



Digitized by the Internet Archive
in 2010 with funding from
Boston Library Consortium Member Libraries

<http://www.archive.org/details/tractatusdelogic02wycl>

Wycliffe, John
„

IOHANNIS WYCLIF

TRACTATUS DE LOGICA.

NOW FIRST EDITED FROM THE VIENNA AND PRAGUE MSS.

(VIENNA 4352; UNIV. PRAG. V. E. 14.)

BY

MICHAEL HENRY DZIEWICKI.

VOL. II.

LONDON.

PUBLISHED FOR THE WYCLIF SOCIETY BY TRÜBNER & Co.
PATERNOSTER HOUSE, CHARING CROSS ROAD.

1896.

JOHNSON REPRINT CORPORATION
NEW YORK AND LONDON

MINERVA, G.m.b.H.
FRANKFURT AM MAIN

Blackwell

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS
JAN 1967

BR
75
W8
V.14
Pt.2

374333

First reprinting, 1966

Printed in the United States of America

INTRODUCTION.

All details concerning the manuscript (Univ. Prag. V. E. 14) and the authenticity and date of the work itself having been discussed at sufficient length in the Introduction to the first volume, we may at once proceed to examine the second with regard to its contents alone. It comprises the first eight chapters of the third treatise of *Logica*, or more properly of *Logicae Continuatio*. Wyclif goes over the same ground three times, it may be remembered: once in his Summary, or short abstract of Logic; a second time, with much greater developments, in the first and second treatises of *Logicae Continuatio*; and once again in the work which forms the second and third volumes of the present edition: in a most exhaustive manner this time, and treating of a variety of questions which often seem quite irrelevant to the science of Logic. It is true that in this third treatise Wyclif ostensibly deals with hypothetical propositions alone, and that he leaves out, or expounds only parenthetically, many questions already quite threshed out in his first volume. The difference, however, is to a great extent nominal. Both categorical and hypothetical propositions are for the most part as mere headings of chapters, or as texts from which Wyclif preaches his system with greater or less detail. In the third treatise, the matter is thus really the same, but approached from a different standpoint, and expounded for more advanced students. Perhaps some apology will be necessary for the very detailed summary that is to follow; if so, I may say that I thought it would not be quite useless to go thoroughly through the first work in which Wyclif's system is set forth as a whole, and of which the other philosophical treatises are but modifications and developments. Two volumes of metaphysics — *De Compositione Hominis* and *De Ente Predicamentali* — have indeed been issued already; but the editor has laid

much more stress upon their philological interest than upon their doctrinal meaning. I have, therefore, thought that a full exposition of Wyclif's ideas as set forth in this work might prepare the way for a better understanding of the other treatises.

It is perhaps superfluous to add — but in such cases I prefer saying too much to saying too little — that I must here repeat the thanks I gave to Mr. Matthew in the first volume of *Logica*. Even in so special and technical a subject as this, his general knowledge of Wyclif's views and style has been of much assistance in the understanding of the text.

Chapter I (pp. 1—23). Wyclif begins by a general discussion of hypothetical propositions. They form seven species, according as two or more propositions are joined by the word *and* (copulatives), *or* (disjunctives), *if* (conditionals), *because* (causals), *more than* (comparatives), *where* (locals) or *when* (temporals). These, as Wyclif affirms, comprise all other species; for all, however complex, are reducible to these, and they spring from the essential relations between God and the creature. God is, *and* the creature is; either God is, *or* created being is not; the creatures are *because* God is; God exists *more than* the creature exists; God creates beings *if*, *when*, and *where* He chooses. These primordial truths, seven and only seven in number, are the archetypes of all hypothetical propositions (pp. 1—2).

This classification is to some extent arbitrary, it is true, but founded on the nature of things. It is not denied that these propositions might be set in another order, or deduced from the primordial truths in another way; but the order given here is the best, because it corresponds best to the order of the universe (p. 3, l. 35 to end; p. 4, l. 1—5). The words *and*, *if*, etc., are neither sufficient to establish the order here given, nor to classify the propositions (p. 4, l. 5—12). If it be objected that many hypothetical propositions are false, and that consequently truth, and particularly primordial truth, has nothing to do with their classification (p. 2, l. 20—35), Wyclif points out that every proposition must be true at least in a transcendental sense. If it means something false, it means a thing that is not, and therefore is true — negatively (pp. 4, 5). His classification depends properly, not only on those signs which render the propositions hypothetical, nor on the truth or falsity of the latter, but upon the peculiar sense given by those words to the propositions which they unite into one whole (p. 6, l. 30 to end).

They might indeed be classified according to the first principle of abstract Being. For instance: Whatever is, is, *and* it is; *if* anything is, it is; it is *whilst* it is, and so on (p. 3, l. 1—6; p. 7, l. 5—10). But God's existence is the first truth of all; no other can be known perfectly without it, and in that sense it is prior even to the principle of contradiction, though both are equally primitive as regards the truths which flow from them (pp. 7, 8).

Other words might be employed to form new species of hypothetical propositions (p. 3, l. 13—30). But they may always be analyzed into one of those already given. *Neither — nor*, for instance, means the same as *and* with a negative (pp. 8, 9). These propositions may be combined with each other to the number of 120; but this does not increase the number of primary species. For if I say, A is B if C is D, *because* E is F, it is a causal proposition; but if we have, A is B, *if* C is D because E is F, the proposition is conditional (pp. 9, 10). Here Wyclif solves a number of sophisms at considerable length. It was no doubt useful and even necessary for students of those times to know them; a the present day, most of us would, for all these sophisms, endorse our author's opinion concerning certain among them, and say with him: *sunt mihi odibiles* (p. 14, l. 5). It is, however, worth while to note his remark that a sentence, however, long it may be, is a proposition, provided it imply one predominant act of the mind; where there are several it is not one proposition, and can neither be affirmed nor denied as one. The affirmation or negation bears upon the hypothetical sign. *God exists, and you are an ass*, is denied without any reference to its component parts separately (p. 10).

But there seems to have been a personal argument, particularly directed against Wyclif's theory of universals, which may be noticed apart. We must remember that the universal "animal", in this theory, is a real thing or entity, identical both in men and in brutes. So we have: "You are now *whatever you would be*, if you were an ass; in that case you could bray; therefore you can now." This somewhat humorous syllogism is gravely discussed, for it entails grave consequences. Wyclif not only grants that the major premiss is true, but that the minor is necessary (p. 10, l. 35—41); but this is quite natural, if we refer to his theory. He answers, however, that though a man is identical with an ass, the identity is only partial. What would be necessary to conclude

that a man *is* an ass, is the identity of individuality, not that of a universal attribute. But he adds: "I know that this answer does not please sophists" (p. 16, l. 11—27).

