservation. 3. a limiting or withdrawing of the exercise of some right or privilege.

result, *n.* the effect, esp. the last effect; the end obtained; the activity performed or the good produced.

retention, *n.* 1. keeping or holding in possession. 2. helping another by keeping his goods for him. 3. the function of memory in storing past images, experiences, etc.

***retorqueo**, *Lat. v. lit.*, "I retort." This expression introduces a refutation to a criticism of a position or argument that one has already explained or proved.

retort, *n.* 1. a witty answer that turns the words of the opponent back upon himself. 2. answering a dilemma by drawing from it a conclusion opposite to what the opponent had drawn.

return to God, *phrase*. See ASCENT, *sense* 3.

return to self, *phrase*. to turn attention from the object of thought to the self; to look at the self as an object of one's thought; to introspect; to enter into the self. See REFLECTION.

revelation, *n.* 1. the act of making hidden or secret truth known. 2. the manner, method, and means of making the unknown known. 3. the truths, secrets, objects, etc., that are shown, declared, shared, or displayed.

divine revelation: (1) God's revealing act. (2) truth revealed about God or His will for man. Divine revelation is *natural* in manner or objects when human reason using natural means and natural evidence has truths shown to it; for nature is God's instrument and somewhat manifests His mind. The revelation is *supernatural* (*a*) in content, if the truths made known by God are in themselves mysterious and not knowable at all or not knowable with certainty by human reason using only natural evidence, and (*b*) in manner, if God uses special intellectual signs and special messengers to declare supernatural or natural truths.

REF.—J. De Ghellinck, "Pour l'histoire du mot *revelare*," *Recherches de Science Religieuse*, VI (1916), 149-157.

reverence, *n.* 1. the act of giving deserved interior and exterior honor to those who excel us. 2. the habit of so honoring others. Reverence may not be a special virtue, allied to justice, but an act or disposition that plays a big part in religion, observance, piety, and humility.

ABBR.—*rev.*

rhetoric, *n.* 1. the study of or skill in the use of language in order to influence or persuade. Since Socrates

and Plato, rhetoric has often interested philosophers because its fallacies present logical problems and its study of the emotions and motivations of men, alone or in groups, suggests psychological, ethical, and political problems. 2. the portion of material logic that generates suspicion of the truth rather than certainty or probability of conclusions; presentation of merely persuasive reasons.

ABBR.—*rhet.*

REF.—Plato, *Sophist*; Aristotle, *Rhetoric*; *Sophistical Refutations*.

right, *adj.* 1. directed to the true end; hence, good; proper; virtuous; prudent. 2. directed to a desired end; hence, useful; opportune; correct. 3. in accordance with fact or evidence; hence, true. 4. conforming to rules or standards; hence, orderly; regular; logically sound. 5. leading to success: as, *right* order in nature.

right, *n.* 1. *subjective right*. the inviolable power to do, hold, or claim something as one's own. 2. *objective right*. the just thing; the due good; the object over which a person has an inviolable moral power. 3. *broadly*. justice; moral goodness; legally allowed conduct; equity. 4. the obligatory good; the good as the object of law: distinguished from good as the object of choice, of love, as self-perfecting, etc.

ANT.—*injustice*; *evil*; *wrong*.

The divisions pertain to *sense* 1 or to *sense* 2 by denomination.

acquired right, a natural or positive right obtained from a source other than the simple fact of possessing human nature.

alienable right, one whose object may lawfully be given up or exchanged.

coactive right, a perfect right.

civil right: (1) a right recognized by human positive law. (2) the legally recognized rights of private individuals for their personal freedom and equal protection in the community, together with the right to start legal proceedings in defense of such rights. In the U.S., these are

the rights guaranteed by the thirteenth and fourteenth amendments and by certain acts of Congress. These are distinguished from political rights, as rights to vote and hold office. They are often also distinguished from civil liberties, i.e., the guaranteed natural rights of freely thinking, speaking, and acting without legal interference except in the interests of the public welfare. Terminology, however, seems to be fluid.

connatural right, a natural right that belongs to a person just because he possesses living human nature.

imperfect right, a liberty to do, make, or claim something, but which may not be defended by force.

inalienable right, a right so necessary to one's welfare and to the performance of one's duties that a person may not give up or give away the objects of the right.

indefeasible right, an inalienable right so necessary to man's moral welfare and the attainment of man's end that he cannot give it up and no authority can take it from him for any cause whatsoever.

juridical right, a right granted by determinative positive law.

natural right, a right coming to man from the Author of nature and directly from the natural law for the fulfillment of duties of this law.

perfect right, a right so complete that one may use proportionate force, if necessary, to defend the right. See the *principle of SELF-DEFENSE*.

positive right, a right that belongs to a person by grant of positive law. This may be a natural right which positive law accepts and defends or a new right granted directly by positive legislation. A divine-positive right is granted by divine-positive law; it may be called a supernatural right.

true right, a right granted to fulfill a moral duty or to achieve a

necessary human end. A precarious right or simple liberty concerns the use of human abilities in nonnecessary matters; these may be restricted by positive law.

ABBR. — *r.*, *rt.*

REF. — *S.T.*, II-II, q. 57; Pope John XXIII, *Pacem in Terris*.

rightness, *n.* 1. correctness. 2. rectitude; general conformity to moral law.

rule, *n.* 1. an established guide for conduct, thinking, operations, etc. 2. a code of regulations; body of customs and laws; hence, also a law. 3. a criterion; standard; measure; an authoritative measure. 4. regular procedure or method, esp. when regarded as a standard for some sort of operations; a standard way or practice to get and use a habit. NOTE — In ethics, it is useful to distinguish between an ethical rule (*sense 1, above*) and an ethical principle or truth. It is a principle that all men must obey a certain conscience, but a rule tells men what means or practices will form a correct and sure conscience. 5. a system of government with reference to the governors: as, *rule* by one, by the rich, by the masses, etc. 6. exercise of authority; rulership; controlling subjects or beings of a lower order: as, the *rule* of man over domesticated animals.

despotic rule, government, as by a tyrant, for the sake of the ruler; hence, an absolute power, using fear and force. Human control of merely material things is also called *despotic rule* because it is totally subordinated to man's good and power.

political rule, government, as by a constitutionally limited ruler, for the sake of the governed; the ruling of free men by moral obligation and persuasion. See *ARISTOCRACY*; *DEMOCRACY*; *REPUBLIC*. Man's free control of his semiautonomous human powers is a *political rule*.

sacred, *adj.* 1. belonging to God; given to or set apart for God or for the worship of God. 2. inviolate; morally protected and made sacred by the Author of the natural law: as, *sacred* rights of personality.

sacrifice, *n.* 1. *proper sense.* that act of the virtue of religion by which an authorized person (priest) offers a precious gift to God and somehow changes the gift as a sign of God's supreme excellence and man's recognition of God's supreme dominion; "a sacred sign of an interior offering" (St. Augustine, *City of God*, X, ch. 3). A sacrifice of reparation also includes immolation or some destruction of the gift. 2. *broad sense.* a spiritual offering made to God: as, almsgiving for God's love.

REF. — *S.T.*, II-II, 85; III, 48, a. 3; *C.G.*, III, ch. 129.

sadness, *n.* the emotion or passion, deriving from hate, that feels distress over a present evil or an absent good; a mild degree of unhappiness over a present situation

same, *adj.* (usually, the same). 1. identical; being the very one; being not two things but one distinct from others. This sameness is also referred to as *the very same*; *the self-same*. 2. alike in class, form, quality, amount, rank, function, etc. 3. unchanged; not different from what it was.

materially the same, formally different, see *materially identical* s.v., IDENTITY.

sampling, *n.* 1. the technique used in inductive reasoning and testing in which one or more pieces, parts of a whole, or specimens of the class are taken as representing the nature or qualities of the whole or of the class. See *EXTRAPOLATION*. 2. the sample so taken.

sanction, *n.* 1. the inviolability of law; the sacredness of law. 2. the

means adopted by lawgivers and other officials to make the law inviolable, as promises and threats, rewards and penalties.

imperfect sanction, one that is (a) insufficient as a motive to obey the law in all cases, or (b) disproportionate to the moral value of the act sanctioned, or (c) both insufficient and disproportionate.

medicinal sanction, one that is meant to be a remedy for violations of the law and often looks to the help of the injured or the rehabilitation of the wrongdoer.

natural sanction, one coming from the natural law and consisting in natural rewards for observing the natural law and natural penalties for violating it. The sanctions may be in the order of personal (individual) goods, social goods, or universal goods (namely, the gain or loss of the all-good object of beatitude, God).

penal sanction, threats of penalties and actual punishments and losses for disobeying the law.

perfect sanction, one that is (a) adequate to motivate the good deed in all cases or to deter an agent from forbidden evil in all cases, and (b) proportionate to the moral value of the deed or moral harm of the misdeed.

positive sanctions, sanctions set up by positive law.

premier (praemial) sanction, promises and gifts of rewards for (willing) observance of law.

sanction in the active sense, the decree of the lawgiver setting up benefits for the observance of and penalties for the violation of law.

sanction in the passive sense, the legally established benefits and penalties set up by the lawgiver, esp. when given or imposed.

vindicative sanction, a penal sanc-

tion set up and imposed for the purpose of restoring moral order and championing justice against violators of the law. See *vindictive* JUSTICE; PUNISHMENT.

sanctity, *n.* holiness; union of the created will with the will of God. See HOLY, *sense* 3.

sapiens, *adj. lit.*, "wise." The species or specific difference in the biological definition of man as *Homo sapiens*.

sapiential, *adj.* having the nature of philosophy or wisdom; leading to wisdom; explaining or illustrating true wisdom. See *sapiential* METHOD.

satisfaction, *n.* 1. the act of gratifying or bringing content to someone's desires, hopes, etc. 2. the act of fulfilling a need or meeting an obligation in full. 3. the experience of pleasure and calm upon knowing that one's needs, desires, hopes, etc. are sufficiently realized; the psychological rest in the quieting of the eagerness of desire. 4. the object, service, payment, compensation, etc. that brings contentment or that fulfills some obligation.

scandal, *n.* 1. *strict ethical sense*, a violation of charity consisting in any act or omission that would reasonably lead others to moral evil even if this act or omission is not evil in itself. 2. a surprising or imprudent act that hurts or offends others even though it is not likely to induce others to do evil; a disgraceful act, circumstance, or event. 3. careless or malicious defamation of others.

active scandal, giving or causing scandal to another or others. *Direct* active scandal is doing an evil act or omitting a good one with the intention of inducing another to do an evil act or omit the required good. This intention is diabolical when it is *malicious* and not merely seeking selfish advantage or pleasure. *Indirect* scandal is doing an act when another's evil act is foreseen as likely or certain but is permitted rather than intended. See *indirect* EFFECT; *indirectly* VOLUNTARY.

passive scandal, taking scandal;

being scandalized; falling into moral evil on the occasion of another's act or omission. This is *pharisaical* when it insincerely takes scandal from the good or indifferent conduct of others or when it hinders spiritual good by pretense of a scandal.

sceptic, *n.* skeptic, *q.v.*

SCG (S.C.G.) (C.G.), abbreviation for St. Thomas Aquinas' *Summa contra Gentiles* (alternative title, *On the Truth of the Catholic Faith*), cited by books in Roman numerals and chapters in Arabic numerals.

scholasticism (S—), *n.* 1. the philosophy and theology of the schoolmen or of the Christian university schools of the Middle Ages and of their modern successors. This name was originally opposed to monastic theology, the less formal and more affective theology of the monastic schools. It applied to both the philosophy and method of the faculty of arts and the method in dogmatic theology of the faculty of theology. The special methodology included the lecture or commentary and the disputed question. It is disputed whether scholasticism should be distinguished by its difference from monastic studies, by its doctrines, by its common themes, or by its method or by which method. See METHOD. 2. *specifically*. scholastic philosophy; the systematic philosophy cultivated in the Middle Ages from Aristotelian and Augustinian roots, highly developed by St. Thomas Aquinas, and marked by tendencies to metaphysical, theistic, and humanist interests and by general conformity to Catholic orthodoxy. Three periods of scholasticism are often distinguished: (1) the medieval period from St. Anselm (1033–1109) to John Capreolus, O.P. (c. 1380–1440); the Golden Age is the latter half of the thirteenth century; (2) the second scholasticism of the Counter-Reformation period or the Spanish-Portuguese revival, running from about 1520–1640, and declining after the spread of Cartesianism and other troubles in the

Church; (3) the modern period, sometimes known as new scholasticism or neo-scholasticism, beginning in the latter half of the nineteenth century and officially recognized by Pope Leo XIII in 1879. German writers tend to speak of the thirteenth century as high or great scholasticism; the writings just before the thirteenth century are early scholastic; those after Duns Scotus are late scholastic. Thomism is only one major form of scholasticism.

ABBR. — *schol.*

REF. — M.-D. Chenu, O.P., *Introduction à l'Étude de S. Thomas d'Aquin*, pp. 51-60; Jean Leclercq, *The Love of Learning and the Desire of God: a Study of Monastic Culture*, tr. by C. Misrahi, Introduction and *passim*; M. de Wulf, *Histoire de la Philosophie Médiévale*, 6th ed., I, 15 ff. gives lists of definitions of "scholastic" and "scholasticism"; *id.*, "Notion de la scolastique médiévale," *Révue Néoscholastique de Philosophie*, XVIII (1911), 177-196.

scholium (scholion), *n.* 1. a marginal note or comment on a classical text. See GLOSS. 2. some information or discussion supplementing a thesis or proposition: as, an historical note, textual comment, a scientific or theological item for comparison, or a practical application of a thesis.

ABBR. — *schol.*

school, *n.* a group of teachers and disciples related to each other by common traditions, common teachings or conclusions, the same methods, or interest in common problems.

ABBR. — *sch.*; *S.*; *s.*

schoolman, *n.* a scholastic or medieval university professor of theology, philosophy, or logic.

science, *n.* 1. a type of knowledge that is certain and reasoned, that understands its conclusions in the light of, or draws them from, their causes and principles, and that organizes its conclusions into a body of truths about a proper object; demonstrated knowledge of a body

of truths about a given or distinctive object. Aristotle and St. Thomas also wish to keep a science far from opinion and demand necessary matter in the conclusions of a science. 2. systematized knowledge acquired by methods appropriate to the subject matter and carried on in order to learn the principles and nature of the object of study; exact, coordinated, certain knowledge of a definite subject. 3. an intellectual habit of scientific knowledge about a proper object: as, the habitual knowledge of the physiology of plants. See *chart on VIRTUES for divisions*. 4. an act of scientific thinking, esp. the movement of reason from principles to new demonstrated conclusions.

master (architectonic) science, a subalternating science, *sense* 3.

natural (physical) science: (1) a systematic, certain, generalized, and reasoned knowledge of some selected subject matter in the physical world: as, biology, chemistry, geology. In this meaning of science, a philosopher is not called a scientist, i.e., a laboratory worker who deals with quantities and measurable qualities of bodies. (2) *older sense*. the philosophy of nature.

normative science, one that leads to the discovery of rules: as, ethics, optics.

operative (applied) science, one concerned with concrete actions or with applications of theoretical science to singular operations: as, medicine.

philosophical sciences, the whole body of philosophical branches usually referred to as philosophy, *q.v.*

philosophy of science, the part of the theory of knowledge that investigates, analyzes, and defends the nature, truth, and other values of scientific knowledge and its methods, presuppositions, and categories; a philosophical study of the human knowledge of nature. Some regard this as a part of material logic; others regard it as a part of the philosophy of nature about which

natural sciences are concerned in their special ways.

political science, the empirical or descriptive science concerned chiefly with methods and means of organizing civil society, lawmaking, governing, suppressing and punishing crime, promoting peace and prosperity, and conducting international relations. It is distinguished from political philosophy. See **POLITICS**.

practical science, one concerned with action, practice, or correct conduct.

productive science, one concerned with the making of objects or the changing of things.

speculative science, one concerned with the discovery of truth for truth's sake; one seeking certain, reasoned, causal knowledge of some subject matter for the sake of understanding that subject.

subaltern (subalternated) science: (1) a science that provides material for the study of a higher science. (2) a science whose subject matter is part of the subject matter of a more inclusive science; a specialty within a particular scientific field. (3) a science that draws its proper principles from a higher science. (4) a science subordinate to the purpose of a higher science; hence, an ancillary or subordinate science. (5) a science that demonstrates the fact rather than the reasoned fact.

subalternating science: (1) a science superior to another by including the subject matter of another in a fuller way and correlating that subject matter with other materials. (2) a science that supplies the proper principles for another science, while it itself is relatively independent of the subaltern science. (3) the master or architectonic science whose purpose governs the purpose and uses of the subordinate science. It does not, however, govern their proper methods, work, truths, etc. *Metaphysics* and *ethics* are often named *master sciences*. See *architectonic*

ART. (4) A science that demonstrates the reasoned fact about its subject matter.

ABBR. — *sc.*; *sci.*

REF. — Aristotle, *Posterior Analytics*, I, ch. 2; II, ch. 1; *Met.*, VI, ch. 1; *N. Eth.*, VI, ch. 6; *S.T.*, I-II, 57, a. 2; St. Thomas' *Commentary on I Posterior Analytics*, ch. 28, lect. 41, nos. 7, 8, 11; *Commentary on Boethius' "On the Trinity,"* q. 5, aa. 1, 3, and the important replies to objections; W. O. Martin, *The Order and Integration of Sciences*; J. Owens, C.Ss.R., "The Aristotelian Conception of the Sciences," *International Philosophical Quarterly*, IV (1964), 200 ff.

***scientia media**, *Lat. phrase*. 1. *lit.*, middle knowledge, i.e., knowledge of objects that are intermediate between other classes of objects known in another way. 2. that sign of God's knowledge in which He knows futuribles and the free futures in their status as futuribles before their occurrence. Luis Molina considers these objects to be intermediate between the objects of divine vision and of simple intelligence as well as between God's knowledge of necessary objects and of free futures. 3. a mixed science that attains its object by both the first and second modes of abstraction: as, astronomy.

scientism, *n.* the opinion that modern natural sciences and mathematics are the supreme form of knowledge, the only certain objective kind of knowledge, the pattern of all other kinds of knowledge, and the standard by which to judge the truths, conclusions, and values of all other ways of knowing. The opinion is also referred to as the fallacy of the uniform method of science.

Scotism, *n.* the system, characteristic doctrines, or method of the philosophy and theology of Duns Scotus, O.F.M. (1265?-1308) or of one of his followers. Scotus has been given the honorific title, *Doctor Subtilis*. Scotism is a Christian philosophy that is highly critical of the Augustinian

philosophy of Henry of Ghent and closer to Aristotelianism than the Bonaventuran group of Franciscan thinkers. Scotus refined definitions, distinctions, and proofs in the Thomistic heritage. Some of his own doctrines include: the univocity of being; haecceity as the principle of individuation; the form of corporeity in addition to the substantial form of a natural body; a formal distinction between the transcendentals; the presence of a common nature in things before the abstractive act; a formal distinction between the soul and its powers; man's direct intuition of singular things; restriction of the role of the object to specifying rather than producing knowledge; being as being is the proper object of the intellect; univocal knowledge of divine perfections; primacy of will and love over intellect; an enlarged scope of freedom; infinity of God looms large as a divine trait and as a limit on philosophical knowledge of God; natures and the secondary part of the decalogue depend on the free will of God. He excels among scholastics in the care given to his proofs and in analysis of the insufficiencies of others' proofs.

the law of Duns Scotus (so named by Jan Lukasiewicz for his own Axiom III): "If two contradictory sentences (e.g., *a* and *Na*) were true together, we could derive from them the arbitrary proposition *q*, i.e., any proposition whatever.

REF. — F. Garcia, O.F.M., *Lexikon Scholasticum Philosophico-Theologicum: Termini, Distinctiones, Effata* (favoring Scotistic brand of scholasticism).

***se, reflexive Lat. pronoun, third person, sing. or pl., accusative or ablative case**, "self," occurring usually with a preposition in philosophical texts: (a) *a se*, from itself: as, *ens a se*; (b) *contra se*, against itself; (c) *de se*, of itself; without relation to or union with or help from another; (d) *in se*, in itself;

(e) *per se*, by means of itself. See entry *PER se*. (f) *pro se*, (speaking) for one's self; in self-defense; (g) *propter se*, because of itself alone; for its own sake; (h) *secundum se*, (considered) according to itself, i.e., absolutely in its own being or nature. **secondary, adj.** below, after, coming from, dependent upon, serving, helping, or less important than, another: as, creatures are *secondary* causes.

ABBR. — *sec.*

secret, n. 1. a fact, event, intention, or other matter that is deliberately concealed from public knowledge. 2. a fact, intention, plan, or other matter that is not publicly known and cannot be revealed without doing injustice or uncharity. 3. a mystery; something not revealed, not yet known, not explained, or not understood: as, the *secrets* of divine providence in our lives.

natural secret, a fact, event, plan, or other matter that is of such a nature that its disclosure would cause harm so that natural human fellowship requires it be kept secret, apart from any agreement to do so by one who knows of the matter.

open secret, one generally known or no longer hidden.

promised secret, a fact, intention, discovery, or other matter that has been revealed to, or has been discovered by, someone who has promised not to make it known to others.

secret of trust (professional secret), a secret made known to or learned by a professional person in the course of aiding another with an agreement or implicit contract, binding in justice, to keep the matter sacred and unknown to others.

***secundum, Lat. prep.**, "according to." It appears in a number of much quoted philosophical phrases: (a) *secundum esse*, according to its existence. (b) *secundum intentionem*, (1) according to the intention (of the author; of its nature); according to its natural tendency. (2) according to thought; in an intentional relation; merely in thought; merely as

a being of reason. (c) *secundum (suam) naturam*, according to its (own) nature; by its nature; conforming to its natural tendency. (d) *secundum quid, lit.*, according to something; hence, in a certain or in some respect; in a qualified, restricted, secondary, improper, or extended sense; not simply; not in the proper meaning; from a limited point of view. (e) *secundum usum* (Anglicized phrase), according to usage.

secularism, n. a group of doctrines and practices that reject the actual relation of God and religion to any area of human living except the formally religious; the theoretical and practical exclusion of religious ideas and practices, including religiously taught morality, from family life, education, government, business, recreation, charitable, and social works, etc. See DEISM.

seeming, adj. 1. apparent; not actual. 2. false; superficially similar; ontologically untrue. 3. not genuine; not totally as it appears: as, forbidden pleasure is a *seeming* good.

select, v.t. 1. to choose or pick out from a number available because of some better quality. *Select* adds to *choice* a connotation of a better object chosen. 2. to cause the better or fitter to survive or flourish while the inferior does not do so; to act as though selecting. 3. *v.i.*, to make a selection or choice.

selection, natural, phrase. a hypothetical biological process or trend by which the course of changing nature seems to pick out organisms that have characteristics favoring survival in their environment to reproduce their kind and to transmit the favorable characteristics to their offspring. See DARWINIAN.

self, n. 1. a being having personality; the person considered as subject of his own distinct existence, special qualities, and individual acts. 2. any person or thing considered in relation to its own identity; a person's or thing's identity or individuality, belonging to it and distinct from that

of others. 3. one's own advantage, good, pleasure, welfare, or will; selfishness. 4. *self-*, a combining form indicating: (a) the agent of action; (b) the person or thing affected by, or benefiting from, action or attention; hence, a reflex expression: as, self-defense; (c) the subject in which an act, attribute, etc. inheres; (d) the subject of some relation or description; (e) aloneness.

of itself, from itself; by its own nature; because it is what it is; naturally; intrinsically; essentially; without others; per se; *de se*.

self-active: (1) able to act or acting by its own power; immanent in its activity, i.e., causing its own action and benefiting from its own action. (2) uncaused in activity; having no dependence on external influences.

self-caused (self-produced): (1) a misnomer for uncaused or self-sufficient. (2) self-evident (truth); causing its own truth.

self-consciousness, see CONSCIOUSNESS.

self-contradictory, said of a proposition, hypothesis, or construct that contains within itself elements that necessarily exclude each other; inconsistent in its own elements or notes; hence, intrinsically impossible; incapable of being true under any conditions. In modern logic, a self-contradictory statement or proposition is one that contains only falsity values; in other words, one that denies a tautologous proposition.

self-control, see CONTROL.

self-defense, see DEFENSE.

self-denial, control of selfish desires for one's own will, advantage, or pleasure; abstinence from desired things or acts; refusal to indulge one's own likes and dislikes to the disadvantage of others.

self-determine: (1) see DETERMINE. (2) see *political* FREEDOM, senses 1 and 2.

self-evident (evident in itself; *notum quoad se), see EVIDENT.

self-existent, having no cause of

its being and no need of any being to cause it or its perfections and activities; having existence from its own essence or by identity with its own essence; uncaused being; *ens a se*; being-by-essence. The identity of existence with essence is more properly the note distinguishing *Ipsium Esse* from the self-existent.

self-government, see GOVERNMENT.

selfhood, the person or personality regarded as a whole, distinct being, existing for itself.

self-identity: (1) the fact that a being or an important part of it is the same as itself over a period of time. (2) personal identity; the persistent substantial sameness of the person, the conscious ego, or the soul despite other changes inside and outside the organism. (3) the knowledge that one's present self is the same as the self perceived at another time; the intellectual memory of the same self perceived in its changing acts.

self-incrimination, public self-accusation or admission of having done wrong or of being connected with a crime or criminals.

self-knowledge, see KNOWLEDGE.

self-love, see LOVE.

self-made: (1) uncaused. (2) improved in knowledge, personality, fortune, etc. by one's own efforts, use of freedom, surmounting risks, and perseverance.

self-mastery, self-control; temperance; victory over one's undesirable feelings, tendencies, habits, or their external expression.

self-motion, see MOTION.

self-moving, see MOVE.

self-perfective, acting on itself in such a way that the term or fruit of an action is directed to the good or improvement of the agent and is contained primarily or wholly in the agent's whole being; the self-benefiting aspect of immanent activity.

self-possession: (1) independent control of one's self and actions for one's own good, under God; *sui juris*. (2) subjectivity; the self-confine-

ment of material being that keeps it from possessing the forms of other things by knowledge; bound to itself and within itself.

self-preservation, the tendency of a being to act in such a way as to keep its own good from any danger, injury, or other evil; esp. the tendency of sentient organisms to preserve themselves from the threat of death.

self-reflection, see REFLECTION.

self-respect, the potential virtue, related to temperance, whereby a person constantly has a moderate love of his own honor as worthy of the dignity of his humanity; philotomy.

self-restraint, see SELF-CONTROL.

self-sufficient, not needing others for its being, activity, economic welfare, internal peace and order, etc.; independent; complete in end and equipped with all necessary means to get and keep this complete good; self-contained. The self-existent being and self-evident truths may also be referred to as *self-sufficient*. See *perfect SOCIETY*.

semantic, *adj.* pertaining to meaning, the meaning of language, or the science of meaning.

semiagnosticism, *n.* a limited type of agnosticism which admits that the existence of a certain object, e.g., God or the soul, can be naturally known by man, but denies that anything further about the reality of this object is naturally knowable or naturally certain.

semiconscious, *adj.* not fully aware; not fully awake; partially attentive.

semideliberate, *adj.* only partially deliberate; not fully voluntary because deliberation and choice are somewhat weakened by modifications such as haste, inattention, habit, strong feeling, extreme fatigue, etc.

seminal, *adj.* 1. of seed, reproductive activity, or the origin of living organisms. 2. like seed; originative; being a source in the sense of material or efficient cause or a combination of both. See *seminal PRINCIPLE*.

semiotics, *n.* the theory of symbols or signs. I. Bochenski, O.P., speaks of its three parts: 1. logical syntax: the theory of the mutual relations of symbols; 2. logical semantics: the theory of the relations between the symbol and what the symbol stands for. 3. logical pragmatics: the relations between the symbols, their meanings, and the use of the symbols.

semipublic, *adj.* public in some respects inasmuch as it influences many people and the common good yet private in ownership, management, and the beneficiaries of the profits or other advantages.

sensa, *n. pl.* the objects of sensations; particularly, the actually sensed formal objects.

sensate, *adj.* 1. able to have sensations. 2. felt by the senses. 3. emphasizing the activities and interests of the senses: as, a *sensate* culture.

sensation, *n.* an act of a sense power; consciousness of singular, concrete, material objects by means of one of the sense powers and sense organs in a material way; cognitive representation of some material thing in a material way. This is distinguished from sense appetency, emotion, and intellectual consciousness. See *SENSORY PERCEPTION*.

sense, *n.* 1. any power in an animal or man that knows concrete material things in a material way. 2. a collective term for all the powers of sensory knowledge, or even for all powers of the sensory order including the sense appetites. 3. an organ of sensation. The sensory power is regarded as composite of the organ and the capacity for sensory awareness. See *List of Terminology on MAN*. 4. the sentient soul. 5. a non-sensory power that acts with the ease and spontaneity often found in the senses: as, a hypothetical moral *sense*; Newman's illative *sense*. 6. meaning; any one of the several meanings in which the same word, phrase, sentence, or passage may be used and understood. See *PREDICATION* for *divisions*; *SUPPOSITION*;

sensu diviso et composito, s.v. *DIVISION*.

A. Divisions chiefly pertinent to *sense 1, above.*

central sense, the internal sense having these functions: (a) awareness of one's sensations; (b) unifying the cognitions of the several external senses into one image of the same material thing which the different distinct sensations represent; and (c) discriminating between the various external sensations.

cogitative sense (particular reason; discursive power), the estimative sense as it is in man, operating under the influence of reason.

common sense: (1) the central sense in its function of perceiving a common sensible. (2) ordinary sound judgment in practical matters. (3) simple, usually immediate, judgments about objects of experience; spontaneous, general, prephilosophical knowledge. (4) the general convictions of most men. (5) *in some scholastics*, the immediate judgments of the first principles that men commonly accept because of their self-evident nature. See *natural CERTITUDE*; *UNDERSTANDING, sense 5*. (6) *in Reid*, general convictions of men reached by a blind intellectual instinct.

estimative sense, the internal sense that recognizes what is useful or harmful to the organism in particular instances. Its acts are known as sensory estimations of particular goods or evils. See *INSTINCT*.

external sense, any sense power that gives immediate cognition of one of the sensible properties of the external world or of the states of the percipient's body; hence, sight, hearing, taste, smell, and the various senses referred to as touch.

internal sense: (1) a sense power having the images provided by other senses as its immediate object. These powers are the central (common; unifying) sense; the imagination; the estimative sense; and the memorative power. (2) a sense power that

gives only mediate sensory knowledge of the external material world.

proper sense, an external sense having its own special object or proper sensible.

sense memory, see MEMORY.

sense perception, the ability, process, or act of immediately knowing some material thing by a sense.

unifying sense, the central sense in function *b*, above.

REF. — Aristotle, *On the Soul*, II, ch. 12; III, ch. 1–2.

B. Divisions of sense 5.

common sense, see all meanings of *common sense*, above, except the first.

illative sense: (1) the power of making inferences from a mass of details or of seeing the significance of cumulative evidence. (2) the developed power of judging and reaching right judgments by reasoning (John Henry Cardinal Newman, *Grammar of Assent*, ch. 9). (3) the central sense.

moral sense, an alleged innate ability, intellectual or nonintellectual, to distinguish moral good from moral evil and to make right judgments about the content and applications of the natural moral law.

sensibility, *n.* 1. ability to be stimulated by sensible objects, to perceive them by sense, or to be moved emotionally by them. 2. a general term for the whole set of powers and organs that have sensations.

sensible, *adj.* 1. able to stimulate sensation. 2. able to be perceived by the senses or by the intellect with the help of the senses. 3. having sense; sensitive. 4. reasonable; judicious.

sensible, *n.* a quality or property of a material body that can stimulate sensation and be perceived by the senses themselves or by the intellect with the help of the senses.

accidental sensible (incidental sensible; *sensible per accidens), any characteristic of a body that is not known by the senses but is known by the intellect with the help of sen-

sory knowledge of a body's sensible accidents: as, substance, beauty, unity which are really and directly associated with a sensible property and sense perception.

common sensible, some bodily accident naturally perceptible by more than one external sense and primarily perceived by no sense: as, size is sensible to the eye through color, not through itself, and to the hand through pressure and temperature.

primary sensible: (1) *older scholasticism*. a proper sensible. (2) *Locke (1632–1704) and others who have adopted Locke's terminology*. a primary quality.

proper sensible, the object primarily and by its nature attained by each distinct sense; the formal object specific to each sense.

sensible per se, a material accident which is immediately perceptible by some external sense: distinguished from accidental sensible. Both proper and common sensibles are *per se sensibles*.

REF. — Aristotle, *On the Soul*, II, ch. 6; *S.T.*, I, 17, a. 2; 78, a. 3 ad 2.

ensism, *n.* the opinion that reduces all cognitive and appetitive powers and activities of man to the organic and sensory level; thereby it regards concepts as mere composite images, denies universals, denies any essential difference between intellect and sense as well as between will and bodily appetites, and denies a substantial soul.

sensitive, *adj.* 1. of the senses or their sensations. 2. able to have sensory knowledge. 3. having sensations. 4. having properties or experiences like to or associated with keen sensations.

sensorium, *n.* 1. the whole sensory apparatus of the body including the brain, nerve centers, and end organs of sensing. 2. the area of sensation or of some type of sensation, such as sight, in the brain. 3. the area of the brain in which are stored the images on which the intellect extrinsically depends for knowing, re-

membering, etc. 4. the brain regarded as the center for all the senses and sensations: distinguished from motorium.

sensory, *adj.* 1. of the sense and sensations. Note that *sensitive* and *sensory* refer more to sense knowledge; *sensual* and *sensuous* to sensory appetency and feeling. 2. connected with the reception and transmission of sense impressions: as, *sensory* (afferent) nerves.

sensual, *adj.* 1. of the flesh and sensible pleasures or emotions: distinguished from the spiritual and intellectual. 2. connected with, or much interested in, bodily or sexual pleasures; lustful.

sensuality, *n.* the sensitive appetites considered together. See APPETITE.

REF. — *S.T.*, I, 81, a. 1; *Truth*, q. 25, a. 1.

sensuous, *adj.* 1. of, based on derived from, affecting, appealing to, or perceived by, the senses. The connotation, however, is more the pleasurable or emotional than the cognitive aspect. 2. easily responding to a sensible attraction; enjoying sensible pleasure.

sentence, *n.* 1. *logic.* a word or connected group of words stating, asking, commanding, requesting, or exclaiming about, something; a single unit of complete thought. 2. *grammar.* a conventional unit of connected speech or writing, usually containing a subject and a predicate. A written sentence is marked by beginning with a capital letter and closing with an end mark (period, question mark, etc.). A spoken sentence is marked as the group of words between definite final pitches or pauses. 3. *in scholastic and monastic literature:* (a) a citation from an authority; an excerpt from a classic writer or standard authority; an opinion, judgment, or difficulty mentioned in the writings of a leading philosopher or theologian. This usage is famous in Peter Lombard's *Books of Sentences* (Theological Sentences) and commentaries on this work. (b) a text commented on or discussed. (c) the comment on a

text. (d) the answer given by the master (professor) in regard to the sentence presented for discussion. (e) a résumé of a monastic sermon. (f) a collection of pious thoughts, quotations, etc. 4. *ethics and law.* (a) a judicial decision or judicial imposition of a penalty on the guilty. (b) the penalty officially imposed or imposable. Law classifies sentences in its own categories.

biconditional sentence, a statement in which the condition and conditioned are reciprocal. Its signs are, "if and only if"; or "If *p*, then *q*; and if *q*, then *p*."

prime sentence, a simple proposition or any of the simple propositions into which a composite proposition has been reduced.

sentient, *adj.* 1. able to perceive by sense or actually perceiving by sense. 2. able to know only by sense.

sentiment, *n.* 1. *strict sense.* a conscious quality of liking or disliking that accompanies some act of the will: distinguished from emotion that is purely sensible, more intense, more connected with organic changes, and more transitory than sentiment. 2. an opinion or attitude that is colored by a volitional or emotional quality. 3. *often.* a fairly constant emotional outlook or point of view, combining a number of opinions and feelings, and serving as a basis for judgment and action: as, the *sentiment* of school loyalty. There are a number of other popular meanings of this word.

separation, *n.* 1. the real act or process of dividing or disconnecting one thing, part, or member from the whole or from another thing, part, or member. 2. the state of things, parts, etc. that have been thus divided or taken apart. 3. the mental act that detaches form from matter (subject) or that distinguishes substance from attribute. This act differs somewhat from abstraction and prepares for a judgment. See DISTINCTION; DIVISION. 4. a negative judgment (because the intellect separates things or principles that are actually sepa-

rated or capable of being apart from each other in existence). 5. hence, the third mode of abstraction, q.v. 6. *legal (judicial)* separation. the loosening of the marital bond of common life without the right of perfect divorce or legally remarrying.

***sequitur**, *Lat. verb.* it follows (that). Often it appears in the negative *non sequitur*, it does not follow (that).

series, *n.* a group or number of similar or related persons, things, causes, events, perfections, etc. arranged so that they come one after another according to some principle of order.

per accidens (horizontal) and per se (vertical) series, see *dependent CAUSE*.

ABBR. — *s.*; *ser.*

set, *n.* a collection of beings, perfections, or statements that belong together or act simultaneously with each other: as, a *set* of causes; a *set* of analogical perfections. Series tends to emphasize the succession and dynamism of the members rather than the collection of them.

share, *v.t.* 1. to distribute portions of something to others; give a part of some whole to; divide and give out benefits and burdens so that all have some, none have all. *Share* in this sense is not the same as participate. The sharers participate, as in *sense* 2. 2. to have a part of something together with others; to own, use, enjoy, etc. in common with others; participate, q.v. 3. *v.i.* to take part with others in some activity, project, formation of a society, etc.

ABBR. — *shr.*

sign, *n.* 1. something that leads one to knowledge of something else. Often the sign is sensible, though it may lead to knowledge of the spiritual, hidden, unseen, etc. Signs include natural effects, symptoms, words, gestures, signals, numerals, images, flags, marks, signatures, etc. 2. something referring to and standing for another. 3. a sensible manifestation of a hidden truth or of an unseen being: as, a miracle is a *sign*, i.e., a proof, of

God's action and of some divinely revealed doctrine with which that action is associated. 4. an instance used to illustrate or prove a general proposition. 5. a logical moment or stage in a concrete indivisible act or process. See *sign of KNOWLEDGE*; **MOMENT**.

arbitrary (conventional) sign, something connected with the signified only by the agreement of men that gives an accepted and definite meaning or reference to the sign: as, certain printed characters are a sign of the object fish. Sometimes there is a definite historical reason for the selection of the sign, as the choice of the cross as a sign of the Redeemer and the redemption.

formal (pure) sign, a sign or medium that has a likeness or form common to the sign and the object signified but that is not itself first known before it leads to knowledge of the signified: as, a concept is a *formal sign* of the real object. The being of the concept is to be a sign; the cognitive relation between subject and object is the sign relation. See ***MEDIUM QUO**.

instrumental sign, a humanly devised tool or *medium quod*, which is used to refer to and stand for another but which is not based on a likeness of sign and signified: as, printed numerals are *instrumental signs* of definite amounts of weight or money.

material sign, a definite type of material thing which must first be known to lead to knowledge of something else: distinguished from formal sign. The materiality of the sign is unimportant in this distinction. Material signs may be either natural, as smoke, or conventional, as the letters that spell *smoke*.

manifestative sign, one showing the existence of something else: as, a clue.

methodical (systematic) sign, an arbitrary sign: as, a manual sign for an abstract word.

miraculous sign, a miracle considered as an evidence of God's existence, His approval of some doctrine

or person, His goodness, the value of prayer, etc.

natural sign, something by its very nature connected with another and leading to knowledge of that other: as, an effect is a *natural sign* of its proper cause; an image is a *natural sign* of the original.

substitutive sign, one that can take the place of another thing in our learning or thinking about things or even in our exchange of things: as, words stand for objects and concepts; paper currency, for real property.

ABBR. — *s.* Also see **SYMBOL**.

signate, *adj.* designated; marked; bounded.

in signate act, see *in* **ACTU signato**.

signatum, (*pl.*, *signata*), *n.* the object, person, group, event, proposition, etc., referred to by a sign; the signified. See also *in* **ACTU signato**.

significance, (**significancy**; **signification**), *n.* 1. meaning, esp. the meaning of a sign (word, signal, symbol, etc.); the capacity of a sign to represent some object to the mind. A sentence is also said to have meaning but not signification. 2. the quality of being meaningful or significant. 3. importance; consequence. 4. a hidden, or weighty meaning other than the openly expressed one. This shading applies to *significance*, not to *signification*.

modes of signification, see *modes of* **PREDICATION**. A term sign is looked at in two ways: what it means (*res significata*) and how it means this (*modus significandi*). If, for instance, one says that God knows, knowledge here means awareness of beings (the *res*) but the way (*modus significandi*) in which God knows is altogether exceptional; e.g., His Knowledge is identified with His essence and is not caused by objects.

similar, *adj.* nearly but not completely the same as another; like but not identically like its source.

similitude, *n.* 1. a likeness or resemblance of one to another. 2. a mental form resembling the form of the ob-

ject known; representation. 3. an object resembling another object from which it originates.

simple, *adj.* 1. having no parts (or only one part); not constituted of parts of any kind; not composite; undivided and indivisible; absolutely one. 2. having no quantitative parts; not extended. 3. having few parts; not complicated or involved. 4. having no passive potency or incompleteness in its kind of being or nature; pure. 5. easy to do, understand, solve, construct, etc. 6. without additions, qualifications, reservations, etc.; mere; plain. 7. without guile or deceit; innocent, sincere; unpretentious. 8. unaffected; natural: as, *simple* manners. 9. lowly; common; ordinary: as, *simple* people. 10. having or showing little intellectual acumen; easily misled; foolish.

absolutely simple, having no composition whatsoever in its being (of essence with act of existence, of matter with form, of substance with accidents, or of piece with piece).

simplicity, *n.* 1. *ontological simplicity*. absence of parts in a being or nature. 2. *psychological simplicity*. (a) ease of comprehension or credibility; familiarity; absence of complexity, subtlety, and sustained reasoning in regard to the object to be thought about. (b) lack of intellectual ability, quickness, or insight. 3. *moral simplicity*. (a) guilelessness; innocence. (b) sincerity; lack of affectation; singleness of good intention. (c) a plain, nonluxurious, noncompetitive way of living. 4. *logical simplicity*. successful unification or systematization of a great range of facts under one principle, law, or hypothesis. See **ECONOMY**. Logical and psychological simplicity do not always correspond as has been noted about Albert Einstein's general relativity theory, which is logically simple but not readily understood. 5. *aesthetic simplicity*. plainness; lack of much adornment. Other senses are less common in philosophical literature. The divisions pertain to *sense 1*.

essential (physical) simplicity, absence of more than one constituent principle of the essence or nature; lack of composition or structure in the essence: as, an angel's substance is *simple*.

metaphysical simplicity, a lack of composition of any kind; hence, existential simplicity. See *absolutely SIMPLE*.

quantitative (integral) simplicity, absence of corporeal or extended parts.

principle of simplicity, see *principle of ECONOMY*.

simplify, *v.t.* 1. to make more simple, less complex, easy or easier. This is said chiefly of efforts to render something intelligible. 2. to reduce. See *REDUCTIONISM*.

simply, *adv.* absolutely; unconditionally; without qualification; just exactly and properly as stated: as, God is *simply* infinite; Marxism is *simply* inhuman.

simultaneous, *adj.* 1. existing, occurring, acting, consenting, etc. together or at the same time. Like priority, simultaneity is divided into the simultaneous in origin, nature, and time. 2. existing or standing at the same time in the same relation to each other: as, these two propositions (affirmation and denial of the same) cannot be *simultaneous* in truth. 3. belonging together or classified within the same species.

*a **simultaneo argument**, see *ARGUMENT*.

sin, *n.* a morally evil human act; a deliberate offense against a law of God by thought, word, deed, or omission; "a word, deed, or desire in opposition to the eternal law" (St. Augustine). See *moral EVIL*.

actual (personal) sin, an offense against the law of God by a person's own deliberate act: distinguished from original sin or habitual guilt or a vice.

capital sin, one that gives rise to other sins which will be means of satisfying the passion or habit con-

nected with the capital sin. Seven are usually named.

mortal (grave; serious) sin, a fully deliberate personal sin in a weighty matter, or in a matter erroneously judged to be important, by the person doing (or omitting) it. The immediate theological effect of such a sin is loss of the friendship of God and of sanctifying grace and liability to other penalties.

original sin: (1) the loss of supernatural and preternatural gifts by every member of the human race (except Christ and Mary) as a result of Adam's loss of original justice. (2) the state of the human race as deprived of supernatural and preternatural gifts and wounded or weakened in some natural gifts. See *HUMAN NATURE*.

philosophical sin, a deliberate human transgression or omission of a precept when it is regarded as contrary to right reason or human nature.

theological sin, a deliberate evil act when known to be a personal offense against God.

venial sin, a personal sin in a light matter or one that is light in malice because of mitigating circumstances or because of invincible ignorance of the gravity of the matter.

REF. — St. Augustine, *Contra Faustum*, XXII, 27; *S.T.*, I-II, 71, a. 1; *C.G.*, III, ch. 143.

singular, *adj.* single; individual, q.v.

ANT. — *universal*.

ABBR. — *sing.*

NOTE — One must distinguish singular names that refer to one individual alone, as George Washington, the President, and names denoting singularity (the quality or fact of being an individual), as person, suppositum, singular, first substance, etc.; these latter are universals or common terms.

REF. — St. Thomas Aquinas, *In I Sent.*, d. 23, q. 1, a. 2, solutio.

situation, *n.* 1. the place or position of a corporeal object in relation to its surroundings. 2. the position or condition of some thing or person

with regard to attendant circumstances: as, he was in a favorable *situation*. 3. an occasion, q.v. 4. a combination of circumstances at any specified moment. 5. a set of circumstances both internal to and external to a moral agent at a time of decision.

situation-ethics, a form of relativism or individualism in ethics, sponsored by ethical existentialists. It holds that each person has the right to decide for himself the morality of each of his acts according to the total concrete situation in which he exists and must act. This situation stresses his own personal need, desires, prospective advantages, dangers, etc. Hence, no moral principles are objectively and universally valid for all situations and persons; no act is intrinsically evil or good; the common good cannot prevail over what one considers his personal good. The scholastic theory of the three moral determinants regards the circumstances of the situation as only one of the moral factors.

REF. — J. V. McGlynn, S.J. and J. J. Toner, S.J., *Modern Ethical Theories*, ch. 7.

site, *n.* the place where a body is, was, or is to be located. Site is not an English equivalent of the Latin *situs*, a category.

situs, *n.* 1. the internal position of the parts of a body; the manner in which the parts are arranged in reference to each other; the way that parts of a body fit and sit together in a natural body; posture. Examples of this ninth category are: sitting, walking, erect, head up, facing, etc. *Situs* is regarded as a formalized accident, for it implies relations between parts and accidents. 2. the normal position of an organ within a living body with reference to the normal position of other organs. 3. mental position; attitude; outlook.

size, *n.* 1. quantity; the accident of a body that determines how much space it occupies. 2. actual extent; dimensions; amount. See **EXTENSION**.

skeptic (sceptic), *n.* 1. any member of a philosophical school, ancient or modern, who doubts or denies the possibility of any certain human knowledge. Universal and absolute skepticism is either a doctrine that the human mind should doubt on all or nearly all matters, or a state of attempted permanent doubt that substitutes for certitude mere inquiry or provisional opinion on all issues or, at least, on all important matters. There are also relative, partial, or mitigated forms or skepticism such as agnosticism, fideism, historical skepticism, religious skepticism, etc. The second Academy (Platonic school) was skeptic; hence, a skeptic is also referred to as an Academician. 2. a person who habitually doubts, questions, suspends judgment or decision, and worries over matters that are evident or generally accepted.

slander, *n.* an oral statement injurious to another's reputation.

slave, *n.* 1. a human being owned by and completely subject to another human being and existing only or mainly for the good of that owner; a human being reduced to a mere animated instrument for another's good. 2. one who by birth or agreement is bound to the service of the owner of the land on which he lives; serf.

natural slave, a person whose natural abilities and daily work do not fit him for free political life in which he would direct himself and others to his own good or to their own good or to the common good, and whose services, therefore, must be directed by another to the good.

social, *adj.* 1. living together with other human beings and having dealings with them, esp. in a permanent, organized community. 2. having the abilities for, desires for, and needs of living with other human beings. 3. enjoying the company of others; friendly; companionable; at ease in dealing with other persons. 4. helping, obeying, or working with others for the sake of the common good and

often under public command or authorization. See **ASOCIAL**.

socialism, n. 1. the economic and political theory of collective or governmental ownership, operation, and control of the essential means (capital goods) for the production and distribution of material goods in the interest of all members of a political community. 2. the practice of socialism; socialization.

sociality, n. the tendency of men to associate with one another for their common good and to form permanent groups or societies.

socialization, n. 1. the government's act of seizing private property, often without compensation, or of suppressing private management of private property and substituting ownership, operation, or management by an official or trust set up by the state, in the interests of the community rather than of the owners. See **NATIONALIZATION**. 2. governmental exercise of a large measure of planning, regulation, etc. of industry, banking, agriculture, mining, and other basic economic areas. 3. a just exercise of state power over property ownership and management in accordance with both the principle of subsidiarity and the needs of the common good.