The affirmative or negative nature of hypotheticals is then investigated. Any proposition might with truth be called both affirmative and negative, since all affirm God's existence, and deny whatever is contrary to their affirmation (pp. 16, 17). We must therefore consider how best to classify them. Some say that in any proposition composed of two, both propositions should be affirmative, or both negative, for the compound to be one or the other; so that, where this requisite is wanting, the resulting proposition is neither (pp. 18, l. 31—38). Others, that the *nexus* alone, affirmed or denied, determines the quality of these propositions (p. 18, l. 39 to end; p. 19, l. 1—9). Others again, with whom Wyclif partly agrees, say that they follow the quality of the first of their parts (p. 19).

As for the quantity, i. e. the universality or particularity of such propositions, the first three are said to have no quantity at all; but the last four (causals, comparatives, locals and temporals) follow the quantity of the first of their parts (p. 20). It may be objected (p. 21, l. 25) that these last are really categorical in meaning, since they may be expressed in a categorical form. This, however, is a mere matter of taste and preference. Some prefer the number three, others the number seven. Wyclif chooses not to eliminate the four last species, because every point in the universe, is touched by six, and only six other points: thus making up the number seven. We need not here explain this reason farther than to say that it is at the root of his cosmological system, in which the universe is built of mathematical points. In the next volume, we shall see the whole theory developed at great length.

Chapter II. After a few preliminary remarks about copulative propositions, with which the chapter professes to deal (pp. 23—26), Wyclif launches boldly into the problem of the Universals. One is at first puzzled to see how he manages to bring it in. It begins with the question (p. 26) whether or no a pronoun stands merely for its antecedent, a particular concrete being, or for its antecedent as affirmed by a preceding verb. For instance: "Socrates is an animal, and *it* is an ass;" do we mean by *it* an animal in general, or *that animal which is Socrates*? Here we notice that any copulative proposition in which one of the terms of the

latter half is the same as one of the former, may have the latter term replaced by a pronoun. As, *A is B and B is C*, or *A is B and A is C*, may be rendered: *A is B and it* (meaning either *A* or *B*) *is C*. This is the slight link by which the controversy is connected with the subject of the chapter; and here comes the tug of war between Universalists and Nominalists. Wyclif urges that if we say, “*A certain man has stolen something, and he is a thief*,” we may very well be ignorant of the particular *he* who has committed the theft. *He* therefore does not stand, as Nominalists would have it, for the individual himself, but for the Universal “*A certain man who has stolen this or that*”. Nominalists say they know this disjunctively: it is either *A* or *B* or *C*, &c. But this is an idle quibble: to know thus disjunctively is not to know (p. 26, l. 31 to end; p. 27, l. 1 to 20).

Now all this looks to modern readers — and since they are modern, they must of course be in the right — very much like mere loss of time and trouble; useless expenditure of brain-work. To the Oxford wranglers of those days, on the contrary, it must have been full of actuality and interest: for it was the very central point round which the battle raged, and Wyclif’s unerring acumen, in thus coming to the point at once, is greatly to be admired, if we can for an instant forget our superiority as “moderns”. The Nominalists flatly denied the existence of anything but the concrete. For them, a universal name was in itself a mere “*flatus vocis*”, according to Ockam’s famous expression; it had no meaning except when applied to its singulars. They therefore could not possibly admit that the pronoun *he* (or indeed any pronoun; *who* or *which*, for instance) stood for a universal Thing, nor even merely for the words which it replaced (which would still give universality of a certain kind). It had to stand for a singular object, an individual man or being. “But then,” said the Universalists, “if it stands for only one individual, you must know who *he* is, when you say, *He is a thief*, as usual in such sentences. If you do not know, and deny that it stands for somebody in general, the sentence becomes a jumble of words, without any meaning”. We are not here concerned in the Nominalist’s reply, which must have been rather shuffling and embarrassed, at least for those of the extreme school of Ockam. But their attack upon Wyclif’s position, and the staunch courage with which he stands up to defend it, is very noteworthy.

To put their attack into somewhat more modern language than the crabbed form of the text: If you say, "Socrates is an animal and *it* is an ass," you mean that the universal "Animal" is replaced by *it*. But suppose you substitute *vertebrate* for animal; the sense of *it* is at once altered. Substitute *mammal*; the sense varies again. Thus we have an endless series of different significations given to *it*, each of them more concrete, yet none ever reaching the ultimate limit of individuality. This would be the ruin of all science; for we could never draw any inference from the universal to its singulars; and between each of these *it's* there could be found or imagined room for an infinite multitude of others. These constantly changing significations would destroy the possibility of deduction. "A is an animal; it (not A, but the animal) is a vertebrate; it (the vertebrate) is a mammal" — and so on. We can never conclude that A is this singular individual man (p. 27, l. 20—37). Wyclif answers (pp. 28—30) that, though less universal as a predicate than its antecedent, *it* has as a subject the power of standing for the same, and consequently for all the singulars which that antecedent represents. There is indeed an endless descent, because there is an infinite distance between any universal and its singulars. But, when we get to the lowest species of all, we have only accidents, that is, non-essential differences, by which the singulars are distinguished; so that makes no difficulty. If we say that one universal is infinitely beyond another, because it extends to more singulars, this does not mean that it is infinite, any more than a surface, infinitely greater than a line, would be infinite.

Beaten off on one side (as we may perhaps be allowed to suppose) the Nominalists return to the charge on another. "You say that *he* does not stand for an individual. Let us then suppose that two men, Socrates and Plato, are running." The proposition, "Somebody runs," will be true; but at the same time it will be true to add: "Socrates is not *he*, and Plato is not *he*." Now, what if no one else in the world is running at the time? (p. 27, l. 37 to end; p. 28, l. 1—12). This however is met (p. 30, 31) by denying that '*he*' has here the meaning of a universal man. It is clearly a singular, meaning *the somebody who runs* in both cases, and in one of the two it could not but be false.

The third argument is aimed more directly against universals. Each of them stands for all its singulars. But *he*, according to the supposition, is a universal. We may say of A, He is a king; and of B, He is a thief.