REF. — Pope John XXIII, *Mater et Magistra*, nos. 52 ff.

society, n. the permanent moral union of two or more for a specific common good to be attained by their cooperative activity. See St. Augustine's definition of a people in *City of God*, XIX, 24.

civil society, the state, q.v.

conjugal society, the state of marital union between husband and wife; the state of the married couple.

conventional (arbitrary; pactitious; purely contractual) society, one whose end and nature are determined only by the free consent of its founders or its members; as, a political party; a labor union. This is the sociologists' *Gesellschaft*.

corporative society, a freely organized, semipublic, autonomous so-

ciety, intermediate between the family and the state, and comprising in its membership all who engage in the same type of labor, trade, or profession, organized for the common economic well-being or professional excellence of all its members; an occupational, functional, or vocational group. When it is complemented by interlocking political groups, it is a corporative state.

domestic society: (1) conjugal society; the married state. (2) parental society; a family. (3) a household; servant society.

imperfect society: (1) a society incomplete in its end, i.e., one whose purpose is not an essential constant human good. (2) a society incomplete in its possession of, control of, and ability to possess and control means adequate to its end — known as a society imperfect in means.

natural society, one whose usual existence, specific end, essential nature, essential properties, and essential social rights and duties in view of its end are determined by the Author of nature and the natural law because its end is a natural necessity of human nature.

ANT. — *conventional society*. A natural community is the sociologists' *Gemeinschaft*.

perfect society: (1) a society with a complete simply human good that in its own order (type; class) is not subordinate to a higher good. (2) a society complete in its possession of and right of control over all the means to attain its specific end; a sovereign society. The first, e.g., a family, is called perfect only in end; the second, e.g., the sovereign state, is perfect in end and means.

supernatural society, one set up by a supernatural intervention of God for a supernatural good as its principal end. Such a society need not be a theocratic society, i.e., a society directly ruled by God or by an authority directly named by Him. See **CHURCH**.

principles on society: (1) The

end specifies a society. (2) The family and sovereign state are natural societies. (3) The principle of subsidiarity, q.v. (4) The principle of pluralism of societies within the broader society of the state. There are also principles on the origin of authority and its limited exercise.

Socratic, *adj.* of, having to do with, characteristic of, or following Socrates (470?-399 B.C.), his philosophy, or his method.

Socratic method, see MAIEUTIC.

solidarism, *n.* a theory of social unity and responsibility that emphasizes the natural moral unity of men in society, their interdependence in helping and being helped by one another, their pluralism as responsible persons in natural subsocieties, and their community of purpose: opposed to disintegrating individualism (atomism) at one extreme and to complete socialism at the other extreme.

***in solidum**, *Lat. phrase.* jointly responsible for some action done by cooperators or by members of a corporation.

something, *n.* 1. a thing not definitely known, understood, or identified; some undetermined thing, quality, etc. 2. some thing or things definite but unspecified. 3. *as a transcendental.* any being considered as distinct from other beings. This is the notion of *aliquid*, an *aliud quid*, or an "other (distinct) thing."

sophism, *n.* 1. a clever and plausible, but fallacious, reason or way of reasoning; fallacy. The connotation often suggests that the user of the sophism intends to deceive the hearer or reader. 2. a semblance of wisdom.

Sophist (sophist), *n.* 1. any one of a group of ancient Greek teachers of rhetoric, oratory, legal procedure, or philosophy, of whom some were charged by the great Greek philosophers of using clever fallacies. 2. anyone using specious, misleading reasoning; somebody more interested in winning an argument or approval or vote than in finding truth and com-

municating it. 3. *The S-*. the title of one of Plato's dialogues.

sophistic (sophistical), *adj.* 1. like the sophists in falsely appearing to be philosophical. 2. using sophisms; employing the methods of sophists. 3. clever and plausible but unsound.

sorites, *n. etymologically*: a heap. 1. a series of syllogisms or enthymemes, having at least three premises, in the first figure, with all conclusions suppressed except the last. In the Aristotelian or progressive type, the first premise contains the subject of the conclusion and the last premise contains the predicate of the conclusion, e.g., All A is B, All B is C, etc., therefore, All A is C (X). In the Goclenian or regressive type, (named after Rudolph Goclenius of Marburg, 1547-1628), the first premise contains the predicate of the conclusion and the last premise contains the subject of the conclusion, e.g., All C is D (X), All B is C, All A is B, therefore, All A is D (X). 2. *loosely.* any chain of reasoning that suppresses some premise or premises and uses the conclusion of one argument as the premise of the next. See POLYSYLLOGISM.

soul, *n.* 1. *in general.* the ultimate intrinsic principle of life; the vital principle of a living substance; the substantial form of a living body; the first act of a physical (organic) body having life in it potentially. 2. *specifically, the human soul:* (a) preliminary definition: the intrinsic ultimate principle of human conscious life, i.e., of human knowing and willing; that by which man primarily lives, perceives, and thinks (Aristotle). (b) in the philosophy of nature: the first act of the disposed human body with its potency for life; the substantial form or vital principle of a living human being. (c) in the philosophy of man and metaphysics, as a conclusion of proof: the spiritual and immortal substantial form of a human organism.

ground of the soul (center of the soul; summit of the soul;

***apex mentis; spark of the soul; etc.**), an expression used by various writers [Stoics, St. Bonaventure (1221-1274), St. Albert the Great (1193-1280), Tauler (1300?-1361), Eckhart (1260-1367), etc.] to refer to the inner essence of the soul, beyond its faculties and acts, or to its receptive mystical powers for union with God, or to its intimate relation with God. See *higher REASON*.

parts of the soul, see S.V. PART.

soul incarnated, the soul present in a body as its form.

spark of the soul (**scintilla animae*), the inmost center of the soul; the seat of conscience; the "part" of the soul least contaminated by sin.

soul of the world, see WORLD SOUL.

REF. — Aristotle, *On the Soul*, II, ch. 1, 2; scholastic commentaries on this.

sound, adj. 1. free from defect, fault, damage, disorder, etc.: as, in health, legal value, reasoning, etc.; altogether good in its natural constitution. 2. *said of an argument*. both valid and true.

sound, articulate, phrase, a voiced word with distinction of tones (i.e., of consonants and vowels), syllabified, if necessary, and selected to convey an imposed meaning.

source, n. 1. that which furnishes a first and continuous supply of something. 2. a constant principle in any order of causality but esp. of material and efficient causality: as, a *source* of wealth, of information, of power. 3. the place of origin of some substance or of energy. 4. that from which something is derived or by which its quality is determined: as, *sources* of truth, of obligation, of concrete morality. See FONT; *moral DETERMINANTS*; LAW.

sovereignty, n. 1. supreme and independent power of ruling in any complete community. In this sense, sovereignty belongs to God over the universe, to the Pope in the Church, and to the supreme power in any

state. 2. *specifically*. supreme and independent power of ruling in a political society; political authority that is complete and answerable to no other political superior. 3. all the rights, internal to a state and external to it in its relations with other states, that together belong to an independent political community. 4. the full and autonomous power of the governors or government of a state.

absolute sovereignty, an (assumed) unlimited political sovereignty, not bound by a constitution, laws of morality, or laws of the land, and not answerable to the people or to any institution or agency within the state.

popular sovereignty: (1) sovereignty whose exercise in some degree depends ultimately on the consent of the governed, as in President Abraham Lincoln's dictum about "government of the people, by the people, and for the people." See CONSENT *theory*. (2) exercise of absolute political authority by the people themselves in a pure democracy. (3) retention of absolute sovereignty by the people while delegates exercise limited rule: as in Rousseau's coach-driver *theory*.

space, n. three-dimensional extension conceived as abstracted from bodies, spreading out in all directions almost without limits, and serving as the receptacle for bodies. *Real space* is space actually occupied by three-dimensional bodies; its reality is that of the bodies in place. Other divisions are not uniformly used and show diverging opinions on the question whether space is a real being or a being of the mind.

REF. — J. A. McWilliams, S.J., "Space as a Receptacle," from his *Cosmology*, reprinted in D. A. Drennen, ed., *A Modern Introduction to Metaphysics*; 531-534.

special, adj. 1. distinctive; exclusive; proper to only one being or class; differentiating. 2. given to or for a particular person, occasion, etc.: as, a *special* dispensation from a positive

church law. 3. definite; specified.

ABBR. — *sp.*

species, n. 1. the concept that expresses the total and exclusive essence that is common to many individuals; the specific essence. In this sense, species is a direct universal concept. 2. the predicable that designates the class to which a substance belongs; the total and exclusive essence known to be common to many individuals; the class of individuals that have the same genus and the same specific difference. In this sense, species is a reflex universal; all individuals in the class are univocal in nature and have the same essence and bear the same name. 3. *disputed biological sense.* a natural class or population in a series of living beings that are seemingly descended from a common stock and indefinitely fertile among themselves; "an assemblage of individuals in which not only the whole form of any one resembles in all essential points the whole form of any other, but each separate part, internal and external, similarly resembles the corresponding part in any other" (Aristotle, *History of Animals*); a group of an actually or potentially interbreeding natural population reproductively isolated from other groups (Dobzhansky). The biological problem of determining a natural species is complicated by the need of a set of features to identify an individual and by the problem of evolution of species, of transitional stages and variations in evolution, etc. Taxonomists often use the word *species* for the logician's word *specific difference* because of the binomial system. See HOMO SAPIENS. 4. *the species*, i.e., the human race. 5. a mental likeness or representation of the object sensed or thought about; the cognitive form representing the object and present in the cognitive power as the intrinsic principle determining the knowing power to know in act and to know this object; intentional form; intention, esp. *sense 5*; hence, a sensa-

tion or a concept as representing or conforming to the formal object. 6. the likeness of the thing judged in the act of judging or understanding the whole proposition. This probably is the mental act of synthesizing the subject and predicate concepts. 7. (*often pl.*) accidents or appearances of things, esp. the sensible ones founded on quantity.

A. Divisions of *senses 1 and 2.*

least (lowest) species, one that contains no species below it; one that is in no way a genus, but only a proper species: as, man.

moral species, the lowest class of virtue or vice that defines a human act.

B. Divisions of *sense 3.*

evolving and fixed species, the *evolving species*, one whose members can or do change into a new species in the biological sense of a species. *fixed species*, one whose members (*a*) have never changed (since its creation or first appearance) or (*b*) have now reached a stage of stability and no longer undergo evolution. See *divisions of CREATION*.

C. Divisions of *sense 5.*

expressed species, the cognitive likeness of the object considered as a living act completed in the sense or intellect.

impressed species, the likeness of the object as caused by the object affecting a sense power or by the agent intellect together with the phantasm of the object affecting the possible intellect. There is some dispute whether the impressed and expressed species are really distinct. They are at least logically distinct.

innate species, a representation of an object with which man is born and which is not acquired by his own experience and reflection in the course of his life.

intelligible species, a representation of an object in the possible intellect.

most special species (**species specialissima*), *Scotistic usage*, the species of the individual thing; the

initial, confused, directly intuited knowledge of the individual; a cognitive likeness of only one individual.

received species, one caused in the sense power(s) or intellect by its object or by special divine action of illuminating, infusing, etc.

sensible species, a representation of a material thing in a sense power.

ABBR. — *sp.*; pl., *spp.*

specific, *adj.* 1. of a species; belonging to, marking, constituting, or similar to, a species: as, *specific* difference. 2. special; proper. 3. definite; precise; limited.

specification, *n.* 1. detailed mention; enumeration of particulars; minute definition. 2. a modifying term, phrase, or clause that designates the attribute, form, or aspect according to which the subject possesses the predicate: opposed to reduplication or the reduplicative sense. See REDUPLICATION. 3. the characteristic or difference that puts something in its own definite class or group. This need not be a specific difference. 4. a form actuating a power and removing its indetermination in regard to this definite object of this power's activity. See SPECIES, *sense* 5. 5. a conclusion or tertiary principle of the natural law that definitely determines a broader principle of the law; a determination of something indefinite in natural law by a definite rule or precept of positive law. The adjective for this sense is *specificative* or *determinative*.

order of specification, the order of forms and formal objects that classify and distinguish things: distinguished from order of intention, of agents, of ends.

principle of specification: (*a*) The relative is specified by the absolute. (*b*) Each power, habit, and act of knowledge or of appetite is immediately specified (distinguished; classified) by its own formal object. (*c*) Change is specified by its term.

specifying cause, see *objective* CAUSE.
specified, *adj.* 1. named; declared; given. 2. already identified; being dis-

cussed; being sought for: as, the *specified* meaning. 3. the definite; not merely in general; not indeterminate.

spectator theory of knowledge, *phrase*. a view of human knowledge that stresses man's passivity to the objects in the world. One is thought to view objects in the world rather than to learn about them by moving about, testing, comparing objects, and taking an active part in the world.

speculation, *n.* thinking for truth's sake; theoretical study or knowledge that is not directly related to action or practice; learning and knowledge sought for their own sake as truth; contemplative pursuit of and reflection on truth. In scholasticism, speculation does not imply conjectural knowledge. See KNOWLEDGE; SCIENCE.

speech, *n.* 1. the act of uttering words to communicate ideas, opinions, and feelings to other persons; the act of expressing and communicating one's thoughts and feelings by spoken words and sounds; deliberate use of oral language as signs of one's mind. 2. the interior act of conceiving a mental word. 3. *rare*. understanding what one is saying. 4. any act that uses formal signs, even if not oral or audible, in order to communicate with others. 5. the ability to speak. 6. the signs used in communicating with others and the manner of using them. 7. making the unknown known in some way; revealing.

modes of speech, see *modes of* PREDICATION.

REF. — S.T., I, 34, a. 1 ad 3.

spirit, *n.* 1. a positively immaterial living substance; a pure spirit or spiritual nature that is not united substantially with matter and has no dependence on matter. 2. the immaterial (spiritual) form in man: a name for the human soul because of its intrinsic independence of matter. 3. the highest spiritual power in man; hence, intelligence. 4. the source of the most personal and elevated activities of human nature. This is a more neutral definition of soul or the spiritual principle in man. 5. motive; in-

tion; habitual and somewhat emotional attitude or outlook. 6. the true meaning or intention of the law rather than its literal meaning. 7. the Holy Spirit, the third Person in God.

ABBR. — *sp.*

spiritual, *adj.* 1. positively immaterial; intrinsically independent of matter in being and in (at least some) activities; not material in its concrete nature. See *chart on senses of IMMATERIAL*. 2. of, or directly related to, the spirit of man or to the religious or moral aspect of things: distinguished from *bodily*. 3. of, or directly related to, the sacred, the eternal, and the church: distinguished from *lay*, *political*, *secular*, and *temporal*: as, *spiritual* interests; *spiritual* jurisdiction.

***splendor veri**, *Lat. phrase.* often used to describe beauty. *lit.*, the splendor of the true; the shining forth of the ontological truth of an object; the radiance of form on its subject.

spontaneous, *adj.* 1. acting according to or resulting from natural tendency; proceeding from an intrinsic principle in a natural body but not from conscious or voluntary intention or from command; acting in an unforced, indeliberate way. See MOTION; MOTUS *primo-primi*. 2. originating its action from within, without being externally applied to action by a force or by violence against its nature; free in movement. See FREE, *sense 2*.

S.T., **S.Th.**, abbreviations for *Summa Theologiae* (*Theologica*) of St. Thomas Aquinas.

standard, *n.* a rule, norm, or basis of comparison that is useful in measuring or judging a specified characteristic of a thing or act: as, *standards* of weight, moral goodness, academic proficiency, market value, etc.

start, *n.* see PRINCIPLE; BEGINNING; OPPORTUNITY.

state, *n.* NOTE: Many meanings of *state* imply the notion of something relatively permanent or continuous. 1. a somewhat continuous disposition of health, of mind, or of feelings. This

is in the category of quality. 2. the set of circumstances and relations that constitute a somewhat lasting way of being or living: as, a *state* of prosperity, of war, of political independence. 3. a stage, period, or phase of existence; a lasting degree of development, perfection, or privation: as, the *state* of infancy, of grace, of sin. 4. status or station in life; a person's or a group's relatively permanent position and function in society: as, the married *state*; religious *state*; *state* of slavery. 5. style of living, expenditure, display, leisure, etc.: as, dukes live in *state*. 6. the accident of having on or of having (something) about or near the substance; possessing (something) either by natural endowment or by natural environment. This tenth category, also known as *habitus*, may be understood narrowly or widely. Examples include: clothed, winged, hairy, thorny, scaly, horned, armed, feathered, looking like the immediate environment (as in protective coloration of insects), etc. The notions of nearness and ownership (use, at least) are involved. Some extend the category to such states as being wealthy, virginal, married, baptized, etc., as in *sense 3* and *4, above*. 7. a permanent condition, accident, quality, property, etc.: as, independence is a *state* of being politically free. This sense is often used in defining terms; but it is a substitute for one or more of the definite senses above. 8. *political philosophy*. (a) the permanent moral union of many families (and smaller communities) for obtaining complete temporal happiness and endowed with full authority to exact the cooperation of its members for that end; a sovereign temporal society; a civic community perfect in both end and means; the body politic. (Aristotle, *Politics*, III, ch. 9.) (b) the government of a state; its authority. This sense is an improper use of a part for the whole that is frowned upon in the political philosophy of the natural law because

it tends to identify the state with the government. 9. *political science*. a power invested with capacity of diplomatic action with other powers. 10. *state of the question*. a review of the history and terminology of a philosophical (or other) problem, the attempted solutions, and the precise controverted issue.

A. Divisions of *sense 3*, affecting man.

state of nature (of abstract nature; of pure nature), see s.v. HUMAN NATURE.

state of fallen (lapsed nature, see *original sin*; HUMAN NATURE.

state of integral nature (of original justice), see HUMAN NATURE *in its abstract state*: contrasted with state of restored justice or of redemption.

state of redemption (of redeemed nature), the permanent human condition after the fall of Adam and its remedy through the Passion, Death, and Resurrection of Jesus Christ who has restored the supernatural gifts to the human race.

state of grace, the fact that a human soul possesses sanctifying grace, which can be a permanent quality of the soul if not freely lost. Hence, it is called a state rather than a mere vocation to grace, an opportunity to have grace, or a passing movement of grace.

state of sin, the condition of a soul guilty of unforgiven original or personal sin and not restored to sanctifying grace.

supernatural state: (1) the fact that man is called to or has received sanctifying grace, whether in the state of original justice or of redemption. (2) a supernatural status or way of living: as, Christian wedlock is a *supernatural state*.

B. Division of *sense 8*.

confessional state, a state that officially supports some one religion. Sometimes such a state also legally debars other religions.

corporative state, see *corporative SOCIETY*.

dependent state: (1) a subordinate part or political subdivision of an independent state that usually has only limited jurisdiction in lawmaking, raising and using public monies, judging cases, etc. (2) a dominion; a colony.

laic (laical) state: (1) a state that professes no specified religion as the religion of the state. See *INDIFFERENCE*. (2) a state that supports no religion. (3) a state from which the influence of churchmen in forming public policies in areas of common interest to church and state and in administering the state is excluded as far as possible; a state controlled by laymen for secular interests. Many degrees of this nonreligious (secular; secularized) conception of authority and common good are possible and have been tried.

reasons of state, a practical political good regarded as a motive for action by a state or its government, abstracting from morality, consistency, humanity, treaty obligations, etc. involved in a decision, act, policy, etc.

sovereign state, see *perfect SOCIETY*; *SOVEREIGNTY*.

statecraft, n. the species of prudence that consists in able management of public affairs so that the right means to the true common good are desired, found, and used; political prudence.

statement, n. 1. an act of stating something or of declaring a judgment. 2. affirming or denying a proposition. 3. a proposition, q.v.; a declarative sentence that may be or can be classified as true or false but not both. 4. a variant or different formulation of the same proposition, thesis, position, etc.

status, n. see *STATE, senses 4 and 5*.
statute, n. a positive law passed by a legislative body and formally promulgated; a legislative enactment supplementing natural, constitutional, and common law.

ABBR. — *stat.*

sterilization, n. the act of rendering

a man or woman temporarily or permanently infertile and incapable of generating children, while remaining able to have sexual relations. *Temporary* sterilization is induced by drugs; *permanent*, by vasectomy in the male and salpingectomy or other surgery in the female. According to the motive for which sterilization is induced, it is distinguished as *eugenic* (for the good of the race but not of the patient), *punitive* (for gross crime), *contraceptive*, or *therapeutic* when needed for the patient's present health. See *HUMAN GENERATION*.

stewardship, *n.* the right or duty to take care of something whose substance belongs to another owner; trusteeship.

principle of stewardship: In regard to his own life, health, and powers of body and mind, a person has the duties of a steward of God and enjoys only such rights as reasonably belong to a steward for the sake of the good of the whole organism and its rightful functions.

stipulate, *v.t.* 1. *in contracts, agreements, etc.* to include definitely in the terms of a contract, agreement, treaty, etc.; to specify as an essential condition, requisite, or object for an agreement. 2. to choose or arbitrarily determine the meaning of a sign, term, symbol, etc. See *STIPULATIVE DEFINITION*.

structure, *n.* 1. something built or constructed of a number of parts; a composite unit. 2. the arrangement, order, or way in which the parts are interrelated. 3. the specific quality arising from the internal arrangement of the organs and integral parts of a thing so that this definite organization is a sign of its specific form. 4. constitution; essence.

Suarezianism, *n.* the philosophical and theological principles and characteristic doctrines special to Francis Suarez, S.J. (1548-1617), or to a follower of Suarez. His honorific title is *Doctor Eximius*. "The Excellent Doctor." Though principally a theologian. Suarez wrote formally philo-

sophical works which are not mere commentaries on Aristotle; he re-established the writing of philosophical works as such. His metaphysics teaches a seemingly essentialist conception of being (that which is or can be); the analogy of being between God and creatures is one of intrinsic attribution; actual essence in a creature is only mentally distinct from the act of existence; act can limit itself; a being is an individual because it is a whole substance; personality is but a mode of being; a relation is not really distinct from its subject. His theory of knowledge is close to St. Thomas' except for his view about the direct knowledge of the material singular. The powers are not really distinct from the human soul and from each other. Neither intellect nor will has primacy; the activity of both is required for formal beatitude. Aseity is his favorite conception of God; dependence is the radical feature of a creature. He stresses the role of will, regulated by reason, in his conception of laws; he is thus less intellectualist than Thomas and less voluntarist than Scotus. He defended a penal-law theory, but not for tax laws. Political society arises from popular consent, and political authority is permanently transferred by the community to its ruler. The Pope has no direct temporal power over the various states but has directive spiritual power in regard to temporal affairs and, hence, indirect temporal power over sovereigns. A theological view that affects some philosophical opinions is his doctrine of congruism that slightly modifies Molinism and tightens the sureness of divine foreknowledge and cooperation by the doctrine of congruent circumstances for the gift of efficacious grace.

subaltern (*subalternate*; **subalternated**), *adj.* of inferior rank; lower; subordinate; serving another. In logic, a species is said to be subaltern to a genus, a particular proposition to a corresponding universal one, and an

auxiliary science to a *subalternating* (superior) one. See **OPPOSITION**; **SCIENCE**.

subconscious, *adj.* 1. occurring or present without conscious perception, with only slight perception, or with peripheral attention to it. 2. imperfectly aware; not fully conscious.

subcontrary, *adj.* the difference or opposition between an affirmative particular and a negative particular proposition about the same subject matter.

subgenus, *n.* a genus intermediate between the supreme genus and the lowest species.

subject, *n.* **NOTE**—Subject has two central foci of meanings: (1) that which is a substratum that bears something and (2) that which faces objects outside of or other than itself. See *chart on* **OBJECT** and **SUBJECT**. 1. substance considered as substrate to which the act of existence and the accidents belong; the subject of inherence, i.e., in which accidents inhere. Usage usually restricts *subject* to a complete substance and does not apply it to a substantial part. 2. what exists in its own right as an ultimate subject of predication. 3. the thing, concept, or term about which some declaration or denial is made. 4. the substrate (material substance; potency; patient) in which accidental change occurs and which receives any perfection or form arising from the change. 5. the potency out of which or in which substantial change can or does occur. This sense, unlike 4, includes prime matter as a kind of *subject*. 6. an inferior of a universal concept; a member of a class. 7. theme or topic of a debate, lecture, class, etc. 8. the first member of a relation; the referred. 9. a percipient or conscious being; distinguished from other things known as objects of which the percipient can be aware or by which his cognitive or appetitive powers can be affected. 10. the ego or self; the self as thinking; "*ego cogitans*": the "I thinking" of Descartes. But the sub-

ject as known in some way becomes an object. 11. a power, or one of its functions, that is controlled by a habit: as, the irascible appetite is the *subject* of the habit of meekness. 12. a holder of a right. 13. a person under the authority of another.

proper subject, the substance, substratum, or disposed matter that is proportionate to or ready for some quality, change, new form, etc.

subject matter, the thing or things discussed in a science or in a proposition. This does not merely mean the subject of predication in a science or proposition but the entire set of statements belonging to a science or theory. It includes all the principles and conclusions about the formal or proper object of the science.

ABBR. — *subj.*

subjective, *adj.* 1. belonging to, characterizing, emphasizing, affected or colored by, or produced by, the conscious person; belonging to the inner world of the person rather than to the outer world of things. 2. referring to and accenting personal experiences, feelings, impressions, reactions, limitations, and individual differences of persons rather than referring to and accenting control by external phenomena, events, and common tests of the true and the good. 3. highly individual; appreciative and affective; existing only, or largely, within the mind of the individual knower; unobjective. 4. immanent; in, from, and for the acting subject. 5. inferior: as, commutative justice is a *subjective* part (species) of justice (genus).

subjectivism, *n.* 1. any doctrine on knowledge that exaggerates the subjective elements in some way: e.g., by denying all direct knowledge of objects, by weakening the value of experience of objects and preferring a priori internal determinants of knowing, by substituting an internal norm of truth for objective evidence, etc. 2. any doctrine that admits no objective norm of morals. Also see

RELATIVISM. Philosophical positions that stress the importance of the individual person and person-to-person relations should be referred to as personalist rather than as subjectivist.

subjectivity, n. 1. a quality, activity, or relation of the conscious and desiring subject; interiority. 2. the knowledge of the existence of one's self; distinguished from knowledge of one's nature, which is a more objective knowledge. 3. the relation of person-to-person as persons or as subjects having individual traits, value, and autonomy; intersubjectivity. 4. knowledge by connatural or loving insight into another as a person rather than impersonal knowledge of another as an object, thing, or being. 5. a tendency to interpret and value all things according to one's own ideas, interests, likes, dislikes, and personal gains. 6. the tendency in personalist philosophy to emphasize the high value of the singular existent person and his relations of intimate knowledge and love to other persons, including a personal God. 7. the state or property of being confined within itself and not open to the forms of other things: as, the *subjectivity* of an oak because of its unconsciousness.

ABBR. — *subj.*

REF. — J. Maritain, *Existence and the Existent*. ch. 3, sec. 18–20.

subject-object, phrase. the thinking subject or its acts when they are the object of one's own thought, as in self-consciousness or psychological reflection; the interior subject as the object of the subject's thinking.

sublate, v.t. to deny; negate; take away; as, *sublate* the condition.

sublime, adj. grand; supreme; overpowering in beauty.

subordination, n. dependence; the relation of lower to higher or of inferior to superior in regard to causality, purpose, authority, lasting value, etc. See *dependent CAUSE* for *essential and accidental subordination of causes*.

subsidiary, adj. giving aid, protec-

tion, service, etc. in a secondary or assistant capacity; supplementing another's initiative, efforts, resources.

subsidiary society, a social group whose function is or is thought to be that of helping persons or other societies: as, the state is *subsidiary* to the needs of families.

principle of subsidiarity, the principle of the political philosophy of the natural law that describes the limited function of the state as a secondary or auxiliary society: The state has the duty and right to assist, regulate, and stimulate private societies and persons only insofar as such public efforts are needed or truly useful for the common good and without any interference with the natural rights of private societies and persons.

subsist, v.i. 1. to exist in itself as an individual whole. 2. to continue to exist.

subsistence, n. 1. the existence proper to a whole and uncommunicated substance; existence that is independent of another subject in which it has being. This does not mean that it must be independent of a cause. 2. an act of existence that by itself is a whole being, unshared with any essence as its proportionate principle. See **IPSUM ESSE*. 3. the precise perfection whereby a nature is completed and is uncommunicated to another. In a person, this formal perfection is called personality. There are divergent scholastic views on what constitutes a being to be subsistent. 4. the act of exercising existence.

subsistent, adj. 1. having being and operation in or through itself, not in and through union with another principle or part; existent in itself. For person, see **SUI JURIS*. 2. existing in no subject, not even in an essence; existing in such a way that its essence is its act of existence: as, God is *subsistent BEING*.

subsistent form, see *FORM*.

substance, n. NOTE — Substance nominally means something *standing under* another. This function of sup-

porting accidents is not the basic nature of substance; substance is rather being that stands on its own, by itself, or independently. This means independence of a subject of reception or independence in the way it possesses its being; it does not mean independence of a cause that made or sustains it. 1. that which primarily exists; a being whose essence naturally requires it to exist in itself; an ultimate distinct subject of being; being simply; *ens per se*; *ens in se*; that whose act is to stand in being by itself: distinguished from accident. See *charts on CATEGORIES of being and Usages in Regard to BEING*. 2. the first beginning of a thing as virtually containing the whole subsequent thing: as, self-evident principles are the *substance* of a science. 3. a likeness to substance in being the first or most real thing in any given genus: as, *substance* and shadow.

created substance just as substance, a principle of being, produced from nothing, whose nature it is to be directly related to a created act of existence in the way that a potency or subject is related to its primary act. The point is to distinguish substance from being (which is substance and act of existence together) and from the act of existing.

complete substance, a whole substance; a natural unit.

first substance, a singular (individual) substance and usually an existing one.

incomplete substance, a constituent substantial part of a whole substance; an intrinsic substantial principle in a substance. See **FORM**; **MATTER**.

second substance, a class of substances; a genus or species of substances; substance as a mental intention, regarded as a universal to be defined.

separated (separate; spiritual) substance, a created intellectual being or subsistent form. See *separated FORM*.

substance considered as substrate: (1) a finite substance when regarded as the subject of the accidents inhering in it or of the changes taking place in it. (2) a finite substance regarded as the subject of a finite act of existence.

substance of a human act, the object and intention of the human act, but not the circumstances which are compared to accidents.

REF.—*Categories*, ch. 4–5; *Met.*, VII.

substantial, adj. 1. belonging to, describing, having the nature of, or being like, a substance: distinguished from accidental. 2. being a part of a substance. 3. reducible to the category of substance: as *substantial* change. An artifact is not a substance and is rarely referred to as substantial. 4. important; considerable; valuable. 5. strong; firm; solid. 6. actual; real; hence, true.

substantive, n. a noun or an equivalent group of words used as a noun and signifying a substance or a thing conceived as a substance: as, cow; redness.

substrate (stratum), n. 1. a finite substance considered in one or more of these ways: (a) as subject supporting its accidents; (b) as subject of changes occurring in it; (c) as passive subjective potency or material cause of a whole substance; (d) as the subject to which the act of existence is primarily united. 2. a foundation; something holding or bearing another. 3. *in some pantheist views*. the divine ground or base in which all things exist. See *GROUND of being*. 4. the undifferentiated primitive material from which all forms and changes in the universe are conceived by some cosmogonists as having been derived.

subsume, v.t. 1. to include in a class of some kind: as, a variety is *subsumed* in the species. 2. to bring some fact or instance under a pertinent principle or rule; to show what principle or rule covers or includes the fact, case, or instance.

subsumed minor premise (**subsumption**), a proposition that is logically added or related to another premise or preceding conclusion, either by way of developing the same line of reasoning or by way of refuting something contained in that line.

such, *adj.* 1. of this or that kind; having a given substantial or qualitative determination. 2. of the same or similar kind as something already mentioned or implied. 3. like, similar to, or comparable to, something already mentioned or implied.

as **such**, being what is already indicated, stated, or suggested: as, being as such (*ens ut sic*); man as such. See **SPECIFICATION**.

to be **such**, to be an individual of a certain kind; to be determined by some specific difference, property, or contingent quality; to belong to a certain class of things.

suchness, *n.* the quality or state of belonging to a certain species or a specified kind of thing. Suchness answers the questions: What kind of thing is it? What is it like? It does not answer: What is it? Is it? How much of it is there?

sufficient, *adj.* enough; as much as is needed (to be, progress, explain, prove, etc.); equal to the demands, requirements, or specifications; perfect in its own order without other causes, means, explanations, etc.

self-sufficient, see **SELF-sufficient**.

sufficient reason, see **REASON**.

***sui**, *Lat. pronoun.* of himself; of herself; of itself; of themselves; belonging to the self. See ***SE**.

***sui generis**, *Lat. phrase.* of its own kind; unique; altogether individual.

***sui juris**, *Lat. phrase, genitive of possession of *suum jus.* (said of a person): belonging to himself; having his own end and rights; having independent existence in both the ontological and juridical orders and existing for his own ultimate good; self-ruling as a being with his own end, freedom, and rights; not owned by or existing for the good of any

being (other than God, the Creator). The term is extended from persons to independent states.

suitable, *adj.* fit; fitting for the occasion or circumstances; ontologically good, relative to the nature, purpose, needs, etc. about which something is said to be suitable.

summa (**sum**: *rare*), *n.*; **summas** or **summae**, *pl.* a complete treatise on some branch of learning (philosophy; theology; moral theology; etc.); a concise organized exposition of all main doctrines of a given field of knowledge, usable for teaching.

***summum bonum**, *Lat. phrase.* the supreme good; the highest object of beatitude.

summum genus** (supremum genus**); *Lat. phrase.* the highest class; any one of the ten categories.

Sum. Theol. **ABBR.** — St. Thomas Aquinas' *Summa Theologiae* (*Theologica*).

superbeing, *n.* a neo-Platonic name for God, used by Scotus Eriugena and Eckhart in an effort to stress the divine unlikeness to finite beings.

superego, *n.* the psychoanalytic term for the part or function of the psyche that unconsciously opposes the primitive impulses of the id and resolves conflicts. It is often misused as a modern name for conscience.

superessential, *adj.* supersubstantial.

superior, *adj.* 1. higher in position or elevation; upper. 2. better in authority, ability, power, knowledge, dignity, rank, value, etc. 3. wider in extension; more inclusive: as, a genus or common term is *superior* to the members which are its inferiors.

essential superiority, an essential difference in nature, not merely in degree, such that the lower nature totally lacks the special perfections and activities of the higher: as, knowledge is a kind of life *essentially superior* to vegetation.

supernatural, *adj.* 1. exceeding the essence, powers, tendencies, forces, laws, possible activities, course or order, and the end of physical nature

collectively or of any particular created nature; what is over and outside existing nature and not due to it in any way. 2. exceeding human nature in its constitution, powers, tendencies, habits, scope of possible intellectual and voluntary activities, natural end in beatitude, and the natural means to human beatitude; any free divine gift that is not due to the complete nature of man whether considered in its end, constitution, needs, or means to these. 3. having such a nature or goal that it cannot be caused by any natural agent even though it occurs in a nature. 4. miraculous; producible only by God. Modern nonscholastic writers often refer to God and even to the human soul as supernatural. Closer to theological doctrines as they are, scholastic writers would not use this term of the soul considered without grace or of God as Author of nature and cooperator in natural activities. God is a supernatural cause in regard only to the order of the events of grace, revelation, and miracles. The supernatural is not unnatural; it is nonnatural or above the natural, but without impairing nature in any way. See NATURE, *sense 13*.

superstition, *n.* any belief or practice that: (a) attributes divine powers to creatures or to some acts of creatures or (b) gives divine honor to creatures: as, fortune-telling, idolatry, etc. The rationalist use of the word superstition to describe supernatural beliefs and practices inconsistent with some scientific opinions or current ideas is an antitheist and anti-Christian epithet but not a description of superstition.

supersubstantial (suprasubstantial), *adj.* better than anything in the category of substance. Pseudo-Dionysius, Boethius, and others thus describe God.

supposit, *v.i.* to stand for; act as a substitute for.

supposition, *n.* 1. the positing of something for something. 2. the use of a substantive term to denote in

context a certain object or objects. Supposition adds to a noun's meaning its use and actual reference to an object or objects, for the same word may have different suppositions. Veatch and Parker suggest substituting *designation* for supposition as a better modern word. 3. the reference of a term within a proposition to something somehow existent, specifying the mode of existence as real, merely logical, universal, particular, factual, possible, necessary, contingent, etc. 4. the reference of the term, as used, to a thing, esp. to the expressed or implied extension of a thing. 5. the act of relating or subsuming one intelligibility (ratio) under another. See SUBSUME; CLASSIFICATION. 6. an assumed principle; an assumption conceded in a discussion; presupposed principle.

The divisions pertain to *senses 2 and 4*. The terminology is not altogether standard in different logicians.

absolute supposition, use of the term in a proposition to stand for the absolute nature or the nature as such, as is done in a definition; hence, use of a term to stand only for its comprehension or proper meaning.

collective supposition, use of a common term for the inferiors taken as a group but not for each of them taken separately.

common (general) supposition, the use of a common term to signify either a nature common to many or the individuals possessing such a common nature. This may be called universal supposition.

confused (indeterminate) supposition, the use of a common term for some undetermined member or unspecified members of the class possessing the nature named by the term.

determinate (disjunctive) supposition, use of a common term for some definite members of the class possessing the nature and excluding other members of this class from the reference.

distributive supposition, use of

the common term for each and all of the individuals possessing a nature common to many. See DISTRIBUTION; *distributed TERM*.

formal supposition: (1) use of a term as a sign of a thing, nature, or form designated conventionally by it; the term standing in the proposition for what is signified by the term. (2) personal supposition.

logical supposition, use of a term for an object as it is in the mind or for a being of reason. In Ockham's (1300?-1349?) view of universals, absolute and simple suppositions would have to be regarded as logical suppositions.

material supposition, use of a term to refer to the term itself, as its spelling or phonetics, but not to refer to a thing or nature. Modern usage prefers to call this *mention of a term*.

particular supposition, using a common term with a limiting of its extension to a particular or indefinite pronoun: as, *some, any, a few, several, many,* etc., when added to the common term used.

personal supposition, use of the term for the objects within its extension; reference to the extension of the objects meant; e.g., reference to all, some, any. ANT. — *formal supposition.* Since this type of supposition employs a term to stand for a thing or things which bear the form signified by it, Ockham's (1300?-1349?) doctrine of the reality of singulars alone requires him to hold that only personal supposition has meaning or can stand for a signified thing.

real supposition, use of a term as a sign only of an actual being or beings or of something belonging to an actual being, as its parts, perfections, etc. This usage again involves an opinion about what is actually real, whether possibles are included in the real, etc. ANT. — *logical supposition.*

simple supposition: (1) logical supposition. (2) *in Peter of Spain*

(1210-1277), a realist: absolute supposition; use of the term to stand for the universal nature signified by it. (3) *in Ockham* (1300?-1349?), a nominalist: use of a term to stand for the universal concept in the mind.

singular (discrete) supposition: (1) use of a term as a sign of only one individual. This may be a real, possible, or logical unit. (2) determinate supposition. This sense is not restricted to the grammatical notion of the singular.

REF. — Peter of Spain, *Summulae Logicales*.

suppositum, n., pl. supposita. a substance that is complete in itself and uncommunicated; one ultimate complete subject of its own being. Obsolete forms are supposit; suppositae. See PERSON; SUBSISTENT; SUBJECT, *senses 1 and 2*.

principle on predication: "*Actiones sunt suppositorum,*" i.e., Actions belong to supposita and, hence, are predicated of the suppositum or whole that performs them. Thus, the man sees rather than his eyes; the man sees by his eyes. Sight is an act and a predicate of the suppositum, man.

REF. — See PERSON.

supreme, adj. 1. highest; best; fullest; most excellent in some or all respects: as, *supreme Being; supreme authority.* 2. final; ultimate: as, the *supreme end of man.* For the ultimate end is also the highest good of a nature.

surrogate sign of nature, phrase. a physical or mathematical model devised as a substitute for understanding the structure or operations of some natural phenomenon or object. See MODEL, *sense 3*.

suspicion, n. 1. an act or state of mind that believes something or thinks it probable on little or no substantiating evidence; a guess or surmise, but not faith nor true opinion. 2. an inclining to assent to one side but with a weak motive. 3. thinking someone to be guilty of something specified. The word is sometimes

used euphemistically, antecedently to a court's judgment of a criminal. 4. distrust of some thing or proposition as bad, wrong, questionable, etc.

sword, n. a metaphor for sovereign power, full authority, or its plenary use to compel subjects.

the temporal sword, physical might. *the spiritual sword,* moral power, such as the right to excommunicate a subject from spiritual privileges.

syllogism, n. 1. an argument consisting of three propositions so connected that, if the first two are posited, the third necessarily follows. See chart on INFERENCEs. 2. a simple and complete argument. 3. any sign of the act of reasoning.

categorical syllogism, one consisting of all categorical propositions.

complex syllogism, one that contains a complex or compound categorical proposition.

compound syllogism, two or more syllogisms in a continuous argument; a polysyllogism or sorites.

dialectical syllogism, one that draws an opinion in the conclusion from one or more merely probable premises. See *dialectical* ARGUMENT; PROOF.

hypothetical syllogism, one that contains a premise that is either a conditional or conjunctive proposition. A *pure hypothetical* syllogism consists of all hypothetical propositions; otherwise it is *mixed*.

modal syllogism, one that contain a modal proposition.

perfect syllogism, one presented in the first figure and preferably in the mood, Barbara, which is regarded as the clearest way of stating relations to the middle term and thus presenting the force of the reasoning.

practical syllogism: (1) one whose conclusion is a singular proposition concerning choice or action. See CONSCIENCE; *practical* JUDGMENT. (2) one whose major is about an end and whose minor and conclusion concern means to that end.

ABBR. — *syl*.

symbol, n. 1. something that stands for or represents another thing. However, words are seldom referred to as symbols. 2. *specifically.* a special sensible sign, which is usually a material thing or a ritual act, that stands for and reminds one of something spiritual and connotes something unknown, unremembered, mysterious, or even sacred. A symbol is not a natural copy of what it represents or of the story it tells, though it may be historically associated with it: as, a cross is a *symbol* of Christianity; a flaming torch is a *symbol* of pursuit of truth. As in artistic practice, symbolism affectively suggests, rather than clearly describes or represents, what is to be communicated and what is beyond the sensibly perceptible. 3. a phantasm as intending or representing intelligibility in a material thing and standing for that thing before the possible intellect under the influence of the agent intellect. 4. a written or printed mark, letter, figure, abbreviation, etc., as standing for an object, quality, process, quantity, directive, proposition, etc.: as in music, mathematics, symbolic logic, etc. Thus, selected letters will stand for any name, any proposition, or directions about operations on the proposition; *Barbara*, e.g., is a symbol for a categorical syllogism in the first figure containing three affirmative universal propositions. Modern symbolic logicians distinguish a *primitive symbol*, which is a name or term for a notion that is judged to be basic to a system or is regarded as intuitively known, and a *defined symbol*, which is an expression whose meaning is explicitly stated in terms of the primitive symbols of a system or language. 5. *psychoanalysis.* an act or object that represents and reveals an unconscious suppressed desire. 6. *theology.* a collection or summary of truths of faith drawn up to be an official rule for professing the faith: as, the Apostles' Creed.

REF. — *S.T.*, II-II, 1, aa. 9-10,

symbolize, *v.t.* 1. to fashion use, or understand symbols: as, man is a *symbolizing* animal. 2. *v.i.* to serve as a symbol.

symposium, *n.* 1. in ancient Greece, an entertainment or dinner party characterized by drinking, music, and intellectual discussion. Hence, we have Plato's dialogue, *The Symposium*. 2. any meeting or social gathering at which ideas are freely discussed. 3. a conference, usually of experts, organized to discuss a particular subject. 4. a collection of opinions or essays on a given subject.

syncategoremata, *n., pl. lit.*, copredicates. words without meaning of their own but modifying in a sentence the meaning of other words (terms) that do have a meaning of their own. They are words, not terms; they express structure, connections, distribution, etc., rather than sense. They signify together with truly signifying words. Examples include sentential connectives (*and, nor, not, or, if . . . then*), as well as *whole, none, neither, one, besides, alone*.

REF. — J. R. O'Donnell, "The Syncategoremata of William of Sherwood," *Medieval Studies*, III (1941), 46-93; Philotheus Boehner, O.F.M., *Medieval Logic*, 19-26.

synderesis (synteresis), *n.* the natural habitual knowledge of the basic principles of the natural law; the common human knowledge of the universal first principles of the practical order. One such principle is that good must be done and evil avoided. The definition given is the Thomistic sense of an originally Aristotelian term. Other meanings of synderesis have been defended; a voluntaristic definition refers to synderesis as a willingness to recognize right reason.

REF. — M. B. Crowe, "The Term Synderesis and the Scholastics," *Irish Theological Quarterly*, XXIII (1951), 151-164, 228-245.

syneidesis, *n.* conscience.

synergy, *n.* 1. concurrence of two or more causes in one activity. 2. the semi-Pelagian view of the human

will's partial independence of God's grace when it is doing good.

synesis, *n.* habitual willingness and readiness to judge individual practical cases well according to the ordinary or customary rules of right living. It is one type of good counseling. See *chart on VIRTUES*; GNOSE.

REF. — S.T., II-II, 51, a. 3.

synonym, *n.* 1. a word or expression that signifies the same thing or the same formal object. 2. a word having the same, or nearly the same, meaning or sense as another word in the same language. The opposite is *antonym*, a word with opposed meaning.

synthesis, *n.* 1. real composition; the formation of a whole by putting together its parts or the building of an order by relating members together. 2. the combining of forms into a judgment by experience of their union in the object. 3. the mental act of forming the concept of a species or of defining it by combining genus and specific difference; logical composition; any act of defining by combining concepts. 4. the process of thinking by which a unified body of truths is deductively built up through elaborating connections of causes with effects, forms with properties, principles with applications and implications, e.g., in guiding research or predicting new facts, etc. This method, said to move from the simple to the complex, is also known as the synthetic method, the way of teaching, the way of explaining the real, and the way of descent. ANT. — *analysis*. 5. reasoning by synthesis or composition that moves from cause to effect; hence, a priori reasoning.

system, *n.* 1. any real or logical order, esp. if it is highly complex and closely unified. 2. a number of bodily organs acting together to perform some one of the main bodily functions: as, the nervous *system*. 3. a plan of classification. *Systematics* is the theory and rules of classifying natural species, classes, etc. Taxonomy is biological systematics. 4. a complete, organized, and coherent set of theories about

various philosophical questions; a doctrinal complex that constitutes a more or less organic whole, containing interrelated theses, even if these have had diverse historical origins. Some philosophical theories e.g., the Kantian, Hegelian, and Marxist systems, are regarded as closed or complete, resisting any major new development. Thomism is regarded as an open sys-

tem, able to assimilate new evidence and develop additional answers. Its systematic character is best seen in the set of act-and-potency theorems. See *systematic* PHILOSOPHY. 5. a coherent but unprovable interpretation of reality or of history. 6. a regularly used method of doing or making something.