The same *he* stands for both, and is both. And if we know the universal ‘Somebody’, we also know — disjunctively of course; this is a retort against Wyclif’s argument a few pages above — who has committed any action, however secret: it is *somebody* (p. 28, l. 13—29). Wyclif answers (pp. 32—34) by enumerating various species of universals. Some exist before their singulars, and are God’s eternal ideas; some are mere passive potentialities; others are founded upon the individuals in which they exist; as, for instance, the idea of humanity. He then proceeds to deny that, when we apply the universal to its singulars, the supposition (application, or manner of using a word in a proposition) is other than personal. Now essential and personal suppositions are two very different things. When we say: “Humanity is animality together with rationality,” we have essential supposition; when we say that humanity comprises the man A, the man B, &c. it is personal. In the first case the subject stands for all that is in the predicate; in the second, only for what is *common* to each of the singulars predicated. Thus, in the case aforesaid, ‘*he*’ would not stand for all the attributes of A and of B; one might be a king, the other a thief; but *he* would have nothing to do with the kingship or the dishonesty of its singulars.

Such is, so far as I can understand it, the position taken up by Wyclif; though he observes that there are many different answers to this difficulty, some of which, in his opinion, amount to the abandonment of the Realistic doctrine (p. 34, l. 30—35). He no doubt alludes to the system of Moderate Realism, which, as it was followed by the immense majority of Schoolmen, and had, as our author himself admits, the advantage of avoiding great difficulties, I may here venture to state in as few words as possible.

When the same sign stands for a great many objects, and has exactly the same signification when applied to one as when applied to another, it is called a Universal. But *what* is Universal? Pure Nominalists say it is the word, and the word only; even the idea is different when applied to different individuals. Thus we do not mean the same thing by *man*, when we say, ‘A is a man,’ as we do when we say, ‘B is a man.’ Moderate Nominalists, or Conceptualists, admit that besides the universality of the word, we have also the universality of the idea; so that subjectively we do mean the same thing in the above instance; that is, we mean our idea of humanity. But nothing farther; there is nothing *in any*

way identical between the man A and the man B in their several natures. Is there any midcourse between this doctrine and that of such Realists as affirm that there is in man a humanity corresponding to our idea, and *really identical in all its singulars?* There is; it is the theory of Moderate Realists. To ascribe the universality of our ideas to a mere groundless fiction of the mind would destroy the objective value of all reasoning. To suppose that there exists a mysterious something, substantially identical in each and all of the singular objects that come under a general name, would land us in endless difficulties, with which we shall soon see Wyclif attempting to grapple. They therefore draw a sharp distinction between the Universal, as not seen by the mind, and as seen. The Universal, as formally existing in many singulars, is nowhere but in the mind. Everything that exists in nature is formally concrete, and singular in its essence. Thus the Universal, *as known*, is nothing but a mere abstraction. But, *as able to be known*; it is otherwise; it is real; in each singular it exists as a basis from which our mind is able to abstract the universal idea. Their definition says of the Universal (as known) that it exists *formaliter in mente, fundamentaliter in re*. They avoid defending a position which they consider unsafe, and take up one which it is very difficult to attack with any chance of success. Asked by Nominalists if the redness of the rose, the geranium, and the cherry, is a real universal, they reply: Its reality is formally in the objects, fundamentally in the mind; its universality is formally in the mind, fundamentally in the objects. Asked by those of Wyclif's school if there is nothing identical in two shades of colour in which there is no difference, they answer: Nothing but the aptitude they have for being grasped in one idea; that aptitude, in objects similarly coloured, *really exists*; and when our mind thus grasps them, it becomes actual — but only in the mind. This may seem obscure, but I can find no words to state it more clearly: and indeed this seems to me the true solution of the whole problem. I do not see what the most determined Nominalist could find to attack in this reply, if he understood it properly. It might perhaps not satisfy him; for it keeps up a strict relation between signs, ideas, and things, between the subjective and the objective order, and maintains the validity of human reason without restrictions, *in whatever sphere it may work*. But it avoids with the utmost care giving a handle to this most embarrassing objection: How can anything be real and yet not

concrete? Such caution Wyclif thought excessive; it now remains for us to see how he fought — most courageously and skilfully, it must be acknowledged — against this objection in its various forms.

Faithful to his accustomed method of showing a bold front to difficulties, and never shirking them, however weighty they may be, he at once proceeds to enquire, 1st How we can distinguish Universals from their singulars, and from each other; 2nd How the transcendent entity, Being, is common both to God and to His creatures; 3rd Whether a Universal can receive accidental attributes, and 4th Whether a Universal, taken together with its singulars, makes up a number.

First. Every Universal is all its singulars, and each of them. It would seem that if so, it cannot be distinguished from them, nor from any other Universal that might happen to be those singulars too (p. 34, end). We are free to deny that the Universal is its singulars; it is in them, but is not *they*, having no personal supposition, as they have. But it is preferable to admit that it is its singulars, and, thus considered, receives a different personal supposition in each. This supposition, which it has in its singulars and not by itself, is amply sufficient to differentiate it from them (p. 35). In some cases this difference may be merely logical or notional, but still it suffices for a distinction; as that between the one universal Phoenix and the one phoenix existing in the physical world. Each is identical with the other in all but the fact that the universal Phoenix is (at least successively) communicable to many, whilst the corporeal phoenix is not. Thus, as we see, even in this test case, there always remains, between the Universal and its singular, one difference, — communicability (p. 37).

Second. If God is Being, and the creature is a being, and Being is a universal reality, the same in both: then we come to the Pantheistic conclusion that there is something common to God and His creatures, and really identical in both (pp. 37, 38). And in fact, as the Nominalistic position logically ends in Materialism, so Realism — unless it carefully steers the middle course which has been mentioned — necessarily tends towards (though not necessarily *goes to*) the extremes of Pantheism. To answer the objection, we must note that transcendent being is not in God and in the creature as a difference; — for instance, in the way that rationality exists in all men — but as a *mode*. This mode is one in itself; but it exists in God otherwise than in the creature.

It would be a false argument to say: "Manhood is a thing identical with Socrates and with Plato: therefore, Socrates is Plato." In like manner, to say: "Being is God and is Not-God; therefore God is Not-God" — is false too (p. 38, l. 10—34). We may say: "*That which* (meaning, or as Wyclif says, pointing to, *demonstrans*, Transcendental Being) is Not-God is God;" but we cannot infer thence that the creature is God (pp. 38, 39). But to admit even the former proposition seems perilously near Pantheism: so we must not be surprised if Wyclif reverts to this point and supports his distinction with analogies drawn from the profoundest mysteries of the Christian religion.'

Third. To grant that the Universal Man is identical with each of its singulars seems to imply its doing and being all that every individual does and is. It is thus at the same time awake and asleep, white and black, &c., together with countless other contradictory attributes (p. 39, l. 38 to end; p. 40, l. 1—14). This objection may be solved either negatively or in the affirmative. Man is that which is white and that which is black; but Man is not white and black. For, as a universal, this term can receive no predicates but such as are essential to human nature: and it is evident that neither whiteness nor blackness are thus essential (p. 40, l. 15 to p. 42, l. 6). But again, taking ideal humanity as the exemplar and prototype of each man, and consequently as the cause of each, we may grant that it does every one of the actions of each. So universals do receive accidents: not indeed in themselves, but in their singulars, with which they are identical: and the countless different attributes, which are or may be contradictory in their singulars, are not so in them (p. 42, l. 5—25). This explanation is similar to that of theologians, who deny that the Godhead suffered, although it was *that which* suffered, i. e. the person of Christ (p. 42, l. 28 to p. 44, l. 25). Several other objections are propounded and solved in the same way, by pointing either to the mystery of the Incarnation or to that of the Trinity; in the latter, the essence of the Deity is substantially the same in each of the three persons; yet the Three are really distinct. The Father is not the Son, although *that which* is the Father is *that which* is the Son. "To every sophism against Real Universals, you can find a parallel one against the Holy Trinity," says Wyclif (p. 46, l. 18—22). Very true; and it therefore follows that, *for a Christian*, the distinction is not meaningless, meaningless as it may seem. But the following would seem an obvious

reply: "The Trinity is a mystery; are Real Universals so? If they are, faith and not reason should make us believe in them. If they are not, they destroy the mysterious nature of the Trinity itself." It is perhaps as an answer to this objection, never stated in so many words, that our author in several passages of his works (and in particular a few pages further, pp. 51, 52) takes care to note the differences between the Universal and the Divine Essence. But he only points out other mysteries, and leaves the *that which* distinction untouched, as parallel in both cases. — The serious difficulty, viz., that universals must move about, as they are wherever their singulars happen to be, is taken into earnest consideration (p. 47). Wyclif inclines to think that they move; at the same time he denies that this implies localization of the Universal.

Fourth. The most difficult point of all, where the writer seems to be most uncertain, and which he probably developed and explained at a later period, is, "How the Universals can be said to make up a number with their singulars?" If the individual man A and the universal man are identical, they are not two, but one; if, on the other hand, there is a real distinction between them, they must be two realities, and be counted as such (p. 48, l. 3—10). It seems impossible to get a satisfactory answer to this objection; at least that contained in the present work seems to me rather lame, so far as I have succeeded in understanding it; and when I collated the chapter of *De Universalibus*. "Quomodo universalia ponunt in numero," I was too busy with the collation itself to pay much attention to the manner in which Wyclif supplements what seems wanting here. For a man of our author's skill and subtlety, it would have been very easy to wrap up his answer in a string of sentences impossible to understand, and signifying anything — or nothing; such a mode of proceeding would have been not without great precedents even in his time; and contemporary philosophers might perhaps tell us whether it has been quite abandoned at the present day. But Wyclif, often unintelligible when pursuing some of his favourite theories out of sight, is never so on purpose to embarrass an adversary. He may be lost in the clouds; he does not hide himself in mists. His sturdy English nature prefers momentary self-contradiction to wilful ambiguity, and remains in seeming absurdity until such time as he can get a satisfactory reply to what perplexes him. This, I believe, will appear a little further. I do not think that it takes anything away from the admiration due to his talent, and

it makes him respected from another point of view. He begins by enumerating different kinds of number (pp. 48—50), and for some he denies the possibility of ascribing them to a universal taken with its singular. If, however, number be taken to mean *all that can be counted*, then he admits that the Universal and its singular can be counted together, as the Godhead and the Three Persons of the Trinity. Such is the sense, if I mistake not, of the words “tunc concedendum est . . . quod quaelibet unitas quae est essentia substantiae singularis est trinitas suppositorum ejusdem substantiae . . . et sic [ut] homo communis differt ab homine singulari, ita essentia communis differt a personis non sic communibus” (p. 50, l. 20—28).¹ Here the mystery of the Holy Trinity stands Wyclif in good stead. While he takes care to point out the difference between the Godhead, as communicable to the Persons, and the Universal, as applicable to its singulars, he says: The numerical difficulty which you propose to me applies equally to the Divine Essence, counted with the Persons; *qui nimis probat nihil probat*. This would elude the difficulty; but Wyclif is not satisfied with that. Reverting to the above-mentioned case of the Phœnix, he affirms that the universal and the singular phoenix are not two, but one (p. 51, l. 16); for there are neither two universals, nor two singulars (l. 20—22). You cannot say *they*, pointing to both at once (l. 30). The universal Phoenix *is* in no wise other than (*aliud vel alia quam*, l. 27, 28) its singular, though they differ notionally (*secundum rationem* l. 29). This seems clear enough. Yet if the universal Phœnix is so identical with its singular that there is a mere logical distinction between them, and that we cannot even say ‘between *them*’ properly, can we continue to affirm that it possesses a distinct reality other than that of its singular? *We can*, answers Wyclif (“. . . duo distincta realiter,” p. 54, l. 10). Every universal and its singular are two things, really different from each other. This looks very like a contradiction in terms, unless (which is also possible) the text is corrupt. But I do not think so, on account of Wyclif’s sudden conclusion of the debate immediately after these words, his avowal that the difficulty is very great (l. 11, 12) and his pointing out two other ways of answering

¹ The text is slightly changed here from what it is in the treatise. I confess I understood it less at the time. Even now it is not quite clear, and some words are probably wanting.

the difficulty, which might for a time be more satisfactory to some of his pupils. They were free to grant that universals might be counted apart from their singulars, though in reality one with them; or to deny it, because they are not different things. "But I," says Wyclif, at the close of the chapter, "stick to my first antwer" (l. 30). If the name of Doctor Evangelicus had not been given to him, he might have deserved, as well as if not better than Durandus, the title of *Doctor Resolutissimus*.