T

***tabula rasa**, *Lat. phrase. lit.*, "blank tablet." human cognitive powers at the start of each human life regarded as having no actual knowledge from a previous life or from any innate, infused, or a priori source.

taleity, *n.* suchness, q.v.

taste, *n.* 1. the external sense adapted to perceive and distinguish flavors. 2. the flavor special to an object. 3. the ability to notice, enjoy, and judge the beautiful and excellent in nature and in art; habitual aesthetic appreciation. 4. the mean of moderation in merriment.

tautology, *n.* 1. needless repetition of the same statement; statements or parts thereof that add no new knowledge, even if they are logically true. 2. a tautologous proposition, i.e., a statement whose truth or falsity can be known a priori and without any reference to the facts; hence, necessary truths, self-contradictory propositions (known as false), and complete disjunctions. In this meaning, favored by modern formal logic, there is thought to be some repetition of the subject in the predicate.

techne, *n.* a transliteration of the Aristotelian Greek word for art (*techne*); practical knowledge of artistic method in any art. See POIESIS.

teleological, *adj.* 1. relating to final causes, design, or purpose. 2. consciously purposeful; deliberately directed to an end.

teleological argument, the demonstration for God's existence as the Designer who planned natures to achieve natural ends by their own operations; the demonstration to divine existence drawn from finality in natural bodies.

teleology, *n.* 1. finality, q.v. 2. the fact of purposeful action in nature. 3. the doctrine that purpose explains the order and success that are evident

in natural objects and in the course of nature.

teleonomic, *adj.* directed by force or tendency of its nature to an end without consciousness of this purpose in the natural agent; directed by nature to survival or better survival: as, an evolutionary tendency in a plant. See *types of* APPETITE.

telic, *adj.* directed to an end; purposeful: as, *telic* causality.

temperance, *n.* 1. general moderation and control of self in conduct. 2. the cardinal virtue that habitually inclines a person to moderate use of sensibly pleasurable things according to the rule of right reason; habitual rational control of the concupiscible appetite. See *chart on* VIRTUES. 3. moderation or frugality in eating: a subjective part of temperance. 4. sobriety in the use of intoxicants: a subjective part of temperance.

ABBR. — *temp.*

REF. — *N.E.*, III, ch. 10; *S.T.*, II-II, qq. 141 ff.

tempt, *v.t.* 1. to test; try; to put to a proof: as, providence *tempts* our loyalty to God. Tempting here may be an educative or purifying process. 2. to try to persuade or induce, esp. to something immoral; give scandal. 3. to arouse desire in; attract: as, Plato *tempts* me to reread him. It is this sense that is chiefly meant in the temptation to sin. 4. to provoke or run the risk of provoking by putting a test, giving a challenge, annoying, inviting retaliation, etc. 5. to dispose or be strongly disposed to.

tempt God, put a test to God in an irreverent, foolish, skeptical, or even contemptuous way: as, the atheist's challenge to God to kill him.

tend, *v.t.* often with *to* or *toward*.

1. to make its way toward; proceed. 2. to have an inclination to, disposition for, or desire for some object. 3. to direct oneself or be directed to

something as an end; move to a goal. **tendency**, *n.* see *meanings and divisions of APPETITE*.

primary (per se) tendency, the main or ordinary, regular tendency of a nature unless exceptional factors influence it.

secondary (*per accidens) tendency, an alternative tendency; a supporting tendency: as, the tendency of an organism to change when it cannot fulfill its primary tendency to reproduce its own natural species.

tendencious (tendential; tendentious), *adj.* inclining toward a selected object: as, love is a *tendencious* union with its object while knowledge is an intentional (assimilative) union.

tenet, *n.* a doctrine or truth to be held as part of a corpus of doctrine or of a creed: as, the analogy of the sense and of the intellect is a *tenet* of scholasticism.

term, *n.* 1. the first and last points, limits, members, or units of any set or series. 2. *pl.*, the members or extremes of a relation. If *subject* is used to name the first member of the relation, *term* is used for the second member. 3. the object of a right. 4. *pl.*, the obligations, rights, rates, duration, etc. of a contract. 5. the object, goal, or end of a tendency, process, etc. 6. the start and ending of a tendency, change, process; hence, also, solution and dissolution. 7. a sensible conventional sign (oral, written, manual, etc.) expressive of a concept; a word (in the strict sense). 8. *logical term*, a noun or a verb or a phrase used in relation to other terms as a part of a proposition or argument; any word or group of words that stands as the subject or predicate of a proposition; the distinct elements into which the logical analysis of a proposition or argument can be reduced. 9. a word with a special, definite meaning in a certain science or context. 10. the mental word as an internal term in **the intellect**.

A. Divisions of term in senses 5 and 6.

formal term, the form lost in the change or the new form appearing as the result of the change. *term from which*, the state or condition of a being at the start of change in it; also known as the *terminus a quo*. *term to which*, the state or condition of a being after a change or at the present moment in a still continuing change; *terminus ad quem*; *total term*, the whole being either before or after the change occurs.

B. Divisions of term in senses 7 and 8.

absolute term, one that refers to an object considered by itself, pre-scinding from its relations to other objects.

abstract term, one that names a thing or form as it is represented by an abstract concept.

analogous term, one that is predicated of two or more in senses partly the same and partly different.

categorematic term, one having meaning when used by itself; one referring to an object in nature.

collective term, a common term applied to all members with a similar nature and constituting a whole unit or group. Such a term, e.g., family, is not applied to the members of the group singly or separately.

common (general) term, one applicable to many individuals taken individually or separately from each other. Hence, in itself it is a sign of a universal concept.

concrete term, one that names a substance or a form as it is in a subject.

distributed term, one used in distributive or explicitly universal supposition, i.e., one applied to each of the members of any group of like members. The *distributed middle term* is the middle term of a syllogism used at least once in distributive supposition.

equivocal term, one used in altogether different meanings when applied to different subjects and predi-

cates, even though the written or tonal symbol is the same.

incidental term, the part of a complex (many-worded) term that modifies the principal (main) term by adding some mark of extension, quality, or clarification.

logical term, a term of second intention, *below*. See also main entry, *sense 8*.

main (principal) term, the part of a complex (many-worded) term that stands for the main subject or the main predicate; the part of a complex term that is modified by the remaining parts.

major term, the term of (ordinarily) greatest extension of those used in a syllogism. In the first figure, Barbara, it is the predicate of the major premise and of the first direct conclusion.

middle term, the term in a syllogism with which the major and minor terms are compared for identity or difference; hence, it is the medium of proof. It appears in the antecedent of the syllogism but never in the conclusion.

minor term, the term of (ordinarily) least extension in the syllogism. In Barbara, it is the subject of the minor premise and of the conclusion.

negative term, one stating the simple absence of a being, form, or quality in that to which it refers: distinguished from *privative term*. Some of its signs are prefixes: Non-, in-, (il-, ir-), un-, dis-; and the suffix: -less.

particular term, a common term that in context or because of an added particularizing sign applies only to some of the individuals of the class to which the unmodified common term applies.

predicate term, see PREDICATE, *sense 6*.

privative term, one stating the lack of something due to a nature. See EVIL.

proper term, a proper noun, signifying only one object.

real term, a term of first intention, *below*.

singular term, a common term with an incidental term that reduces its reference to only one individual of a class.

subject term, see SUBJECT, *sense 3*.

substantive term, a noun or pronoun naming a substance or a property that is thought of as a substance: distinguished from *attributive term* that refers to a function or an accident.

syncategorematical term, one that has meaning or reference only when used in connection with other terms. See SYNCATEGOREMATA.

term of first intention (real term), one that refers to a thing or nature: as, book.

term of second intention, one that refers to something abstracted, or to thought considered as cognitive (not as a real psychological activity), or to language (terms); hence, it is a term for reflex universals and constructs: as, meaning is a *term of second intention*.

undistributed middle term, a common term that is not used in explicitly universal supposition at least once in a syllogism; a particular term used more than once as the middle term in a syllogism.

universal term, a common term explicitly applied to every member of a class by a sign (incidental term) of universality: as, all, every, no, etc.

univocal term, one predicated of two or more with a single meaning. Though this may be said of a proper term, it is more commonly regarded as a kind of common term.

For properties of logical terms: see MEANING, SUPPOSITION, APPELLATION, AMPLIATION, COPULATION. Also see PREDICATION.

terminism, *n.* William Ockham's (1300?-1349?) type of nominalism, holding that universals are only terms or names standing for an individual or individuals in a proposition and

that quantity and the last seven categories are only terms signifying individual substances and their qualities under varying conditions.

REF. — A. Maurer, C.S.B., *History of Medieval Philosophy*, 259, 277 ff, 363.

terminology, *n.* the set of terms with their meanings and suppositions that are employed in a particular branch of knowledge or by a particular author. A technical subject has (1) special words for the subjects discussed in its field, and these tend to form a special language for that field; and (2) special definitions and more precise meanings for older words that are commonly used in other senses.

testimony, *n.* 1. a declaration or denial of a fact by its immediate witness. 2. any affirmation or denial of a fact. Note that testimony does not concern principles, inferences, etc., but facts. 3. the facts declared or denied. 4. a record of the reports of the witnesses. 5. any evidence or proof of something. 6. public avowal: as, of one's faith.

tetragrammaton, *n.* a group of four consonants standing for the holy name, Yahweh, in Hebrew texts; hence, the name Yahweh. The four are transliterated by any of these sets: JHVH; JHWH; YHVH; YHWH.

thaumatology, *n.* the study of miracles.

thaumatological proof, a demonstration that God exists drawn from the actual occurrence of miracles.

thauaturgy, *n.* the working of miracles or of reputed miracles.

theft, *n.* 1. the act of taking another's property and attempting to make it one's own without the owner's knowledge and against his reasonable will; stealing. 2. the property or thing stolen. Robbery adds the circumstance of personal violence; forceful entry into a building for purposes of stealing adds another circumstance.

REF. — L. Bender, O.P., "Furti Definitio," *Angelicum*, XXXII (1955), 21-34.

theism, *n.* 1. *philosophical sense.* the doctrine of the existence of a single personal and provident God; the position that one God exists who is the supreme Being, in some sense the Maker of all things, intelligent, personal, perfect, and the provident Ruler of the universe and of men. The integral elements of theism are: (a) God's existence; (b) unity: i.e., monotheism; (c) personal God; (d) provident ruler of what He has made. See also CREATOR. A *theist* is one who holds this position. 2. *theological sense.* the belief in the God of Hebrew and Christian revelation: that He exists, is one, the Creator, and Rewarder. These four doctrines seem to be a minimal description of theism.

theme, *n.* a dominant, explicit, directive, and recurrent principle, ideal, interest, or method of a specified philosopher. Adj. — *thematic*.

theodicetal, *adj.* of theodicy; concerning the defense of God's wisdom and goodness in governing the universe and mankind.

theodicy, *n.* natural theology considered as a defense of God's perfection and providence in spite of the evil in the universe. The name, introduced by Gottfried Leibniz (1646-1716), does not satisfactorily name the theme and purpose of natural theology.

REF. — J. Owens, C.Ss.R., "Theodicy, Natural Theology and Metaphysics," *Modern Schoolman*, XXIX (1951), 126-137.

theology, *n.* 1. learned inquiry, study, or teaching about God; wisdom. This definition deliberately avoids the dispute whether some forms of human knowledge of God are truly a science. 2. *natural (metaphysical; philosophical) theology.* the portion of metaphysics in which reason studies the natural evidences for the existence, attributes, and operations of God; the scientific study of the Cause of being. For some nonscholastic writers, philosophical theology means the explaining and evaluating of the philosophical implications (assumptions,

consequences, conflicts, and concordances) of a religious faith. See PHILOSOPHY OF RELIGION. Natural theology has been called *physical theology* by Varro (116–27 B.C.) to distinguish reasoned, reflective theology from popular or mythical knowledge of God or the gods; by others, in a deistic sense, to indicate that it uses nature and natural order as the means of coming to a limited reasoned knowledge of God as Author of nature. ABBR. — *nat. theol.* 3. *Christian dogmatic theology*. “a discipline in which the truths of the Christian religion, based on and illuminated by revelation, are interpreted, developed, and ordered into a body of doctrine” (M.-J. Congar); the systematic study of the doctrines revealed by God as found in the authoritative sources of Christian revelation and taught by the Church of Christ; specifically, the theology of revealed truths or of the Christian creed as distinguished from study of liturgical, biblical, moral, and canonical questions; “faith seeking understanding” (St. Augustine; St. Anselm [1033–1109]). This dogmatic theology may be: (a) *scholastic*, i.e., taught by the methods of the universities in the Middle Ages, or (b) *monastic* (affective; patristic; prayerful), i.e., aiming at understanding it in order to lead a better Christian life. See *scholastic method* and *SCHOLASTICISM, sense 1*.

4. (*Christian*) *moral theology*. the theological science of human acts, studied according to the principles of revelation, of authoritative teaching in the Catholic Church, and of reason, insofar as these acts are directed to man's supernatural end. Cf. ETHICS.

REF. — M.-J. Congar, “Théologie,”

Dictionnaire de Théologie Catholique, esp. sec. iii of this article.

ABBR. — *theol.*

theophany, n. a manifestation or appearance of God in nature, in history, or in human lives; some way whereby God makes Himself, His plans, will, or displeasure known to men.

theorem, n. 1. a proposition or truth to be proved by deduction from accepted premises; a thesis. 2. the last provable statement in a chain of statements, each of which is either an axiom or comes from one or more preceding statements that are linked together by the rules of logic in a given system of logic; a conclusion in a purely deductive system of formal logic. 3. a broad principle or law that is not self-evident but provable from evident premises and that serves as a foundation for other proofs, explanations, and applications: as, the *theorem* on the proportion of a nature to its proper end. A theorem may be looked upon as a basic portion of a developed theory or as a central thesis in a related group. Compare AXIOM; PRINCIPLE.

ABBR. — *theor.*

theoretical, adj. 1. belonging to a theory. 2. deduced only from theory; limited to theory. ANT. — *applied*; *experimentally tested*. 3. considered under abstract conditions proper to a theory but not in the concrete conditions where other factors are also present. 4. purely speculative.

theory, n. 1. an answer or solution to a philosophical question, supported by considerable evidence and systematically coordinated with other answers within a doctrinal whole; a well-founded interpretation of evidence. Hence, a theory is often certain whereas hypothesis is more or less probable. Theory should not be confused with a mere hypothesis, suggestion, or guess. 2. any one of various attempts at explaining the same set of facts or the same problem: as, the various *theories* of knowledge of realists and idealists; the *theories* of illumination (St. Augustine) and of abstraction (Aristotle; St. Thomas). 3. an exact, critical statement of the fundamental principles and main conclusions of a branch or major topic of knowledge: as, the *theory* of divine providence.

axiomatic theory, a set of state-

ments consistently deduced from certain initially chosen statements that are called axioms or postulates. These axioms are presumed to be valid in any science. See *axiomatic METHOD*.

formal theory, a completely symbolic language built according to specified rules from an alphabet of chosen primitive (intuitive; self-evident) symbols. The symbols of the formal theory are an object language.

theory of knowledge, see *s.v.* KNOWLEDGE.

theosebia, *n.* reverence due to and given to God alone.

thing, *n.* 1. a concrete, singular subject; a whole individual that is neither a part nor a group. 2. any object, fact, deed, event, quality, etc. that exists or is thought about or referred to. *Thing* does not mean the thinking about such an object, etc., nor the words used to refer to such an object, etc. 3. essence: the equivalent of the Latin *res*; hence, one of the transcendentals. This is the best usage of the term, *thing*. Note that a *thing* is conceived as a subject, stable being, or subject of predication, while *being* is conceived primarily as act. *Thing* is said simply of substance; accidents are not usually referred to as things. 4. sometimes used as a synonym or variant for *being*; that which is. 5. a material object, not a person. 6. an object that can be or is owned.

material thing, one that can be measured or can undergo gradual change.

natural thing, an object as given in the order of nature; a being with one nature: distinguished from artefact and from a part of the thing. See sense 1.

sensible thing, one capable of directly affecting the senses by means of its accidents, and of being immediately perceived by an external sense.

thing in itself. This is Kant's term (*ding an sich*) to refer to the reality in an object which is beyond

sensory perception and, hence, beyond the range of experience. If such a thing is known, it is known through an a priori form. Thing in itself is often identified with substance (*ens in se*) or substantial form.

thing of nature, see *NATURE*.

thingify, *v.t.* to regard a person as a thing or as a mere subject of a proposition or hypothesis; to depersonalize by reducing a person to the material, useful, or unreal; reify.

think, *v.t. and i.* 1. to use the mind in any way. This is a general word for many types of intellectual activity. Efforts made by some philosophers to put a restricted meaning on the term so that it refers only to one or a few kinds of intellectual operations have not met acceptance, with the exception of *senses 2 and 3*. Some of these more definite meanings correspond to English idioms as *think over*, *think out*, *think through*. 2. to consider; to inquire, deliberate, or seek for truth without as yet clearly knowing. 3. to use the cogitative power under guidance of the intellect when deliberating about a practical action.

Thomism, *n.* 1. any doctrine or corpus held by St. Thomas Aquinas (1125-1274) or those following his principles, characteristic views, and methods in philosophy or theology. 2. *loosely, in modern times*. scholasticism. 3. any doctrine commonly taught by philosophers and theologians who are members of the Order of Preachers, to which St. Thomas belonged. 4. the body of philosophical propositions contained in the Twenty-four Theses approved by Pope St. Pius X in 1914. This is probably the best and most accurate use of the label *Thomism*. This corpus of theses is selected from the great mass of Thomistic discoveries and emphases and is centered on the doctrine of act and potency: (1) All being is pure act or a composition of potency and act. (2) Act is limited only by potency. Pure act, then, is infinite and unique; all finite and

multiple act is united with potency in a real composition, which is basically one of essence and existence. (4) Being is based on existence. Divine and created being are analogous. (5) Every creature contains a second real composition, namely, of substance with accidents. (6) Relation often has a real entity other than that of the related subject. (7) Though simple in essence, angels have the double creaturely composition of essence and existence and of substance and accidents. (8) The bodily creature is a hylomorphic compound. (10) Bodily substance is really distinct from its quantity. (11) Signate matter is the principle of individuation or of numerical distinction between members of the same species of bodies. (13) Living bodies have a soul as their substantial form. (14) In plants and brutes the soul is not produced in itself nor subsistent but totally depends on matter. (15) The human soul is created, subsistent, and immortal. (16) The human soul is the only substantial form of a man. (17) Man has organic powers that belong to the human composite and nonorganic powers, as the intellect, which belong to the soul alone and are intrinsically independent of any organ. (18) A thing is intellectual insofar as it is immaterial. In this lifetime, the proper object of the human intellect is the essences of bodies. (19) Knowledge begins with the senses. An agent intellect abstracts from sensible things. (20) Intelligible species abstracted from sensible things or their phantasms provide a direct knowledge of universals. Spiritual things must be known analogically by an intellect that begins with sensibles. (21) Will follows intellect and has both necessary and free acts. (22) Instead of intuitive knowledge of God's existence, we must know Him by one or more of the five ways, beginning always with created sensible effects. (23) Subsistent Being (*Ipsum Esse*) is the essence of God and the root of His

infinite perfection. (24) God, as pure Act of Being is unique; He alone creates being and must cooperate with every activity of any creature. NOTE — numbers of minor theses are omitted. 5. Bannezian doctrines on divine cooperation with free will, divine foreknowledge, predetermining decrees, physical premotion, the mode of operation of actual grace, etc. See BANNEZIANISM.

Aristotelian-Thomist, of or describing St. Thomas' use, interpretation, and development of doctrines and methods of Aristotle, either in philosophy or in theological exposition.

neo-Thomism, recent Thomism or recent scholasticism, especially since the public universal encouragement of Thomism by Pope Leo XIII in the encyclical, *Aeterni Patris*, on Aug. 4, 1879.

REF. — for Thomistic terminology: Peter of Bergamo, O.P., *Index Rerum Alphabeticus*, vol. xxv of the Parma ed. of *Opera Omnia S. Thomae Aquinatis*.

thought, *n.* 1. any mental activity or process. See note on THINK. 2. mental activity: distinguished from feeling and volition. 3. a search for truth: distinguished from contemplation of it. 4. the interior effect of thinking, as a concept, judgment, conclusion, theory, science, etc.: as, I have a *thought*. 5. the principles, problems, usual beliefs and opinions, mental interests, etc. that are current and general at a given period or in a given school: as, the *thought* of Plotinus; the *thought* of the medieval universities.

tilde, *n.* the wave symbol ~, often used in symbolic logic as the sign of negation.

time, *n.* 1. "the number (numbering; measure) of movement in respect to before and after" (Aristotle); the measure of change of place or of linear movement; the determination of a spread out movement by a constantly moving nature. 2. the category of time or when; the extrinsic

accident of a sensible thing whose existence is continuous but not simultaneous whereby a sensible thing has a certain position (moment) in the course of events, exists in an interval between changes, or has a duration that is measurable by a uniform rate of local change. *Sense 1* is time as such; *sense 2* is the time of a being or of a change of being or of duration of a being. Hence, *sense 2* refers to that which is timed as being in or during time. 3. *internal or evolutionary time*. the intrinsic age of a natural body as indicated by such features as its evolutionary development, its growth and stage of decay, its rate of radioactivity, etc.; the effect on a thing of its cumulative internal changes. One of the difficulties of the Aristotelian notion is the fact that it is extrinsic and cyclic (repeating the course of time uniformly). Yet, even internal time is more intelligible when rated by extrinsic time. Note that every conception of time is concerned with measuring change of bodies. 4. the measurable rate of continuous successive change. 5. frequency. 6. *theological sense*. succession, even if discontinuous as in aevum.

absolute time, the calculation of moments, intervals, and age since the moment of the first existence of the changeable material universe, symbolized as T_0 .

REF. — *Categories*, ch. 6; *Physics*, IV, ch. 10–14; *S.T.*, I, 10, aa. 4–6; 46, a. 3 replies: St. Thomas, *Exposition of Aristotle's "Physics,"* IV, lect. 17; John Wild, "Time: the Measure of Change" from *Introduction to Realistic Philosophy*, reprinted in D. A. Drennen, *A Modern Introduction to Metaphysics*, pp. 534–539; Bruno Cardinal de Solages, "The Concept of Cyclic and Evolutionary Time" from B. V. Schwarz, ed., *The Human Person and the World of Values*, 49–56, reprinted in Drennen, *id.*, 546–552; J. F. Callahan, *Four Views of Time in Ancient Philosophy*, ch. 3, on Aristotle's view.

title, *n.* the concrete fact upon which a definite person's right to a definite juridical object is based.

connatural (congenital) title, a title coming to one from the very fact of possessing human nature: as, the right even of the unborn to life.

derived (secondary; subordinate) title: (1) a title supplementing a natural title. (2) a title acquired by the transfer of an original title from one holder to another person.

natural title, one based immediately on the natural law.

original (primordial) title, the primary concrete fact or act whereby someone first acquires a right over some juridical object previously not attached to any person.

positive title, one granted or recognized by positive law.

putative title, a presumed title, based on a supposed or unproved fact.

ABBR. — *tit.*

tool, *n.* 1. an instrument, esp, if manual. See *instrumental CAUSE*. 2. *older usage*. an organ of the body considered as an instrument of the organism for a specific function or task. 3. an instrument for learning, as the *Organon* or logical works of Aristotle.

topics, *title*. Aristotle's treatise on the sources of probable arguments and subjects suitable for rhetorical discussion. From this work comes the little used adjective *topical*, meaning probable or dialectical.

totalitarian, *adj.* of, characteristic of, or designating a government in which one political party maintains complete control, makes all opposition illegal, and follows a policy of using any means at all that seem practicable or useful for gaining the ends of the state. Hence, such a government and policy is a variation of absolutism and Machiavellianism.

totality, *principle of*: as the parts of the human organism exist for the good of the whole, man, as steward of his nature, must care for the parts for the good of the whole and may

consent to injury or sacrifice of a part if it be proportionately and proximately necessary for his own life, health, or bodily welfare.

touch, n. 1. any one of the group of external senses concerned with feeling objects, whose end organs scattered through the body respond to pressure, relative heat and cold, pain, well-being, balance, etc.; the minimal sense of an animal. 2. an act of any one of these senses; tactile sensation. 3. contact with a body. 4. *by analogy to contact*. the immediate experience of another being, material or spiritual, or of its causal contact with the perceiver.

trace, n. 1. a remote likeness to another in being or activity; vestige. See LIKENESS; IMAGE. 2. a mark left by the action of another. 3. hence, any evidence of the action, existence, or perfection of another.