Chapter III. Under cover of investigating the nature of disjunctive propositions, Wyclif continues the debate on Universals, and now proceeds to carry the war into the enemy's country in a very practical way: viz., by asserting that the very idea of a promise demonstrates the truth of his theory. But we must first of all briefly note how he gets to this subject. The proposition which contradicts a disjunctive is a copulative of which both parts are contradictory to the former: as, A is B or A is C: *contr.* A is not B and A is not C (p. 56, l. 6, 7). Now *and A* may be replaced by *and it*; so here, as in the foregoing chapter, comes the question; for what do pronouns stand? In other words, ought the Realist or the Nominalist view to prevail? Only here the field of discussion is restricted and specified. I promise a penny. There is therefore a penny *which* I promise. Does this *which* relate to a universal penny, or to a singular one? Wyclif at once and of course chooses the first alternative. He says that, if anything singular is meant, not only philosophy, but political science and even all human intercourse must go by the board. And not only the act of promising becomes impossible, but purchase, sale, donations, acts of justice, rewards and punishments are rendered null and void. When I promise a penny, *a penny*, according to Nominalists, is a mere empty word, there being no universal penny, but only singular ones; and so the promise becomes ineffective (p. 58). One man owes another £ 20. According to Nominalists, even God's Almighty power could not make him pay. There may be and are particular sums called £ 20; but such a general promise of what is but a *status vocis* in itself can have no value. And so on with many other cases, which all result in constructive absurdities; constructive of course, for, rightly or wrongly, they were denied by the partisans of the opposite system. Wyclif therefore declares (p. 59, l. 20) that we are obliged to admit the ancient doctrine of Universals, and closes his case with

observations concerning the nature of promises and obligations (pp. 60, 61) with which he deals at some length. He then takes up a series of objections, in which absurdities, very similar to those of which he accuses his adversaries, are laid to his charge.

1. We are never obliged to give anything but what we have promised. If then the promise concerns only a universal penny, nothing obliges us to give a singular one! Besides, as we may suppose that the other party has a (universal) penny already, how can we give a man what he possesses? So the Realist, not the Nominalist, standpoint is the ruin of promises, obligations, and in short of all human intercourse whatsoever (p. 61, l. 26—37).

The answer is that we are indeed not obliged to give anything but a universal penny, since no other is promised. But *that* we are obliged to give; and since it cannot be given without the singular which contains it, any one of its singulars must be handed over. As to the man's already possessing a universal penny, that has nothing to do with the matter: he must possess it in reason of the promise made, even though he had it already, and independently thereof. He then will have it in one more of its singulars, i. e. more plentifully (*abundantius*). Wyclif adds, with a touch of dry and possibly unconscious humour, that the multiplied possession of a universal penny in its singulars is highly advantageous (*multum confert*). Thus, if a promise concerns the Universal, its execution regards its singulars (p. 62, l. 16 to p. 63, l. 5). That the common people know nothing of universals is quite false; they have a sort of confused knowledge of them. Even those who deny their existence cannot help contradicting themselves and agreeing with us in practice (p. 63, l. 15 to p. 64, l. 7).

2. "But," the adversary urges, "I for one deny the existence, even the possibility of a real universal penny. So, at least when *I* promise one, the promise must be that of a singular: I really mean to give, and I cannot mean what is in my opinion impossible. Thus universality is not necessarily implied by the words of the promise in my case; and if not in my case, in none" (p. 61, l. 37 to p. 62, l. 5). "Quite the contrary," replies Wyclif. "You may intend promising one particular penny — the one, for instance, that you will happen to give — but you cannot help implicitly meaning the Universal which it contains. No doubt it is promised vaguely in this case; still it is promised. That you have

it not in your mind, nay, that you positively exclude it from your mind, is an altogether irrelevant fact (p. 64).” If I may be allowed to clear up the meaning of this by an example, we may suppose that one man promises to give another a piece of land in which he is convinced that there are no mineral riches whatever. Now it so happens that he is mistaken: does the fact of his belief render it untrue that, in promising the land, he has promised all its mineral riches? When you say: I promise a penny — a singular one — you surely promise all that is contained in that penny: now we say that a Universal is contained therein, and that, willing or unwilling, you promise it. — Here Wyclif, in connection with the indefinite universal term, *a penny*, makes some remarks by the way about terms of the first and second intention and imposition respectively. If a singular penny is spoken of, the sense, primarily universal, is contracted by the term *singular*. The promising verb indicates universality, and that is promised in any case. For instance, I have two pennies, and promise you one of the two. That means *neither in particular*; and it follows that the object of any promise must be universal (pp. 64, 67).

3. A third difficulty, made up of several put together, runs thus: Transcendent Being is identical with everything, and at the same time with anything in the world: if I promise *something*, it follows that everything has been promised! And yet such a promise comes to nothing in reality. I buy a man; if the meaning of this be ‘Universal Man’, then it includes myself; yet I surely cannot buy my own person. And it might be proved in the same way that what is promised is not promised (p. 62, l. 5—15).

All this is mere sophistry. The promise of Something is valid; but the very smallest thing given fulfils it, and so it happens to be an idle one, legally speaking; but that is not because its object is universal. There are many such cases which judges would put out of court as frivolous. Notice, however, that when the singulars of any universal are of equal value, any one of them will do; when their values differ, we may not choose at will any one of the worst, but may be compelled by law to give one of average worth. (I suspect that Wyclif’s opponents might have found means to cavil here. You promise a horse; you give a hack only fit to be slaughtered; but you have given the ‘Universal horse’ with it just as well as if you had given a Derby favourite. Why should the

judge enforce an average value, when the value is totally irrelevant to the thing 'principally given'? But this is by the way.) — Some promises may be legally binding, but impossible to fulfil, and not binding in conscience. — We may go to market intending to buy something there; now some of our own goods being in the market, it follows that we intend to buy our own goods. There is nothing absurd in all this, unless we go with the explicit intention to buy what we know to be our own (pp. 67—69). But what absurdity, if a Universal be really nothing, for a Nominalist to express himself grateful to a benefactor who promises him *a* horse, *a* saddle, &c. (p. 69, l. 39 to p. 70, l. 11).

As to the last quibble: "I will give the (singular) penny which I do not promise to give (since I promise the Universal)." Such a promise is a falsehood, for by its very tenour it flatly contradicts itself. Or we may understand the words to mean: *that I do not promise to give as a singular*; but then the sentence has no difficulty (p. 70, l. 12 to p. 71, l. 35).

The chapter closes with a few observations about obligatory acts, mortal sins incurred by their omission, works of supererogation, and fasting.

Chapter IV. Here Wyclif discusses four difficulties raised, the first separately, as one of the ordinary objections against Universals; the other three together, as raising the question of the greatest number of things possible. There are consequently two distinct parts in this chapter.