ABBR. — *tr.*

trace, v.t. to go back from knowledge (information; data; etc.) immediately present to find the sources, origins, ultimate premises, etc., of some facts or conclusions. The logical tracing back to primary premises is also called reduction.

transcendence (transcendancy), n. 1. surpassing excellence. 2. existence in an order and manner above and beyond all other things. 3. existence apart from and superior to the universe: opposed to partial or complete pantheistic immanence of the divine (absolute).

way of transcendence, see WAY of eminence.

transcendent, adj. 1. supreme; of the highest excellence. 2. so excellent that it surpasses the limits of created perfections and is really distinct from creatures. 3. *in scholasticism prior to Suarez*. See TRANSCENDENTAL, sense 2. 4. *in Kant and others*. See TRANSCENDENTAL, sense 3.

transcendental, adj. 1. supremely excellent and distinct from others; transcendent. 2. going across and beyond all categories and their definitions; all-inclusive; applicable to or

common to all the real; so broad in scope as to be irreducible to any category. See common MODE of being. 3. *In Kant, Husserl (1859-1938), Heidegger, Marcel, and others*. not derivable from experience, going beyond experience, and knowable only by the a priori necessary conditions of human knowledge: e.g., the transcendental ego (self or soul), not merely its acts. See EGO; THING in itself. Because of this doctrine about the way of knowing such realities, Kant's philosophy is sometimes named transcendentalism.

transeunt, adj. see TRANSITIVE, sense 1.

transform, v.t. 1. to change the form of. 2. to change substantially by producing or educing a new substantial form and removing an actual prior form. The change itself is transformation or generation.

transitive, adj. 1. transeunt; acting on something outside itself; having an effect on another. ANT.—*immanent*. 2. acting on another in such a way that there is or is thought to be a passage of power or material from agent to recipient: as, the action of steam on a radiator is *transitive*. In *formally transitive* action, the agent actually loses something in giving to another.

transmigration, n. the supposed passing of a soul at death into another body.

transmission (translation; transfer; delegation) theory. the view of the origin of political authority and its original title that God directly confers social authority on the political community as a whole, which it exercises by itself or freely transfers to the ruler of its choice, with or without certain reserved rights of the community. Hence, the delegated ruler gets his power indirectly from God and is responsible to the community for use of his power. See DESIGNATION theory.

transmutation, n. a change, esp. substantial change of: (a) base metals into precious ones, or (b) of complex

elements into simpler ones by radioactive decay or physical bombardment by particles. See **PHILOSOPHER'S stone** for *a*.

transubstantiation, n. This term of Christian theology is used by philosophers in discussing change and the composition of substance with accidents. 1. the total change of one substance, i.e., of both its matter and form, into another substance. 2. *specifically*. the conversion of the whole substance of bread and wine into the Body and Blood of Christ at the consecration in the Holy Sacrifice, while the accidents of the bread and wine continue to be present.

trope, n. 1. the predication of a term in a figurative sense. Hence, the tropical or tropicological sense of a text is a figurative meaning put on the literal text. This is not the same as an allegorical, mythical, or parabolic meaning which uses a story to suggest a more literal meaning. 2. *skeptics*. a mode of arguing that shows the need for suspending judgment: as the *tropes* against causality.

true, adj. 1. conforming to being; agreeing with reality. See **logical TRUTH**. 2. certain. 3. truthful. See **moral TRUTH**. 4. conforming to the idea of an intelligent maker; exact; accurate; right. See **ontological TRUTH**. 5. genuine; authentic. See **ontological TRUTH**. 6. conforming to the essential characteristics of a genus, class, etc.: as, a *true rose*. 7. rightful; lawful: as, *true authority*. 8. faithful; loyal.

true by definition, true because of an arbitrary definition or because it follows from a definition.

true by report, true because it states usage, as a dictionary states how a word is used, not what the thing represented by the word is.

trust, n. hope based on the word of one who has promised his help.

truth, n. 1. *in general*. conformity of mind and thing (or of thing and mind). The types of truth depend on which represents and which measures the other. 2. *primary sense: logical*

truth (truth of thought; true knowledge), conformity of mind with things; judgment conformed to reality; adequation (proportion; agreement) of mind with the thing or formal object known; representation of the thing according to itself; agreement between what is known and what is; assent to what is, denial of what is not. The famous definition, "adequatio intellectus cum re," is a correction of Avicenna (980-1037) made by William of Auvergne (1180-1249). St. Thomas in *Truth*, q. 1, a. 1 cites a number of the celebrated definitions of truth. 3. *truth of being (ontological or metaphysical truth; the true thing)*, the conformity of thing with mind. This conformity essentially is with the exemplar of the being's intelligent maker; *accidentally and consequently*, with the mind of the knower of its being. Hence, truth of being is also described as the intelligibility of being; the aptitude of being to manifest itself to intellects; knowability of what is first known by the mind of its maker. 4. *moral truth (truth in speech; truthfulness; veracity)*, conformity of formal speech with one's mind. See **LIE**. 5. *truth in the prudential judgment*, conformity between the judgment and a rightly disposed will. The contingencies of practical action make it impossible that the judgment have to conform to future outcomes. Hence, this practical truth is very different from speculative truth. 6. *correspondence with some standard or measure*: as, *true* to his promises; the *true* meaning of the first Amendment; a *true* philosopher. 7. *a truth*. a proposition or judgment that is true or corresponding with evidence. 8. a possible application or use of an axiomatic theory even though the theory itself is independent of or abstracted from the truth; hence, validity both within a system and in its applications, if any, outside a system.

basic truth, in a demonstration, a premise that is immediately known

and appropriate to the topic of the demonstration.

consequent truth, a judgment or proposition about a contingent matter that follows from a contingent fact or choice but is not necessarily true since the fact or choice was not antecedently necessary. Leibnitz (1646-1716) and C. Wolff (1679-1754) call this *truth of fact*: distinguished from *truth of reason*, which is necessarily true and whose opposite is contradictory.

eternal truth, a proposition that is necessarily and ever true: as, abstract mathematical relations. From such truths an argument is attempted to the existence of an eternal intelligence that knows them.

living truth, a truth founded on human experience in living.

mere truth: (1) a purely speculative judgment. (2) an object that is knowable or known, at least by God, but has no being of its own; an object whose whole reality is to be known. Some scholastics, however, have given the possibles and futuribles an objective truth, an objective knowable essence, and have not regarded them merely as terms of divine intelligence.

necessary truth, see *necessary MATTER*; *eternal TRUTH*.

primitive truth, according to some epistemologists, a primary truth that everyone knows with absolute certainty and that founds other judgments: as, my own existence, the principle of noncontradiction, etc. The list of such truths varies somewhat with different theorists.

transcendental truth, the truth of being. Logical and moral truth are not transcendental attributes.

truth of events. the truth of what has happened. For analytic testing and criticism of events of special importance, it has become customary to distinguish a threefold truth of events: (1) *historical truth*. the facts about the event, the competence and veracity of its witnesses, and the authenticity and genuineness of the

documents reporting the event. (2) *philosophical truth*. the ultimate causal explanation of some event; specifically, the reason why some event is regarded to be beyond the power or course of nature. See *MIRACLE*. (3) *theological truth*. the reference of some event to God as its author because of the kind of power needed to perform it and the circumstances of purpose, manner of causing it, and direct results, all of which are worthy of God's action.

truth of meaning, correct reference to what is meant or understood.

truth function of a proposition, see *FUNCTION*.

truth of the will, moral rectitude, see *sense 6*

truth table, a schema that presents all possible combinations of the truth and falsity of related simple propositions or of the components of a composite proposition; a list, usually in columnar form, of the implications of truth and falsity of the opposite, converted, and otherwise immediately related propositions when the truth or falsity of the original proposition is assumed.

truth value of a proposition, the fact that a specified proposition is either true or false.

REF. — *Met.*, IV, ch. 7; VI, ch. 4; X, ch. 10; *N. Eth.*, IV, ch. 7; VI, ch. 2; *S.T.*, I, q. 16; *Truth*, q. 1, aa. 1-2.

truthfulness, *n.* the moral virtue, related to justice as a potential part, that habitually inclines one to tell in a fitting way the truth of what he knows, especially when it is due to the other.

type, *n.* 1. the exemplary idea. 2. an external model. 3. a symbol. 4. a class (genus, species, or group), having common distinguishing characteristics. 5. the distinguishing characteristics of the members of a class. 6. an individual person, thing, event, or selected example that very well represents the distinctive characteristics of a class: as, the human eye is a *type* of natural finality.

U

ubication (ubiety), n. 1. the presence of a body in a definite place; location in space. 2. the accident by which a sensible body has its being in a place; the category of place.

ubiquitous, adj. really or seemingly present at the same time in all places; omnipresent.

***ultima ratio regum, Lat. phrase.** *lit.*, the last reason (argument) of princes. Hence, the appeal to force; the threat or start of war.

ultimate, adj., see LAST.

ABBR. — *ult.*

ultradualism, n. the view that man is two complete beings, material body and spiritual soul, accidentally united in some way; psychological dualism.

ultrarealism, n. a name for any philosophy that is excessive in its realism or that holds that things exist outside the mind as they are represented in the mind. It is applied: (1) chiefly, to a Platonist view that objects are universal, antecedent to the mind's operation, that somehow the universals as such exist in themselves; and (2) to a Manichæan view that evil is a positive kind of being.

***ultra vires, Lat. phrase.** beyond one's (its) legal powers or authority.

uncaused, adj. not caused; unproduced; not created; self-existent.

uncertainty, n. lack of certainty. This is a more indefinite term than *doubt*.

uncommunicated, adj. 1. not shared; exclusive. See INCOMMUNICABLE. 2. not belonging to another as a part of it and not united with some other to constitute one whole suppositum.

unconditioned, adj. 1. absolute; infinite; without limiting causes or conditions; unaffected by conditions. 2. (*The U-*). *in some philosophies.* a name of God. 3. *psychology.* unlearned; natural or native; not modified by experience or association: as, an *unconditioned* reflex.

unconscious, adj. 1. not endowed with

a power of awareness or with a power of self-awareness. 2. not aware of (something); not knowing (it). 3. temporarily deprived of consciousness, as by a drug. 4. not done with deliberate attention and intention; not human as a human act should be; done with slight deliberation. 5. having to do with forgotten or suppressed experiences that one is unable to bring back to conscious view. The psychoanalytic term, *the unconscious* (better: the *subconscious*) refers to the mass of images, feelings, desires, fears, impulses, thoughts, past experiences, etc. of which one is not conscious or which one has repressed but which still influence one's conscious life.

undecidable, adj. describing a proposition in a system that one cannot prove to be either true or false within that system.

undergoing, adj. being acted upon; being moved; subjected to; the category of passion.

understanding, n. 1. immediate and certain knowledge; judgmental knowledge. ANT. — *science*. 2. knowledge of a thing in its causes; explanation through causality. 3. the intuitive habitual knowledge of the first speculative principles; *intellectus principiorum*. See HABIT. 4. a grasp of some subject gained by a general and connected view of related truths, facts, texts, etc. 5. good judgment in discovering the equitable. 6. a grasp of the essence of something; insight; clear penetration to the meaning of something. This sense applies to apprehension as well as to judgment. 7. any act of intelligence, including reasoning. Careful scholastic writers avoid *understanding* in senses 6 and 7. 8. the possible intellect; the power of understanding. 9. the gift of the Holy Spirit that perfects the virtue of faith.

simple understanding, God's knowledge of all the possibles.

undesirable, *adj.* 1. (a) what cannot be desired. (b) what ought not be desired. 2. hence, in some way evil. The undesirables include the wicked, harmful, useless, unpleasant, painful, deformed, etc.

undetermined, *adj.* see INDETERMINATE.

undistributed, *adj.* 1. not used according to the whole of its extension. 2. not used universally at least once in a categorical syllogism: said of the middle term. The fallacy of the undistributed middle (term) is equivalent to a fallacy of four terms or the lack of a common term with which to compare subject and predicate.

undivided, *adj.* one; whole.

unequivocal, *adj.* 1. not equivocal; not multiple in meaning; not ambiguous; plain; clear. 2. hence, decisive. The word seems to be used less accurately for the *certain*.

unessential (inessential), *adj.* 1. not of the essence or the essential properties. 2. accidental; contingent. 3. not needed. 4. not important, though relevant.

unformed, *adj.* 1. lacking form. 2. without its complete or best form; not fully actualized. 3. *said of a virtue*. lacking the influence, in motivation and direction to the end of man, that (supernatural) charity supplies.

unicity, *n.* uniqueness; unity that excludes all others from sharing in it; incommunicable oneness: as, the *unicity* of God's being.

uniformitarianism, *n.* the hypothesis or doctrine of natural sciences (a) that the same physical, natural agencies are operating today as in the past with the same intensities and in the same general way; and (b) that all over the universe today, wherever the same materials, forces, and conditions prevail, the same actions and results are occurring.

uniformity of nature, *phrase*, the highly regular course of nature. See s.v. NATURE.

principle of uniformity of nature, the general truth about physical causality: "Necessary agents under the same complete set of conditions always do the same thing in the same way and in the same degree."

union, *n.* 1. the act of joining into one or bringing together wholes, parts, or members that of themselves are distinct or separate. 2. the state of being combined together; the unity resulting from the act of uniting or being united. 3. agreement of minds and wills; oneness of mind and of purpose. 4. a group or society made into a single social whole by mutual agreement of its members: as, a state is a more perfect *union*.

contractual union, a unity arising from contractual consent of two or more.

intentional union: (1) agreement of the mind with the object known; a unity of relation between knower and known. (2) *sometimes*. a social union or union of minds and wills.

mode of union, see MODE.

moral union, an agreement of the minds and wills of two or more to pursue a common end. See SOCIETY.

personal (hypostatic) union: (1) a composite unit in which distinct natures are combined in and possessed by one hypostasis or person. (2) *specifically*. the unity of the Incarnate Word; the union of the divine nature and of the human nature, born from Mary, in the one Person of the Son of God.

tendential union, the relation between an appetite or outgoing tendency and its object: as, the *tendential union* of loving act and beloved good.

unique, *adj.* 1. the only one of its kind; different from all others. 2. the only possible one of its kind; excluding by nature all members or equals from its type: as, Divinity is *unique*. 3. without alternative: as, a *unique* hypothesis.

unit, *n.* Two basic senses occur, as in the case of the adjective *one*: the

metaphysical (real) sense and mathematical (numerical) sense.

I. metaphysical senses. 1. something that is one; something undivided in itself and distinct from everything else. 2. a single whole of some kind.

II. mathematical senses. 3. the principle of number or measurement; some fixed quantitative measure used as a standard. This standard will be regarded as one unit, e.g., a foot, watt, bushel, year, etc. 4. a magnitude or number regarded as an undivided whole. 5. the smallest whole number: one (1), the cardinal number.

Divisions pertain to the metaphysical sense.

absolute (metaphysical; simple) unit, the indivisible; a simple being.

accidental unit (**unum per accidens*), a group of individuals connected together by some bond other than that of a single form.

artificial unit, the accidental oneness that belongs to a combination of distinct or separate wholes: as, a house, garden, or implement.

composite unit, a single whole that has natural parts.

juridic unit: (1) a plurality of persons who are legally regarded as one body or corporation, having a

DIVISIONS OF A UNIT (THE ONE)

(largely applicable also to composition, union, and order)

	natural (intrinsic; <i>unum per se</i> ; natural whole)	metaphysical (simple)	{ unique common
		physical (having component parts or principles)	{ essence and <i>esse</i> essential parts (matter-form) organic parts integral parts continuous extension substance and proper accidents
Real	artificial (extrinsic; <i>unum per accidens multa per se</i> ; unity of real relation)	{ subject having contingent accidents distinct wholes naturally ordered to each other (a physical system; quasi-organic unit) principal cause with instruments connected series or sets; the really related mechanical unit (strictest sense of artificial unit): machines and artefacts aggregations (heaps, etc.), merely related in place or time or by chance; static combinations	
		supernatural (e.g., the hypostatic union of the Word made flesh)	
Moral (social)	{ natural conventional juridic		
	mathematical	{ math. objects, abstractions, measures, equations, etc. number as measure of multitude	
Logical	second intentions	{ definitions; classes; genera; species systems; proofs; propositions grammatical relations signs and signified	

common end, and sharing joint responsibilities, liabilities, and rights. (2) a moral person acting officially according to its legal authority.

logical unit, a single whole that is made one only by an act of the mind: as, the relation between sign and signified or between the parts of a proof.

metaphysical unit, a unit without parts; a simple being or nature.

moral unit, a plurality of persons who become socially one and morally responsible as though together they were one person.

natural unit (**unum per se*): (1) something that is one by its own nature or by its very nature. (2) something that is undivided because it has only one act of existing or only one form. (3) a moral whole based on the natural powers, desires, and needs of man: as, a family.

organic unit, a single organism. This is a natural composite unit.

physical unit, a composite natural unit.

real unit, an existing undivided thing, either natural or artificial.

simple unit, a metaphysical or absolute unit; an indivisible whole.

REF. — *Met.*, V, ch. 6; X, ch. 1; *S.T.*, I, q. 11; 30, a. 3; *C.G.*, II, ch. 56.

unity, *n.* see UNIT; AGREEMENT.

formal unity: (1) the unity of a being because it has only one substantial form. (2) the unity of many because they have the same type of form; the unity of a class. This may be generic or specific unity. (3) the unity of analogy or proportion between those that have an imperfectly similar form.

numerical (transcendental) unity, the indivision or undivided wholeness of a single real being.

transcendental unity, the property of indivision that belongs to each being.

universal, *adj.* 1. belonging to, characteristic of, existing for, influencing, including, or applicable to all members or to the whole of something

specified: as, a *universal* cause; a *universal* principle. 2. that which is or is thought to be common to many. 3. that which is shared or shareable by all of a specified class or group. 4. of or describing some one form or note that is or is thought to be common to many, that can be specifically the same in many, and may be univocally predicated of each of the many that have the specified form: as, a *universal* concept. The analogously common is not universal. ANT. — *singular*; *particular*; *individual*. In this sense, universal is often used as a noun with the article *the*. 5. general. ANT. — *special*.

See CONCEPT; DEFINITION; PREDICABLE; *distributed* SUPPOSITION; *common* TERM.

direct universal, the absolute nature.

ANT. — *reflex universal*, *below*. John of St. Thomas (1589–1644) calls this the *metaphysical* universal. A few say the direct universal is the *common* nature; this may mean the same as the absolute nature.

formally universal (universal form): (1) that which is one and many as such; a form that is in some way one and many; one form that is specifically common to many and may be univocally predicated of many; hence, the absolute nature; the essential definition of a thing; the abstracted form that many can have. (2) *Platonism*. an individual form supposed to be both one and many; a real universal thing, form, or Idea; a universal *in re* because, though one, it is a universal *res*: as, the Idea of Good. See ULTRAREALISM.

fundamentally universal, the basis or objective feature (*ratio*) in finite things that justifies and gives meaning to a universal concept and common term. This will be explained rather differently by Platonism, variants of modern realism, terminism, etc. These different explanations should not, however, change the definition of fundamentally universal; they change the identification of it

in the concrete. Some call whatever universality or justification for universality there is in the individual things of a class *the universal in re*. John of St. Thomas (1589–1644) calls it the *material universal*. Suarez seems to mean this by his *physical universal* (also *universal in re*; *materially universal*), i.e., the existent nature itself. Many moderate realists identify the fundamental universal as the real essence or real nature or that real note in a concrete individual that can be abstracted for the formal universal concept, i.e., for the represented common nature. See also **MATERIALLY**, *sense 7*.

logical universal (*a post-Thomistic term*): (1) *Scotus*. the universal in the strict sense, i.e., the metaphysical universal conceived reflexly in its predicability and analyzed into its constituent notes; the reflex universal. (2) *Suarez*. *universale post rem*.

metaphysical universal: (1) *Scotus*. the common nature not as it actually exists in individuals, but with the characteristics it has from intellectual abstraction, namely, positive indetermination and proximate potency to be predicated of many individuals. (2) *John of St. Thomas*. the nature itself. (3) *Suarez*. the *universale ante rem*.

a natural universal (*Ockham*), a universal concept regarded as a fact of nature, found among all men, and not a convention, consisting in a natural sign, prior to and independent of any verbal expression or identification, and predicable of many.

physical universal (*a post-Thomistic term*): (1) *Scotus*. the specific nature existing really in individual objects. It cannot exist extramentally without hecceity but it is susceptible of various hecceities. (2) *Suarez*. the *universale in re*.

reflex universal, that which is explicitly recognized to be one and common to many; something known to be a species or genus. See **logical UNIVERSAL**, *sense 1*.

universal form, the formally universal, in both senses.

universal in causing, a universal cause; a being that can or does produce many different effects. See *sense 1*.

universal in essence, one nature, numerically or specifically the same, that can be, is, or is thought to be in many distinct individuals; formally universal.

universal in intention: (1) universal in representation. (2) universal in predication.

universal in predication, designating a term for a typical form that can be affirmed of or is attributed to many in a univocal and distributed sense; one name applied in exactly the same sense to many objects taken singly. See **common TERM**; **distributed SUPPOSITION**.

metaphysically, physically, and morally universal, this triple division of the universal in predication refers to its extension or applicability to all without exception, to all by physical necessity, or to all by moral necessity. See **moral NECESSITY**, *sense 2*, for a parallel.

universal in representation, that which represents something univocally common to many individuals; a universal concept, whether direct or reflex.

***universale ante rem**, the universal prior to the (individual) thing; the idea of the type.

***universale in re**, the universal in the individual thing; the form in the individuating matter; the real universal. This may be understood or identified in a variety of ways: as formally or fundamentally universal; as a likeness between finite forms; the specific finite form; the finite form itself; *Scotus'* common nature; a Platonic form; a mere being of reason; as a simple error. *Suarez* calls this the *physical* or *material* universal.

***universale post rem**, the universal after the (individual) thing; hence, a universal concept or a term

representing a universal concept.

No writer's terminology on metaphysical, physical, and logical universal has become common modern usage.

The **problem of universals** is an aspect of the problem of the one and the many; and it has many facets. It concerns the reality or degree of reality of the universal nature, the reality of natural classes, the truth of universal concepts, the right or wrong meaning of common terms, the truth of any general principles and their applicability to existents, the validity of generalized laws of nature and moral precepts, etc. Can a nature in any sense be both one and many? Can a single concept representing a single form truly represent many objects? Are universals only convenient words without universality in meaning? The positions roughly are grouped as terminism, nominalism, conceptualism, moderate realism, ultrarealism (Platonism).

ABBR. — *univ.*

REF. — On the many aspects of the problem and meanings of universal, see E. Gilson, *History of Medieval Christian Philosophy in the West*; A. Maurer, C.S.B., *A History of Medieval Philosophy*; F. C. Copleston, *History of Philosophy*, II, ch. 14.

universe, n. 1. the totality of creatures regarded as constituting some type of unit. 2. the world regarded as one comprehensive order.

moral universe, the totality of relations of persons considered as moral beings, with their human dignity, moral knowledge, human acts, responsibilities, rights, merits, etc.: distinguished from physical universe or physical nature.

universe of discourse, phrase. 1. the restricted, fictional, or hypothetical order, system, or framework in which certain things are said to be true or false. 2. the totality of assumed facts, ideas, definitions, and rules within a limited or arbitrary system or discussion; an admittedly partial view.

univocal, adj. 1. having only one meaning; single-valued in meaning. 2. having exactly the same meaning when used of many; applicable either to one or to the individual members of a class in an identical meaning. 3. having the same nature or form or objective characteristic as others so that an identical essential definition may be truly predicated of it and of the others.

univocation, n. the property of being univocal in nature, in meaning, or in representation.

univocity, n. that property of a concept or term by which it refers to different objects in the identically same sense.

unjust, adj. contrary to justice in general or to any species of justice; unfair.

efficaciously unjust, actually, externally infringing on another's right; actually causing injustice, not merely planning it.

formally unjust, deliberately attacking another's right, knowing that one's act is unjust; unjust in intention.

materially unjust, attack on another's right in fact, but without intention to do so: as, "theft" by one who absent-mindedly walks away with another's book.

unknowable, adj. 1. that cannot be known. 2. that cannot be known by man under the given conditions for human knowing of the nature of whatever object is said to be unknowable. 3. that cannot be known by man under the conditions postulated by a particular theory of knowledge.

NOTE — The unknowable is not to be confused with the mysterious, with the incomprehensible, and with the obscurely and partially known.