1. Given four propositions, *a*, *b*, *c* and *d* (*b* contradicting *a*, and *c*, *d*) we find that *a* and *c*, and that *b* and *d* can coexist respectively; but that the couples *a b*, *c d* cannot. It follows that the four propositions, if thought of as coexisting, are at the same time incompatible and compatible with one another. On the same lines we may prove that all men are equal and unequal, friends and enemies, &c. (p. 73, l. 15 to p. 75, l. 7). But Wyclif easily points out that though such contradictory qualities really exist, they exist relatively to different objects, not to the same; which makes short of the whole objection. They are indeed all contradictory and compatible; but not all with all; *a*, compatible with *c* and *d*, is contradictory to *b*; and *vice versa* (pp. 75—78). And we come to the conclusion that opposite qualities, though they cannot be predicated of individuals, may be ascribed to universals, either essentially, or

separately. *Four* is even; four is three and one; three is odd: therefore four may truly be said in two different senses to be both even and odd. Christ is indivisible as God, and divisible, as man (p. 78, l. 35 to p. 79, l. 22). All this is explained at what I cannot help thinking needless length; but it is also quite admissible that a teacher may be trusted to have known the requirements of his pupils and the exigencies of his times somewhat better than those who read or edit his works five hundred years after his death.

2. Then comes the second question: Whether God is able to create the greatest possible number of creatures. The three difficulties raised at the beginning of the chapter are answered thus; for if God cannot create this greatest number, the conclusions given there are inevitable; whereas if (as Wyclif maintains) He can, then they are worthless (p. 79, l. 22—26). We are, however, not very well qualified to decide whether this is a logical inference, and must take the assertion for granted, most of these difficulties being stated in a very unintelligible form. Perhaps the third (p. 73, l. 10—12) alone is not totally obscure: “*Omnia quae Deus potuit facere possunt esse Deus, vel nihil potest differre ab alio.*” This is itself not very clear; but if I can discern a glimmer of meaning in it, it somewhat resembles the problem still in vogue amongst Neo-Scholastics: “Whether the most perfect creature possible *is* possible.” If there is no limit to the number of creatures which God can produce, there is either no limit to their perfection, and one of the infinite multitude is infinitely perfect, though a creature; or we must deny any difference of perfection between them. I give this, however, merely as a hint, not being sure that it is the very same question to which Wyclif alludes: “*Omnia . . . possunt esse Deus,*” stands in the way.

The adversary is supposed to deny that any greatest number of all is possible; for it would be infinite; and that is no less absurd than a being of infinite size. To create it would exhaust the whole of God’s power, which is inexhaustible. At the Resurrection there would be no room for an infinite number of men come to life again. Not one man more could possibly be created or perish. This, too, would lead to a denial of Free-will. Besides, if the term *man*, for instance, is a Universal, its signification cannot be exhausted, however, great the number of its singulars may be; it may always be supposed capable of having as

many more: which would not be true, if all possible men existed at any time (p. 79, l. 22 to p. 81, l. 6).

But this flatly contradicts Wyclif's principles. To answer the arguments levelled against him, he makes a very remarkable and peculiar use of the term 'infinite'. He indeed affirms the existence of an infinite number, but says that whatever exceeds our power of knowing distinctly, is infinite to us. Thus, to give his own comparison — a striking one — in a given line there is a definite and fixed number of points, known to God, but absolutely beyond our powers of apprehension. As a fact, we must admit the existence of continuous extension: now, how many parts are there in any such extended being? The more we divide it, the more of them we find, and we never can get to the end of our division. Yet God, who created them, knows each in particular, and the sum total of them all (p. 81, l. 6—33).

Would Wyclif have considered the multitude of stars in the sky, or that of the sands on the sea-shore, to be infinite? I think not; for they do not exceed our faculty of counting, but the time we have allotted to us, or the instruments we are obliged to use; if we had time enough, their aggregate would be represented by a number, finite even to us. He takes an instance of quite a different nature; — we might go on counting for all eternity the number of points in a line, or of parts in a given volume, however small. Yet he contends that as those points are *really there* (again a consequence of his doctrine; a Nominalist would get out of the difficulty by saying that they were mere *entia rationis*), it is impossible both that their number should not be known to God, and that it should be infinite to Him. It is therefore definite. To the length of each line corresponds a fixed number of points; a line double that length will have twice as many; numbers beyond all arithmetical calculation, but numbers nevertheless. The idea is not wanting in boldness and originality; but, like all speculations on these subjects, it is liable to a good many formidable objections.

Wyclif strengthens his position by observing that certain propositions which are evidently true must be denied if we refuse to admit this conception of the Infinite. A body certainly consists of *all* its parts; but, were there no definite number, there would be no *all*; the very term supposes them either counted or at least numerable. Again, in Genesis, "God saw all the things that He had made," i. e. with all their details,

which to us are infinite. A line consists of points; the duration of a sound, of instants; the whole is the sum of all its parts. All these imply countless parts — countless, that is, in so far as our mind conceives their multitude. And yet the adversary is driven to deny all this. "I protest before God," cries Wyclif, indignantly "that of all fallacies ever invented these seem to me the most worthless!" (p. 82, l. 6—28.) — If our opponents admit that God knows each part of the said infinite multitudes, he must grant that all these parts exist. Granting this, but refusing to admit that these parts are separately affirmable, he is at once met by the fact that, as they exist, they must be beings, singular beings, and as such affirmable separately. Suppose he takes refuge in saying that, separately affirmable, taken together they are not so; he is forced from that last refuge by the remark that in that case there must be a limit to the number of beings which God is able to cognize collectively; and, since a man could count up to any finite number, his knowledge would be equal to that of God (p. 82, l. 29 to p. 83, l. 28).

It follows therefore that there exists a maximum number of singular possible beings (men, for instance), to which nothing can be added; and this is true both for simultaneously and successively possible beings (p. 83, l. 29 to p. 84, l. 32). Peripateticians, admitting the eternity of the world, affirm the successive possibility of an endless multitude of men (p. 84, l. 33 to end). But Christians deny this; some (those of Wyclif's opinion) asserting a fixed maximum number of every being, all in ideal and necessary proportion, so that nothing in the world can be increased or diminished (p. 85, l. 11—24). This does not limit God's power, but affirms His infinite wisdom; how could more men be produced, when all those who are to exist, exist already? Here, however, two curious exceptions are made; one in regard to the number of inferior animals (possibly because, not having immortal souls, they would never simultaneously make up an infinite number), and the other concerning that of human actions, which depend upon free-will and thus cannot be fixed. *Not all future things take place by necessity* (l. 37, 38). This is an important sentence, for Wyclif, in his theological works, is known to have maintained a doctrine which seems to contradict this clear statement of his views. It may perhaps be interesting to some future student of this subject to inquire when and how the change of opinion took place, if it took place at all. It is quite possible that when

Wyclif speaks of necessity, he may mean that, given the fact of free-will and the actions resulting therefrom, things cannot be otherwise than they are; this, however, is often set forth in language which must have astonished the ordinary Catholic. In Buddensieg's edition of Wyclif's Polemical Works there is a tract entitled *De Perfectione Statuum*, in which (vol. II, p. 450, l. 5—18) a passage occurs that evidently supposes free-will. Now this tract, according to Buddensieg, dates from 1383, quite at the close of our author's life. But, on the other hand, this, as directed against the Friars, may be explained away as an argument 'ad hominem'. And in the *Dialogus*, when accused of fatalism, he might easily have destroyed the charge by the well-known distinction between absolute and hypothetical necessity. Yet he gives none, and simply admits the necessity of all things that happen (Dial. pp. 45, 46). That some change or other took place in Wyclif's doctrine is evident from the following passage in *De Ecclesia* (p. 107, l. 12 and seq.), in which he explicitly admits the fact: "Omnia futura de necessitate eveniunt Quando autem variavi ab ista sententia, non cognovi, ut modo, quomodo res habet multiplex esse, sed omne esse posui existentiam individuam rei in suo genere." How he reconciles this doctrine with free-will is not quite clear to me, as I have not been able to find a passage dealing with free-will at any length, except a very orthodox one in *De Ente Praedicamentali* (p. 247); but this treatise, according to Dr. Beer, could not have been posterior to *Logica* by more than a few years. But we must not rashly assume that he did not reconcile them. The Dominicans, in their great controversy with the Jesuits, affirmed that God predetermined all human acts, making all things act according to their nature; so that, as the nature of will is to act freely, human acts were at once predetermined and free! And this theory was not condemned by the Church! — Having thrown out these few hints which may possibly be of use, I return to the summary of Wyclif's arguments.

The distinction between extrinsic and intrinsic possibility has no real foundation. A seemingly possible soul is in reality impossible, if God has chosen never to create it. The number therefore of souls extrinsically possible is that of all those which at any time will exist in reality; it is consequently finite, though the abstract idea, 'Soul' contains an infinite multitude of singulars; for all those singulars to which their cause (i. e. God's will) is wanting, imply self-contradiction. Wyclif con-

siders as possible only such as are so in reality, and at one time or other must exist: this does away with all the difficulties that can be brought forward (pp. 86—88). The system in vogue at his time, refusing to limit God's power of creating all that is possible in the abstract, renders it necessary to deny that such a multitude is infinite. Wyclif, limiting God's power by His will, calls the fixed number of possible things that will be produced, infinite *to us* (p. 88 to end of chapter).

Chapter V. brings us to a discussion of causal propositions, after the writer's usual fashion, expounding his views on causes, accidents, modes of being, the identity of God causing Man with Man caused by God, and the origin of evil.

Of such propositions there are two kinds, the one affirmative, the other negative, and each is reducible to a categorical having the same sense. A conditional proposition does not imply causation, but only a nexus between two propositions, neither does a copulative, which means nothing beyond the coexistence of the two (pp. 90, 91). Accidents are caused by their subjects: *because* you are a man, you have such and such qualities. This is a proof that accident and subject are distinct entities, unless we deny the truth of causal propositions in general; but such a denial would be subversive of all science (p. 91, l. 12—39). 'Cause' cannot properly be defined, any more than 'being', because their spheres are equally universal. We can only state that the word signifies 'that which produces an effect', that of which the entity precedes the thing caused; whilst 'effect' is that other being produced, and of which the entity flows from that cause. All beings are causes and effects. Possibly there is no last being, but there is a first one; which is, according to Wyclif, not God, but Essence. This essence is *that which* is created (*unum creatum*); but it is itself neither created nor caused. In short, it seems identical with that Transcendent Being, of which we have already heard a good deal, and which is common both to God and to the creature; a conception so closely verging upon Pantheism that Wyclif avoids that conclusion only by his surprising skill in argument, and the constant employment of the highest mysteries of the Christian faith used as points of comparison and instances to maintain the value of his subtle distinctions (p. 91, l. 39, 40; p. 92, l. 1—18).

He then proceeds to enumerate the fourfold division of causes into material, formal, efficient and final, each of which is a cause either *per*

se or *per accidens*, a true cause or a mere occasion. We may pass over these details rapidly, only noting the conclusion: that the material exists for the formal cause, this latter for the efficient, and the efficient for the final cause. The ultimate End of all beings is that toward which all beings tend, and for which they all exist, whilst it exists for itself alone. Thus it can have no parts, but must be absolutely simple in its essence; for if it had parts, every one would be caused, and would exist only for the whole. Two beings may cause one another in different lines of causation, but not in the same (pp. 92—96).

Every causal proposition is reduplicative. For instance: You move, since you walk, means *Inasmuch as you walk, you move*. Therefore, though other propositions are also reduplicative (as: The more alike two things are, the less they differ), Wyclif takes the present occasion to investigate the nature of reduplicatives, and continues his investigation in the following chapter. Whenever such a proposition is reducible to a causal one, the predicate must be universal. If, for instance, Every man, *qua* man, is rational, then it also follows that Every rational being is a man. This is not always the case when the proposition cannot thus be reduced (pp. 96—98 to l. 6).

Here comes a difficulty. Suppose we say: *A man, in so far as he is white, does not build*: is this true, and may we consider that 'whiteness' is not a cause of his building? Some assert that we may not; for the whole man builds, and whiteness is an attribute of the whole man. Wyclif, on the contrary, thinks that the proposition is true. The connection between this apparently useless and meaningless subtlety and the profound mysteries of the Scholastic doctrine concerning the 'hypostasis', or essence of individuality, becomes clearer, when we ask, Did Christ, *qua* God, suffer and die? Did He, *qua* man, create the world? The answer given is in strict accordance with orthodoxy (p. 98, l. 6 to p. 99, l. 4).

This leads us to examine what such modes of being as whiteness, &c., added to the substance, are in themselves. Real they are no doubt, according to the general drift of Wyclif's opinions; but are they realities distinct from the substance to which they belong and which they modify? If so, every substance would, in each of its modifications, differ from itself. But the difference is merely modal, not substantial; only the modes differ: to be thus or otherwise, and to be existing, are

not the same. Size gives a man magnitude; quality gives him 'suchness', humanity alone gives him to be a man (p. 99, l. 4 to p. 100, l. 6).