The Unknowable, God or absolute reality, according to some systems of philosophy. See *sense* 2.

the unknowable, anything outside the range of merely sensible experience, according to various philosophies. See *sense* 3.

unnatural, adj. contrary to nature be-

cause: (a) it is contrary to the order of reason, or (b) degrading to the special dignity of man, or (c) deliberately preventive of the natural purpose of the act being performed. See *contrary to NATURE*.

unparticipated, *adj.* unshared; exclusive; unique (in *sense 2*); having being and pure perfections by (from) its own essence.

unreal, *adj.* 1. in no way existing; having at most logical being. 2. fanciful; not actual.

unreasonable, *adj.* 1. not using reason. 2. willfully refusing to use reason when one ought to do so. 3. showing poor practical judgment. 4. immoderate; excessive; not based on reason or without appeal to reasonable people. 5. contrary to right reason, e.g., to the norm of morals; hence, morally evil in the sense of objective immorality.

unreceived, *adj.* not existing in some subject and not communicated to another coprinciple; subsistent.

untrue, *adj.* 1. false; contrary to logical truth. 2. untruthful. 3. not genuine; not actual; contrary to metaphysical truth. 4. unfaithful; not keeping one's agreements, contracts, oaths, promises, vows, pledge of loyalty, etc.

***unum per accidens**, *Lat. phrase.* *accidental UNIT*, q.v.

***unum per se**, *Lat. phrase.* *natural UNIT*, q.v.

unwillingness, *n.* 1. involuntariness in the act of the will: distinguished from willingness and simply not willing. 2. acting with reluctance, slowness, strain, etc. in accepting, consenting, doing, giving, suffering, or any active or passive use of the will.

***urstoff**, *n., German.* the primitive material out of which the universe evolved. See *primordial CREATION*; *YLEM*.

use, *n.* 1. exercise of one's powers in view of an end; practice. 2. *active use.* the act of the executive will, commanded by reason, applying the powers to use definitely selected

means to a determined end. Some prefer to say *guided* rather than *commanded* by reason. See *supra*, p. 147. 3. *passive use.* any act of the will or other powers controlled and impelled by the prior voluntary act known as active use; obedience to the executive order of the will. 4. the rightful enjoyment of property: as, by dwelling on it, eating its products, etc. 5. treating or employing something as an instrument. 6. usefulness; utility.

use of a term, see *formal SUPPOSITION*.

use right, right to use. Ordinarily, it means mere use right or indirect ownership permitting use of what another owns.

use value, see *VALUE*.

useful, *adj.* that which is suitable as a means to an end; that which an agent desires and uses not for its own sake but for its help in gaining some other good.

***ut sic**, *Lat. phrase specifying what precedes it. lit.*, "as such." referring back to the thing, idea, term, etc., just mentioned; as it is in its pure, natural, unmodified state. The commonest use is in the phrase *ens ut sic*, being *as such*, i.e., being as being, q.v.

utilitarianism, *n.* 1. *in general.* a view, doctrine, or practice that judges the worth or value of anything solely or chiefly by its usefulness to some specified person, interest, government, policy, etc. 2. *specifically:* (a) *in theory of knowledge.* the doctrine that truth depends on usefulness for X, or that what is expedient is true; hence, it is a pragmatic criterion of truth. (b) *in ethics.* the doctrine that what is useful for X is morally good, esp. if it promotes the greatest happiness of the greatest number now. (c) *in ethics.* the doctrine that the end justifies the means. (d) *in politics.* the doctrine that, if it is for the good of the state or if it "works," it is right. (e) *in art.* the view that only the functional is beautiful.

vacuum, n. a place or space not occupied by any body; completely empty space. The term is also associated with the Greek atomists' theory of the origin of the ordered universe by chance movement of the plenum (full) through the vacuum (void) until the elements fell together into a cosmos.

valid, adj. 1. having legal force; legally and morally binding. 2. effective; firm. In this sense an act may be valid though illicit. 3. sound; based on evidence and capable of withstanding criticism. 4. correct or consecutive according to the rules of logic: as, a *valid* conclusion. Compare LICIT.

validate, v.t. 1. to make valid; to make some act (contract, promise, law, etc.) binding in law or morals. 2. to make good or legally sound a previously invalid or null act. *Re-validate* is sometimes used for this sense.

validity, n. the fact, property, or state of being valid, correct, binding, or valuable.

objective validity of a concept, the fact that a concept truly corresponds to some extramental object or feature of reality; a logically true concept because measured by objective evidence; as, the *objective validity* of a universal concept must somehow be found in singular things.

valuation, n. 1. an estimation of the evidences for or against the merit, utility, truth, expected success, etc. of something. 2. the integral part of prudence which rightly judges the advantages and disadvantages of various means and methods available or proposed to accomplish some good purpose. The term may be used also for the potential part of prudence known as good judgment. 3. determining the price or value of something. 4. the known or estimated price.

ABBR. — *val.*

value, n. 1. *in general.* the good; any good; worth; anything that in any way appeals to a conscious agent, esp. to a human will. 2. *logic.* logical validity; soundness; correctness. 3. *metaphysics.* (a) the perfective good. In this sense it agrees, too, with genuine ethical value. (b) the estimated good of an object rather than its intrinsic good, i.e., its goodness to me (to a subject) or its degree of good in my judgment. (c) the useful good; esp. in the adjective, *valuable*. 4. *ethics.* the good worthy of man and conformed to the moral standard; the good as object and esp. as acceptable object of moral choice. 5. *property.* the estimated equivalent or price for some material good.

Modern philosophical writing often prefers the term *value* for the *good, goodness*.

emotive theory of ethical value, the view of logical positivism that ethical value judgments express human feelings but not facts about objective good or evil in human acts and their formal objects.

exchange value (*cf. sense 5*): (1) the aptitude of a thing to obtain other things in return for handing it over. (2) market value.

hierarchy of values: (1) the objective comparative worth of different goods or activities: as, the relative good of pleasures, health, rights, learning, honor, virtues, self, God, etc. (2) one's set of values; one's estimates or preferences of the comparative importance of different goods, goals, and activities.

intrinsic value, the worth or goodness of some natural object or human activity considered in itself or in its natural function, independently of human esteem, desire, compensation for it, etc.; objective value: as, the *intrinsic value* of working for one's living may differ from the wage actually received.

market value (*cf. sense 5*). the price that a commodity can be expected to bring when sold in a given market.

philosophy of value, an investigation of the objects that move the human will. This is a material, not a proper, object.

subjective value: (1) valuation. (2) the worth put upon a thing by the person desiring, offering, or using it even if its objective or natural value is much higher or lower. See *sense 3b*.

truth value, see TRUTH.

use value, the current suitability of an object or service to meet human needs.

ABBR. — *val.*

vanity, *n.* the habit or act of desiring praise beyond one's worth, for what one has not done, or from those who would overestimate its degree of worth; boastful display of one's worth; excessive pursuit of glory. Vainglory is intense vanity.

variable, *n.* 1. *in a predicate calculus.* a symbol used to designate any term whatsoever. Hence, any noun or pronoun may be substituted for it, for it functions as a placemaker for a name. 2. *in a propositional calculus.* a symbol standing for any proposition whatsoever. Hence, the symbol (*p, q, r . . .*) that has no determinate, independent, unchanging meaning. See APPENDIX, *logical notation*.

vegetal, *adj.* 1. having or belonging to the nature of plants. 2. having the properties common to plants and animals but not those specific to animals or men: *sc.*, nutrition, growth, irritability, reproduction.

vegetative (vegetive), *adj.* having or describing the functions of plants or of animals, too, insofar as they have the functions of plants.

velleity, *n.* 1. mere wishing without any purpose of acting; a wish without action. 2. a very weak desire. 3. a desire for what is known to be impossible.

vengeance, *n.* an act of justice by which a superior inflicts a penal evil

on one who has sinned: distinguished from *revenge*. See VINDICATE.

Venn's diagrams, *phrase*. named from the mathematician John Venn (1834–1923). A system of graphic presentation of subjects and predicates in propositions and syllogisms by using overlapping circles, by shading certain areas for the universal term, and by marking the area of the particular or of the class member by *x*.

veracity, *n.* truthfulness.

verb, *n.* a word expressing action, existence, occurrence, presence, or passion (receiving of action). Verbs signify action, consignify time. Verbs, as such, are not terms.

verbal, *adj.* 1. concerned merely with words; nominal: as, a *verbal* distinction. 2. of, in, or by words or merely in words: as, a *verbal* report.

verbalism, *n.* 1. any expression in words. 2. words only; any nearly meaningless phrase, form of words, distinction, etc. 3. use of words without any real meaning; nominalism. 4. a tendency to use, play with, and quarrel over words, without serious attention to things and to truth.

Verbum, *n.* the Son of God; the Word; the Christian Logos or divine Wisdom. See WORD.

verbum, *n.* the interior word. See WORD.

verify, *v.t.* 1. to prove to be true by the evidence of facts, testimony, demonstration, revelation, or additional confirmation of what is already established as true. 2. to test or check the accuracy or correctness of, as by repeating an experiment, reexamining a process of reasoning or reducing it to first principles, comparing with a standard, etc.

verifiability, the aptitude of some proposition to have its truth, its object's stated existence, or its correctness proved or disproved. Verifiability, then, will depend upon what tests are set up by a philosopher, scientist, historian, etc.

verification, principle of, some general standard to justify the truth

of a statement or the existence of the object as stated. The modern use, taken from A. J. Ayer by logical positivists, insists on objects of sensory experience as only verifiable. Scholasticism appeals to objective evidence, which includes the intelligible.

veritable, *adj.* 1. true; corresponding to the truth. 2. having all the attributes of the person, thing, or class specified. Here the meaning is close to *ontological truth*. 3. absolutely as stated.

verity, *n.* 1. logical truth. 2. esp., a fundamental principle or permanent truth.

eternal verities, eternal truths.

vestige, *n.* 1. a trace; mark; remote likeness to another: as, a footprint is a *vestige* of a man. 2. a trifling relic or faint sign of something that has disappeared or is not directly and properly knowable: as, grass is a *vestige* of God's beauty. See **LIKENESS**.

via, *n.* way; method. See **WAY**.

***quinque viae**, *Lat.*, the five ways of St. Thomas in *S.T.*, I, q. 2, a. 3 to demonstrate that God exists.

viator, *n.* see ***HOMO VIATOR**.

vice, *n.* 1. any bad operative habit; a habit that disposes a subject wrongly. 2. *specifically*. a moral bad habit.

capital vice, one that serves as a final cause to incite other evil acts to gratify the passions involved in the vice. As virtue is a mean between extremes, vices may occur by defect or by excess of the true good: thus, rashness and cowardice are both vices against courage.

vicious circle, *phrase*. see **CIRCLE**.

vindicate, *v.t.* 1. to clear from blame, criticism, persecution, suspicion, etc. 2. to uphold a person or cause by good evidence; to defend against opposition. 3. to defend the common good, its authority, rights, etc. against criminals or external enemies, esp. by imposing legal penalties. This defensive act is known as vindictive or retributive justice. Unlike vindictiveness, vindication is virtuous and is

tempered with mildness and mercy; it does not mean emotional, vengeful, excessive, and often unjust action. 4. to succeed in defending a claim to innocence, rights, merits, etc.; hence, to establish innocence of the accused or suspected or to take possession of a right.

violence, *n.* 1. action contrary to the nature of a thing. 2. *formerly*. force making an element move from its natural place. 3. physical force or moral threat externally applied to a moral agent and tending to compel him to act contrary to his own inclinations or his own truly free choice. See **FORCE** and **fear**.

virtual, *adj.* NOTE — This term and its adverb, *virtually*, seem to be derived from the fourth sense of virtue, sc., power, efficacy. *Virtual* is intermediate between actual (formal) and nominal (merely apparent). 1. of or proceeding from the power of a thing. 2. having potency; being effective. 3. present in a latent, masked, equivalent, or partly undeveloped form; pre-contained. 4. having the equivalent perfection, value, power, usefulness, etc. as something else. 5. having the same or nearly the same effect as another, though not having the same nature, form, appearance, etc.; alike or equal from the viewpoint of practical results: as, synthetic substitutes for natural substances; errors that accidentally lead to discoveries; homologous structures.

virtuality, *usually pl., n.* qualities, accidental forms, and proper accidents hidden or pre-contained in a nature, but considered to be not yet fully actual or not yet evident.

virtually, *adv.* 1. by way of active potency; after the manner of a cause. See *natural LAW virtually considered*. 2. not actually or formally, but equivalently, implicitly, efficaciously, and, sometimes, even eminently. Illustrations of this difficult term: the good in an effect is said to be *virtually* in its cause; the properties (sometimes called the virtualities) are *virtually* in the essence; the particulars

are *virtually* known in the universal; the conclusion is *virtually* in the premises; the whole law is *virtually* contained in its primary principles; the soul by intrinsic union with the body is *virtually* material; the forms of lower levels of life and of the biochemical elements of the human body are *virtually* contained in the one form, the spiritual soul; the human soul *virtually* contains its body but is not contained by it; being is *virtually* prior to the transcendental properties; man's natural end is *virtually* attained in his supernatural end; any one divine perfection is *virtually* many perfections; an act with a good and bad motive is a *virtually* multiple act; efficient causation is *virtually* transitive though no being or accident proceeds into the patient.

virtue, n. 1. a good operative habit in man; an operative habit perfecting rational powers so that they act according to the rule of reason; a human habit that makes its possessor good and his work good. The point of human control of the virtue should be noticed, as in the case of HABIT. 2. general moral excellence; justice in the broad sense. 3. a good and lasting characteristic of some thing or occupation; worth. 4. effective and lasting power or force. This is especially associated with ability to heal or to strengthen: as, the *virtue* of cortisone. 5. a member of the fifth order of angels.

cardinal virtue, any one of the four principal moral virtues; a proximate genus of moral virtue. The name *cardinal* seems to come from St. Ambrose (c. 333-397). The word may mean: (1) principal, as treating a fuller type of human goodness than merely intellectual virtues; (2) general, as meeting a general need in leading a good life; or (3), leading or controlling (*a*) because these habits control stronger passions or (*b*) are concerned with an end to which the other virtues of their group are means. Each cardinal virtue is a

center on which a cluster of related virtues depends for its special intelligibility and classification. The parts or members of any cardinal virtue, considered as a genus, are of three kinds.

integral parts, constituent dispositions and acts of the soul that are required for a perfect act of a virtue, though not all of them are essential to the being of a virtue and not all of them are exercised every time that an act of the virtue is performed. Some of them, especially the sense of shame and the sense of propriety connected with temperance, are called quasi-integral parts.

potential (analogous; allied; affiliated) parts, virtues somewhat like one of the cardinal virtues or like one of its species, but lacking the complete nature of the cardinal virtue, and each having a distinct formal object. The term, *quasi-potential* parts, also occurs, esp. in reference to prudence.

subjective parts, complete species of a cardinal virtue, specifically distinct from each other.

Christian virtue: (1) one specially taught and recommended by Christ. It need not be a theological virtue. (2) a virtue practiced, emphasized, and brought to higher perfection by Christ and His followers.

form of virtue, see FORM.

general virtue, a virtue that *can* influence *all* other virtues; hence, justice, religious service of God, and magnanimity.

infused virtue, a good habit given to the soul by God, not acquired by the action of man; "a good quality of the mind by which we live righteously, of which no one makes bad use, which God works in us without us" (St. Augustine, *On Free Will*, II, ch. 19). Infused virtues may be theological, moral, or intellectual.

intellectual virtue, a good habit of the intellect, e.g., the arts and sciences. Prudence is a moral virtue though its subject is the intellect.

mean of virtue, see MEAN, *sense* 6.

mode of virtue, the good man's way of practicing virtue, namely, deliberately, for the sake of the good, regularly, and according to the mean.

moral virtue, a good habit of the will whose formal (immediate) object is a type of means by which the last end of man is attained; "a state of character concerned with choice, that consists in a mean determined by a rational principle such as the man of practical wisdom would use" (Aristotle). Moral virtues include all those connected with the four cardinal virtues. They may be natural or supernatural.

natural virtue: (1) one whose causes of origin and of development, end, and object are natural to man. (2) *St. Thomas*. a natural disposition or tendency in a moral agent to some human perfection; a seed of virtue or an imperfect virtue: distinguished from an acquired or per-

fect virtue: as, interracial kindness is *natural* to a young child.

political virtue, any of the virtues that make a person a good member of the state; civic goodness of the reasonable man. These virtues include legal justice, patriotism, political prudence, and distributive justice in rulers.

supernatural virtue, an infused virtue whose principle of origin is God's grace, whose formal object is a supernatural means or supernatural end for man, and whose ultimate purpose is man's supernatural destiny.

theological virtue, a supernatural virtue whose immediate object is God. Besides the famous trinity of faith, hope, and charity, some of the gifts of the Holy Spirit would fall into this category.

NOTE — Acts of the virtue often have the same name as the habit; but again, the habit may be practiced by many kinds of acts, as charity is practiced by forgiveness, alms, compassion, etc.

THE MORAL VIRTUES

1. A set of natural (acquired) moral virtues
2. A set of supernatural (infused) moral virtues

<i>Cardinal</i> (Genus)	<i>Subjective</i> parts (Species)	<i>Potential</i> parts (allied; associated; relative to the cardinal virtue)	<i>Integral</i> parts (constituent disposi- tions; acts needed for fullness)
PRUDENCE	In self-direction (personal prudence) In home-direction (domestic; economic) In statecraft (political) <i>Add:</i> business man- agement school admin- istration military plan- ning and leadership	Counsel (<i>eubulia</i>) Good judgment (discretion) Ability in command Ability in execution (diligence)	memory docility to counsel and to training correct practical reasoning valuation quickness of percep- tion (quick wit) inventiveness foresight circumspection caution (carefulness) promptness decisiveness finesse (tact)

JUSTICE	Commutative justice Distributive Legal (contributive) Social ?	<p>To God: Religion; Penance</p> <p>To subjects: Equity; Vindication</p> <p>To parents: Piety</p> <p>To all superiors: Obedience; Respect (reverence; observance)</p> <p>To country and fellow citizens: Patriotism</p> <p>To private benefactors: Gratitude</p> <p>To fellowmen: Truthfulness; Fidelity; Trust; Friendliness (natural love); Liberality</p>	Give another his right or due Avoid injury to others
TEMPERANCE (moderation; self-control)	Frugality (abstinence) Sobriety Chastity { unmarried spouses of widowed Good temper	<p>Continance; Modesty; Self-restraint or penance for control (not for reparation); Meekness (control of pride); Clemency (mildness; control of anger); Rightful care of one's honor (philotomy; self-respect); Care of one's health (?); Simplicity of life; Care of property (stewardship) (?); Studiousness; Good manners (including dignity); Merriment (<i>eutrapelia</i>); Proper adornment; Friendliness; Mercy</p>	Sense of shame Sense of propriety (of decency) Taste; tact Calmness (emotional balance) Wonder: for studiousness
COURAGE (fortitude; bravery)	(None)	<p>Potential parts have the same names as the integrals but concern less difficult deeds:</p> <p>Natural hope (rather than confident magnanimity)</p> <p>Love of honor (rather than love of excellence)</p> <p>Liberality (rather than magnificence or munificence)</p> <p>Constancy in virtue (rather than perseverance in great hardship)</p>	<p>A. Active fortitude: (concerning doing) Magnanimity (natural confidence and love of excellence in deeds) Generosity, including: magnificence munificence</p> <p>B. Passive fortitude: (concerning bearing) Patience Perseverance</p>

SOME INTELLECTUAL VIRTUES

I. Arts	{	<ul style="list-style-type: none"> a) liberal servile b) fine useful c) practical productive d) operative cooperative e) master (architectonic) subordinate
II. Sciences		
A. of the speculative intellect	{	<ul style="list-style-type: none"> intuition of first principles (<i>intellectus principiorum</i>) mathematics natural sciences (physics, chemistry, geology, etc.) life sciences (botany, zoology, etc.) wisdom { <ul style="list-style-type: none"> metaphysics natural theology Christian (revealed) theology: dogmatic theology philosophy of nature philosophy of man
B. of the practical intellect	{	<ul style="list-style-type: none"> a) normative and operative b) practical sciences productive sciences practical wisdom { <ul style="list-style-type: none"> synderesis (habit of first moral principles) ethics political philosophy political science? jurisprudence moral theology canon law jurisprudence

SUPERNATURAL VIRTUES

The infused moral virtues and their parts:

Prudence
Justice
Temperance
Fortitude

The theological virtues:

Faith
Hope in God
Charity

The gifts of the Holy Spirit:

Wisdom
Understanding
Knowledge
Counsel
Fortitude
Piety
Fear of the Lord

REF — *N. Eth.*, II, ch. 1, 3, 5, 6, 9; St. Augustine, *On Free Will*, II, ch. 19; *S.T.*, I-II, 55, a. 4; 58, aa. 2, 3; 60, a. 5; 61; II-II, 48; 51; 137, a. 2; O. Lottin, O.S.B., "Les premières définitions et classifications des vertus au Moyen Age," *Revue des Sciences Philosophiques et Théologiques*, XXVIII (1929), 369-407.

virus theory of origin of life, *phrase*. see BIOGENESIS.

***vis aestimativa**, *Lat. phrase*. see INSTINCT for animals; *estimative SENSE* for man.

***vis cogitativa**, *Lat. phrase*. the cogitative sense. See *SENSE*.

***vis et metus**, *Lat. phrase*. force and fear. See *FORCE*.

vision, *n.* 1. the act of sensory perception or of immediate intellectual knowledge of an existent immediately present to the knower. 2. a power that performs such acts; hence, usually sight and the possible intellect. 3. the contemplation of perfect truth. 4. the object or objects immediately known.

beatific vision: (1) the intellectual sight of God immediately present to those who attain supernatural beatitude. (2) God Himself as immediately known.

ABBR. — *v.*

vitalism, *n.* 1. any doctrine holding that there is an essential difference between living and nonliving bodies. 2. any doctrine explaining life by an essential constituent other than the chemical and physical constituents and properties of all bodies. A number of such vital forces or principles are suggested: growth-force; biotic energy; genetic energy; substantial form; etc. 3. *specifically*, the doctrine originating in Aristotle that a vital principle is the one or the chief substantial form in any living organism; the theory applying hylemorphism to living bodies in such a way that every living body is essentially composed of matter and a vital principle (soul) as its substantial form.

void, *n.* 1. empty or unoccupied space; a vacuum containing no matter. 2.

an open space or gap, as on a surface. See *discrete QUANTITY*.

volition, *n.* 1. the will. 2. *preferred sense*. any activity of the will; exercise of the will.

volitional, *adj.* 1. belonging to, characteristic of, using, or proceeding from the will. 2. that which proceeds from conscious reason and deliberate choice. See *HUMAN act*.

***volitum**, *n.* 1. an object of mere wish. See *WISH*, *sense 3.* 2. anything willed.

voluntariness, *n.* 1. a quality or state of the will. 2. *specifically*, liberty rather than natural compulsion or naturally necessary action. 3. a quality of some act commanded or effected by the will. This is an extrinsic denomination because of the relation to the will.

negative voluntariness, a willing not to do something or not to act.

voluntarism, *n.* any doctrine that strongly emphasizes the will by teaching one or more of these doctrines: (a) that all being is ultimately a will or like a will; (b) that will is the supreme perfection in God; (c) that the will is the supreme power in man, altogether superior to the intellect; and by consequence, that love is altogether superior to knowledge; (d) that the human will is free in all its acts; (e) that all morality depends on the free will of God or the free agreement of man; hence, moral positivism with little or no intrinsic morality; (f) that the will of the superior by itself is sufficient to make law [*e* and *f* are power theories]; (g) that feeling and willing are the primary and principal elements of experience; (h) the Freudian theory: that the wish is the hidden instinctual impulse behind seemingly rational action.

voluntary, *adj.* The term describes either A, the act of the will, or B, the object of willing. A. 1. acting on one's own initiative; consciously moving one's self to action. 2. proceeding from the will, either spontaneously (necessarily) or freely. The

volitional or *human* act better states freedom of choice than the neutral word, *voluntary*. 3. acting without compulsion or undue persuasion. 4. intentional, not accidental. 5. able to will; having the power to choose or decide or consent. 6. not obligated to do or not to do; neither commanded nor forbidden to act in a certain way or in a certain capacity; ready and willing to volunteer. B. 7. brought about by the will. 8. done freely. 9. controlled by the will.

Divisions of group A, act of will.
imperfect voluntary act, willing under conditions that limit knowledge or deliberation and, by consequence, also diminish full choice or weaken freedom.

perfect voluntary act, willing with sufficient attention to the matter willed, with full deliberation, and with unimpeded choice.

Divisions of group B, object willed.

nonvoluntary (according to Aristotle), what an intellectual agent does in ignorance of particular circumstances of his action; what is not foreseen to be connected with some-

thing willed; the *involuntary* is what causes the agent pain or repentance because it is against his will; somewhat like the involuntary is the *conditional* voluntary object (effect, etc.), that which is consented to or chosen by the agent, not for itself, but only as an undesirable means or concomitant of what the agent absolutely wills: as one bears great expense to get needed medical care.

directly (per se) voluntary, what is willed in itself as an end or a means; the known immediate object of willing.

indirectly (per accidens) voluntary (voluntary in cause), what the will permits or deliberately does not prevent when the agent foresees it to be a consequent or incidental result of the object that he directly wills. Hence, it is secondary to, attached to, and, as far as the agent is concerned, accidentally connected with the directly voluntary object. See *indirect EFFECT*. See chart of *acts of man and HUMAN act*.

REF. — *N. Eth.*, III, ch. 1; *S.T.*, I-II, q. 6; *C.G.*, IV, 22.

wage, often pl. wages, n. 1. money or other compensation paid to an employee for work done and usually figured on an hourly, daily, or piece-work basis. 2. anything given in return for work or services; reward. This sense includes *salary* or fixed compensation calculated on a longer period of service. 3. the compensation or restitution to be paid for what one has done; earnings; merits or demerits: as, "the *wages* of sin is death." 4. labor's share in the total product of industry. Ethical discussions use the fairly evident divisions: annual wage, guaranteed annual wage, family wage, just wage (though the kind of justice is disputed), and living family wage.

going wage, the current usual wage in a given community for a given type of work.

real wages, the wage measured by how much it can buy rather than by its monetary value (called *nominal wages*).

wage contract (work-wage contract; and equivalently, services-salary contract), the agreement between employer and employees or their representatives about the terms of payment for work (or services) performed. Today the wage contract is often a part of the *work contract*, which, besides terms of work and of wages, specifies conditions of safe work, grievance procedure, sick leave, terminal notice and pay, union representation, etc.

want, n. 1. the fact or state of privation; the lack of something desired or needed or of enough of it. 2. a lack of the necessities of life; poverty. 3. a desire or craving for something. 4. something desired or needed but lacking; need.

war, n. the use of armed force by a state against a state or by a faction against another faction within the

same state. Contemporary usage also refers to the serious threat of using armed force, if necessary, as *war* or *cold war*.

defensive war, war in defense of justice against certain injustice. This ethical sense does not exclude military initiative during the course of the war.

total war: (1) the view that all persons and places in the enemy's territory are legitimate objects of attack in war and that all effective means may be legally or even morally used in attack or defense. (2) war waged without regard to any limitations imposed by moral or international law.

war of aggression, unjust military attack on the independence, territory, property, persons, or other rights of another state.

way, n. 1. a means of passing mentally from one known thing to another; a particular course or process of thinking. 2. a method of inquiry, proof, discussion, or defense. 3. an actual argument or proof, valid or invalid, esp. when there is more than one available line of reasoning to the same conclusion: as, the *five ways* of St. Thomas to prove that God exists. 4. the special set of facts or the characteristic premise among those that may be offered for the same conclusion. 5. the initial position from which a theory is developed: as, the Platonic *way* is a theory of the existence and knowledge of Ideas in which sensible reality participates in some formal degree. 6. an habitual manner, usual situation, or constant mode: as, contemplation is a *way* of living.

affirmative way, reasoning from knowledge of creatures to some knowledge of God's perfections and nature as the cause of created perfections and the possessor of all pure

perfections found in creatures. It is also called the way of *signs*, namely, of God in creatures.

the way of ascent: (1) the way of discovery or of investigating; the analytic method. See ANALYSIS, *sense* 5. (2) the way of the intellectual creature's return to God by knowing, loving, and serving Him our last end.

the way of descent: (1) the way of teaching; the synthetic method. (2) the way of judgment. (3) the procession of creatures and of knowledge of God from God, as first efficient cause.

the way of eminence (excellence; transcendence), the method of thinking and speaking about God as far better than any created being and created perfections: as, *eminent* perfections are first cause, infinite wisdom, etc.

the way of judgment: (1) a deductive method that organizes the elements of a science by moving from essence (nature) or necessary cause to acts and consequences and properties. Thus, man, being a unit with bodily and spiritual principles, must be able to speak, to cook, to improve physical natures, etc. (2) the synthetic method.

the middle way: (1) the golden mean of virtue; the prudent way. (2) any political or economic system, institution, or practice that avoids extremes. (3) any philosophical position that stands between extremes: as, theism is a *middle* way between atheism and pantheism.

the negative way (way of purification or of remotion), the method of reasoning to God by denying to Him the imperfections and limitations in perfections which a creature may have; knowing that God is none of the things He has made; knowing God by a negative judgment, not by a concept of His essence.

the way of teaching (of the teacher; of doctrine), the method of synthesis. Other methods are seldom referred to as ways, e.g., dialectical, experimental, maieutic, mathe-

matical, and statistical methods; or the use of hypotheses.

wayfarer, n. a person tending to beatitude but still living in a state of probation and of imperfect happiness. See *HOMO VIATOR.

ANT.—the beatified person.

well-being, n. the state of being well, prosperous, or happy; welfare. It means more than just being or meeting minimum needs. Beatitude would be perfect well-being.

***Weltanschauung, n., German.** 1. *lit.*, "a looking at the world." 2. hence a world view. See WORLD VIEWS. 3. one's philosophy of the universe and of human life as a whole. *Weltansicht*, less commonly used, has about the same meaning.

whatness, n. essence; what a thing is, i.e., the answer to the question "what is it?" asked about the nature, class, or property of a being; quiddity.

when, n. the time (moment, period, date, age) of a sensible being or event. This is time as a category of being, not time as a measure extrinsic to beings.

where (whereabouts), n. 1. the proper place of a sensible thing relative to the direction and distance of the surfaces of other bodies. This is the category of place. 2. the place or scene of an event; the location at or near which something occurred.

whole, n. 1. an entire composite unit, containing all the parts or members necessary to constitute a distinct being; something undivided and undiminished; a complete unit, lacking no part needful for its completeness. 2. a complete organization of parts; an entire system.

form of the whole, see FORM.

logical whole, a class, either a species or genus; a universal whole. It is called a whole because it implicitly contains all the members of its class.

moral whole, a single society; one group of persons with some common purpose and common leadership.

physical (natural; real) whole:

- (1) an actual individual natural body.
 (2) any composite unit.

potential whole, a unit having unequal powers or parts: as, the human soul is a *potential whole* made of spiritual and sentient and vegetative powers.

will, *n.* 1. any act of tending to an intellectually known good or of moving away from an intellectually known evil. Such acts include agreement, allowing, choice, consent, desire, fear, hate, hope, intention, joy, liking, love, obedience (and all acts of the moral virtues), spiritual production, preference, refusal, use, volition, wishing well, etc. See **VOLUNTARY**. 2. the rational appetite; the power of a spiritual substance or of a human soul by which it tends towards a good known by the intellect or away from an evil recognized by the intellect. NOTE — Ockham (1300–1349?) and others who do not admit a distinction between the soul and its powers define will to be the substance of the soul as able to will or as capable of opposites, (thereby also identifying will with its liberty). 3. the voluntary act of transferring property to another, to take effect upon one's death. 4. the legal document or statement of one's wishes for the disposal of one's property after one's death. 5. what one wills. 6. an inclination or habit of willing.

absolute will: (1) a will considered merely according to its capacity to will or exercise power. (2) a will regarded as very firm in its adherence or decision. (3) a superior's will or voluntary acts regarded as being unchecked by any higher law or will. (4) the will of God considered merely in its omnipotence apart from its guidance by divine wisdom and apart from its identity with the holiness, justice, love, and other perfections of God. See *absolute* and *ordinate* **POWER**.

antecedent will, an act of the will that precedes such feelings or knowledge as would ordinarily tend to modify the motives and alternatives

in choice, the intensity of the will's act, or the mode of its execution.

bad will and **good will**, more or less constant attitudes of the will toward evil or good; more or less constant dispositions to treat others unfairly or fairly. See *sense* 6. *malevolence* and *benevolence*.

conditional will, an act of will that freely adds some condition that restricts its effectiveness, e.g., the teacher intends to award you an A *if* you deserve it. Such conditions are often attached to contracts, promises, trusts, wills, etc.

consequent will, an act of the will following upon some previous act, usually upon some previous act of the will itself. Thus, a person who notices himself wishing to do some evil may will to concentrate on the disadvantages of the proposed course of action in order to weaken his desire for the evil.

executive will, the will carrying out its intentions and choices by using its power to move man's other powers, to make something external to itself, or to exercise authority over other persons. The executive will of God is the activity of divine creation and government.

free will, the will as able to act freely or as acting freely. See **FREE-DOM**.

general will, J. J. Rousseau's (1712–1778) theory that the will and purpose of the state (nation; government) is the conscious sum and expression of the wills of its members.

internal will, a living voluntary act, considered as present in the will itself; an elicited act of the will; volition.

objects of will, what one can or does will. See **OBJECT**; **VOLUNTARY**.

ordinate (ordinary) will, the exercise of the executive will as regulated by considerations of prudence, justice, etc. **ANT.** — *absolute will*.

permissive will, deliberately allowing something to happen though one could physically stop it, even when this action by others is con-

trary to what one wills or has ordered.

servile will, an act of the will that obeys God or other authority purely for motives of fear of consequences to one's self if one does not obey, unmoved by any considerations of love, gratitude, the common good, etc.

sign of will: (1) an operation indicating what the internal will of a person is. Thus, five signs of will are named: operation by the one willing; not hindering; giving a precept; prohibiting; persuading or counseling. (2) an effect of will that gives a univocal or analogical knowledge of an act of will: as, punishment is a sign of anger on the part of the ruler.

REF. — *S.T.*, I, 19, aa. 11–12.

truth of the will, moral rightness.

signified will, objects or acts that one wills, made known to subjects in particular, by some natural or conventional sign.

will as nature, the will considered in its natural tendency to the good; the will impelled by its natural necessity for happiness in general; the will acting necessarily for the necessary end of man.

will as reason, the will choosing, following contingent judgment about the object chosen.

will by participation: (1) a sensitive appetite (because it somewhat resembles the spiritual appetite and works along with it). (2) any power that shares in the perfection of the will or depends upon it in its activities to some end.

will of God: (1) the being of God considered as loving, using power, freely creating, exercising moral authority over man, rejoicing, etc. (2) the eternal law or any portion of the eternal law: as, the natural law is also the *will of God*. (3) what God wills that creatures do or not do.

REF. — V. J. Bourke, *The Will in Western Thought*, presents eight senses of *will*.

willful (wilful), *adj.* 1. done or said with deliberate intention; voluntary;

deliberate; actually willed: as, *willful* ignorance 2. esp., unreasoningly desiring and following one's own way in spite of contrary advice, unfavorable circumstances, etc.

willing, *adj.* 1. favorably disposed; consenting; not objecting; gladly permitting. 2. acting, giving, helping, etc., readily and cheerfully. 3. voluntary; what is done, given, offered, etc., gladly and readily. 4. of the power of choice; free.

wisdom, *n.* 1. *in general*. the best or highest kind of knowledge. What such knowledge is, will be disputed by different thinkers. 2. *specifically*. the science of the first causes of all things. This intellectual virtue may refer to philosophy in general, to metaphysics, to natural theology, or to revealed Christian theology. 3. a judgment made in the light of first causes. 4. an integrated knowledge of different branches of learning; integral comprehension of the truth. 5. excellence in a particular art or science. 6. *in monastic theology*. knowledge through love or religious experience of the truth, esp. in regard to Christ, His religion, or the soul. See chart on *intellectual* VIRTUES.

philosophic wisdom, intuitive understanding of first principles combined with scientific knowledge of the naturally highest objects of thought; hence, metaphysics, including natural theology. It is speculative knowledge.

practical wisdom: (1) ethics. (2) prudence or one of its species. (3) knowledge of the way to live according to an ideal. (4) any excellent kind of practical knowledge; excellence in any art of doing or of making.

supernatural wisdom: (1) Christian theology. This is not merely faith, but a science. (2) the gift of the Holy Spirit whereby a man understands and rightly judges of things by divine ultimate standards or "from God's point of view" because of an infused connatural loving union with divine things.

ABBR. — *wisd.*

REF. — *Met.*, I, ch. 1-2; *N. Eth.*, VI, ch. 5, 7, 8, *S.T.*, II-II, 9, a. 2; 45; *C.G.*, I, ch. 1; IV, ch. 12.

wish, *v.t. and i.* 1. *indefinitely*. to will; desire or like something. 2. to desire something that one knows is not achievable. 3. merely to wish, without effective willing of means, etc. The object thus desired is known as *volitum* rather than as voluntary. See COMPLACENCY, *senses 1, 2*. Note the differences between *not to wish* (*non velle*), inaction of the will, and *to be unwilling* (*nolle*), displeasure, reluctance, refusal to consent. See also INVOLUNTARY, NONVOLUNTARY, and VOLUNTARY: i.e., *against* the will, *without* the will, and *with* the will, respectively.

witness, *n.* 1. a person who can or does testify to facts of which he has experience. 2. the evidence or testimony given by a witness; the firsthand report of the observer or, at least, the personal opinion of a witness. 3. an authentic source or record of the witnesses' reports.

wonder, *n.* 1. philosophical curiosity and inquiry about the meaning, causes, and order of some facts or of some general feature of the universe. 2. awe, fear, or surprise at the sublimity or depth of a truth. This is the old-fashioned sense of admiration. 3. a keen desire to learn: an integral part of studiousness. 4. an object of philosophical curiosity. 5. a rare event that excites unusual attention, e.g., a seemingly miraculous event.

word, *n.* 1. *interior (mental) word*; *word in the mind*; *word of the intellect*. the concept or judgment produced by the intellect within itself, considered as an expressed likeness of the object or enuntiable. Hence, it is the immanent term of knowledge. 2. *the exterior word*. any outward sign (whether an articulate sound, written symbol, gesture, etc.) that refers to the interior concept (word) and has a meaning. 3. any conventional sign which by human agreement refers to a definite idea. NOTE — Word is

the grammatical name for a sign; term is the logical name. A word is potentially a term. 4. the image of the vocal sound. 5. what is signified by a word. 6. what is effected by a word. 7. *St. Augustine and some Augustinians*. (a) an act of the mind. (b) any judgment. (c) any true knowledge. (d) loving knowledge.

the Word (the Eternal Word): (1) the Second Person of God as God's personal knowledge of Himself; the divine Logos or divine Wisdom as the Second Person in the Blessed Trinity. (2) the Incarnate Word, Jesus Christ, the Second Person of God as the one who became man and reveals God to men. See LOGOS, *sense 2*.

the third word, the copula or linking verb, *to be*, in a proposition.

word of the heart, the tendential species; the immanent product of willing within the will; produced love.

ABBR. — *w.*

REF. — Aristotle, *Interpretation*, ch. 1; *S.T.*, I, 34; *C.G.*, IV, ch. 11; St. Thomas, *Truth*, q. 4, a. 1, c. and ad 1; *Power*, q. 8, a. 1; B. J. F. Lonergan, "The Concept of *Verbum* in the Writings of St. Thomas Aquinas," *Theological Studies*, VII, 349-392; VIII, 35-79, 404-444; X, 3-40; 353-393.

work (labor), **the philosophy of**, a philosophical consideration of topics concerned with work and workers as the material object of study. These topics, chiefly ethical, study the human dignity of work, its personal and social values, liberty or alienation of man in working, the duties and rights of workers, commutative and social justice due to workers, virtues involved in a life of work, a workers' humanism, work as art and as causality, errors about the nature and value of work, etc.

world, *n.* 1. creation; all natural objects. 2. *ethics*. secular and purely temporal life; the ambitions, attitudes, honors sought, pleasures, riches, and favorite occupations of

persons devoted chiefly to the good things of the present life. To this sense is applied the adjective, *worldly*.

lived world, the world as we experience it: contrasted with the objective world of sciences.

problem of the eternity of the world, the question whether the whole material universe is created in time or in eternity and whether either side of the controversy can be proved by reason.

problem of the origin of the world, the problems: (1) whether the world is or is not created from nothing, and (2) whether it was created more or less in its present condition or has evolved by radical changes from a primitive condition. This then, is the same as the problem of a fixed (special) or evolving creation.

world image, a general image or construct that attempts to represent the kind of unity and operating interdependence of the parts of the universe: as, the image of a machine, of a blizzard, of a living animal, etc.

world soul, a hypothetical universal principle of life, unifying and ordering the world, conceived to be analogous to the soul in an individual organism.

world view, a philosophical conception of the material universe, of its origin, nature, type of unity, functions, purpose, and future. These views may be named according to their sponsors: as Aristotle's world view, St. Augustine's, Galileo's (1564-1602), Darwin's (1809-1882), de Chardin's (1881-1955), etc.; at other times they are labeled by a central tenet of the view as anthropocentric, theocentric, mechanistic, organic, quasiorganic, evolutionary, static, etc. See MODEL, *WORLD image*.

worship, *n.* the honor and reverence due to or offered to someone; adoration. The term today is usually reserved to honor due to God, i.e., divine worship or latria. See RELIGION.

direct worship, honor and rever-

ence offered immediately to God.

exterior (external) worship, the outward expression of internal worship in vocal prayers, hymns, sensible rites, etc.

indirect worship: (1) honor and reverence given to some person or object as representative of, symbolic of, or connected with another person. Thus, honor may be given to a superior with the religious attitude that he represents God's authority; respect is given to a church as God's house; both would be *indirect worship* of God. (2) *improperly*. obedience to the divine law or divine wills.

interior (internal) worship, any act of the mind and will whereby one gives due honor and reverence to God.

liturgical worship, public worship of a community under religious authority and using authorized rites.

social worship, public honor paid to God by the members of a society acting together as a moral person subject to God.

ABBR. — *wp*.

written upon the heart, *phrase* (St. Paul's phrase about the natural law). given by the Author of nature to human nature almost as though the divine communication were written inside oneself, to be read from the natural tendencies of man to know and pursue the moral good. Heart may be understood as an Hebraic name for the self, the person.

written upon the mind, *phrase*. held firmly in mind or memory.

wrong, *adj.* 1. *logic*. (a) incorrect in method or terminology. (b) invalid in consequence. 2. *epistemology*. false; mistaken. 3. *ethics*. (a) not directed to the true end of man; not according to right reason. This may refer to the judgment, the act being done, or the thing to be done. (b) hence, evil; sinful; immoral. (c) imprudent. (d) esp., unjust; injurious.

wrongdoing, *n.* 1. an injury voluntarily inflicted contrary to law. 2. a sin.

Y

Yahweh (Yahwe; Jahve; Jahveh), *n.* the name that God used for Himself when He answered Moses' request to know who was speaking to him at the incident of the burning bush. Hebraic reverence for this incommunicable name left it unuttered in public reading and substituted the word Adonai (Lord), having the same vowel points as Yahweh. The original meaning of the name may be lost. The Septuagint translators of Exodus (3:13-14) rendered the name into Greek as "I AM WHO AM," "HE WHO IS," "THE BEING." The name, thus translated, has strongly influenced patristic and scholastic theologians and many Christian philosophers. They often single it out as the proper name of God, meaning subsistent Being, *Ipsum Esse*. Some theologians regard it as an indefinite name that keeps the secret of the

divine name and merely means, "I am whoever I am." Recent linguists suggest other possible meanings: absolute existence; the maker of all being; the being at hand to deliver you—hence, a promising of constant divine presence and help. As the Hebrew word has four consonants, it is called the tetragrammaton. Some modern versions of the Old Testament indicate the occurrence of the Hebrew, Yahweh, by printing THE LORD in capitals whenever a Yahweh text appears. Other passages use the name Elohim.

***yle, n.** matter. A Greek transliteration for *hyle*. See HYLEMORPHISM.

ylem, n. *in theories of cosmogony.* the first material substance or absolutely primeval state of natural bodies from which even the elements are supposed to have been formed.

APPENDIX: LOGICAL NOTATION

No single system of symbols is used for either traditional or symbolic logic. A reader must watch each book or text for its system; but the following are very common. Some of these descend from the medieval logicians; many come from Russell and Whitehead, *Principia Mathematica*; and a few come from Jan Lukasiewicz. As a special language, the letter symbols are usually italicized.

Symbols and alternates

Name and interpretation

- A E I O — syllogistic operators respectively for any universal affirmative proposition (A), any universal negative (E), any particular affirmative (I), any particular negative (O).
- A \vee — capital A; wedge: alternation; “either or both”; “and/or”; the logical sum; the copula in the weak or inclusive disjunction.
- a b c* etc. — early small letters of the alphabet; the corresponding micron letters of the Greek alphabet are also used; the sequence indicates the sequence of occurrence of the names in a proposition or propositions: constant names; place-markers in which a constant name may be substituted for the nominal symbolic constant.
- C \supset \rightarrow — capital C followed by two propositional symbols; or horseshoe facing to the left propositional symbol; or arrow to right: conditional proposition; “if . . . then”; implies; includes.
- D / — not both p and q.
 ϵ — Greek mikron epsilon: is a member of.
 $\not\epsilon$ — stroke through Greek mikron epsilon: is not a member of.
f — factually so.
- F $\text{—}0$ — capital F through the line; zero: false (in truth tables).

- $\mathcal{F} \wedge$ — handwritten capital F; inverted wedge: “either . . . or”; strong or exclusive disjunction.
- I — invalid.
- iff $\equiv \leftrightarrow$ — sign of equivalence; “if and only if” biconditional sentence; identity of dependence between two propositions; reciprocal conditional sequence or dependence; identity in meaning of two propositions (occasional use).
- is $=$ — sign of equality; identity in meaning between two terms.
- K • — capital K written before the terms; period above the line written between the connected items: “and”; logical product copulative proposition; conjunction.
- M — (1) middle term. (2) major premise.
- m — (1) minor premise. (2) “implies the truth of”; material implication.
- N is not \sim — $\neg \bar{R}$ (or other letter)
 — symbols of negation: capital N followed by two nominal symbols; the words of negation; the tilde or wave; long dash; right angle pointed downward; bar above the symbol for a term (or sentence): “It is not the case that . . .”; “It is false that . . .”; denies the proposition; contradiction, but not necessarily a self-contradiction; hence, called contradictory functions.
- P — (1) a constant or variable predicate of a proposition. (2) the predicate of the direct conclusion of a categorical proposition; hence (3) the major term.
- P Q R S etc. — prime sentences; simple propositions, either as they stand or as they have become by reduction of a composite proposition.
- p q r s etc. — propositional variables; place-markers in which a proposition may be written; the sequence shows the succession in which the propositions occur.
- R — is related to.
- S — (1) the term that is the subject of a proposition. (2) the subject of the direct conclusion of a categorical syllogism; hence, (3) the minor term.
- T ∇ 1 — capital T; T cutting through the line, numeral: true (in truth tables).

- T — (1) major term. (2) major premise.
 t — minor term.
 V \models — valid.
 x y z — final small letters of the alphabet: place-markers for a nominal variable in a proposition.
 “(x)” — (the same bracketing is used for y and z) a universal quantifier: “for all x” (for every, each, none, anything that is).
 “(∃ x)” — existential quantifier; particular quantifier; “There is at least one x such that . . .”; “There is some (thing) that is . . .”
 ⊂ — horseshoe open at right: the term before the shoe is included in the term after the shoe.
 | — Sheffer stroke functor: not both (true and false).

It is also conventional to use the capital of the first letter of a definite term when it is substituted for a constant or variable symbol: as W for wheat.

A (alternation), C, K, and N belong to the Lukasiewicz system.

Periods, commas, etc. are not used for abbreviations or for punctuation. Brackets have to be used in most systems for punctuating groups of symbols that follow a single operator. The position of the operator must be noticed in all systems except Lukasiewicz's in which it always precedes.

The symbols for reduction to the first figure of the syllogism are given in almost all fuller texts of Aristotelian and medieval logic.