But if so, another difficulty springs up. God, *as creating man*, has what is called an accidental mode, which is not identical with His essence, and therefore is posterior to Himself! And if we deny this; if we say that this mode is identical with God's essence, we fall into another snare: for the said mode (action and passion being admittedly the same thing taken from contrary points of view) is also identical with man *as created by God* (p. 100, l. 6 to end). Thus God and man would share in the same reality, or mode of existence; just as the hammer *qua* striking the anvil, is identical with the anvil, *qua* struck by the hammer. It is curious to note how this old-world objection has been reproduced and extended in modern times. Every student of Philosophy will at once recognize the system which says: "I think of an object: — therefore I am identical with the object, the Non-Ego. And the Non-Ego, thought by me, becomes identical with my Ego." What was formerly an objection, refuted in a few pages, has become the starting point and basis of many a volume of German metaphysical speculation, which, having spent its force and lost its interest in its own country, has lately found new life and men of talent to expound it in England. And yet this fallacy (to speak of it in the language of the Schoolmen) was well known even in Aristotle's time, Truly there is no new thing under the sun! But let us see how Wyclif refutes it.

First, he points out that an accident may signify a mere happening which does not in the least change the possessor's intrinsic nature: a rich man may become poor without any loss to his physical attributes. He then notes that not all relations are mutually real. A cause must be, in its essence, prior to its effect, though it is only properly termed a cause whilst the effect is being produced. This 'calling', or denomination, changes nothing in its being. So, the cause depends on the effect only in so far as a verbal change is implied, whereas the effect depends on the cause for its very being. A man, by means of his generative activity, produces a son: he is called a father as soon as his son exists. But the man existed before and independently; there is no real difference between the father and the man. Wyclif therefore answers that the likeness of me in God and the likeness of God in me, both produced by creation, are not identical. For the likeness of me represents me as

I am — i. e. — infinitely beneath God — and changes nothing in Him (pp. 101—103, l. 8).

And how would Wyclif, according to these lines, have answered the Hegelian puzzle of the Ego and the Non-Ego? With the utmost ease. My thinking of an object does not change the object in itself; it only makes it to be thought. The Non-Ego is the Ego — *in my mind*. Not otherwise. My Ego, in thinking — i. e. *mentally*, is identical with the Non-Ego; but only in so far. All this is merely a verbal, or if you prefer, a notional becoming. And the bubble is burst.

From this Wyclif concludes that no inherent accident has any existence of its own, or adds anything to its substance, as a substance (p. 103, l. 8—25); that every proposition of which the predicate essentially belongs to the subject infers a causal proposition, but not *vice versa* (for instance: *Man is essentially rational: man is rational because he is man*, but, *I exist because God wills my existence* gives no inference; p. 103, l. 25 to p. 104, l. 7); that a conclusion from a cause to the cause of that cause is a true one (p. 104, l. 7 to end); and that, while God's will causes my existence in the physical order, my existence causes God's will to be what it is in the intellectual order, i. e., a cause. One of the two gives the entity, but does not prove the existence of the other; whilst the latter proves the existence of the former, but does not give it entity (p. 105, l. 1 to p. 106, l. 9). It does not follow that either is prior to the other, unless in two totally different orders: that of being, and that of cognition (p. 106, l. 9—25). Nor that God's will, being a mere relation between the Creator and the Created, cannot cause anything (l. 26—34). Nor that any creature, to be willed, must first of all exist (l. 34—37; p. 107, l. 1—8).

But can we draw the following negative inference from a causal proposition: "*I do good because God wills it; therefore, if God does not will it, I do not good because God does not will it?*" It is the very same form of syllogism as the conclusive one which follows: *The day exists because the sun shines; therefore, if the sun does not shine, the day does not exist because the sun does not shine*. Some deny this; others explain the inference, noting that we may suppose the sun not to shine on the earth¹

¹ I have here slightly developed what I believe to be Wyclif's meaning. In other places, I have not scrupled to add a comparison or a line of explanation of my own, to render the sense clearer.

because of clouds that arise from the earth itself. In like manner, God's not willing me to do good (if He willed it, I should do good without fail) would proceed from an obstacle on my part — my non-reception of His grace; just as in the case of the sun's rays. What is not received cannot possibly be given. But I am responsible for not receiving it through my fault (p. 107, l. 8 to p. 108, l. 20).

So far, sin and its possibility and origin is explained in the orthodox way, and reconciled with God's First and absolute Causality. But Wyclif closes the chapter with one or two sentences which, even if defensible, have a somewhat strange sound. God cannot but be the First Cause of all; and therefore, though indirectly, of every act, including sin: of the eternal truth that whatever is able to sin may sin at some time or other; of the creation of such peccable beings; and also of the very happening (*contingentiae*, p. 108, l. 33) of the act, which is thus radically dependent upon God. We must, however, remark that there is no attempt to fix the sinfulness of any act upon God. On the contrary, says Wyclif, in so far as God is the author of sin, sin is good. Whatever is true is good; and the possibility of every sin depends upon the everlasting truth already laid down. Thus we have a logical deduction as follows:

A, B, C Z are severally able to sin.

We suppose the *creation of A, B, C Z.*

Also that, in Wyclif's system, *what is able to sin* means *what* (at one time or other, or in one subject or other) *will actually commit sin*; for *able to* does not signify mere abstract possibility, but the necessity of a future happening.

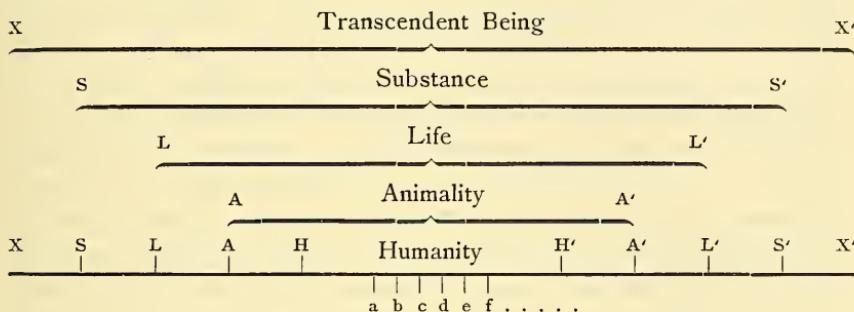
Then we necessarily have that *either A, or B, or C or Z will at some instant or other of all time* (either the instant *a*, or *b*, or *c* or *z*) *actually commit sin.*

Here we see, not only that there is no necessity for any of the given singulairs taken in particular A, B, C, &c. to sin at all, but also that it is not necessary that the sin should take place at a given instant of time. And as contingency is the opposite of necessity, we now see what Wyclif means when he says that sin is of the extremest contingency (*summa contingentia*); for the truth would be verified if only one of the multitude A, B, C, &c. sinned but once.

Chapter VI professes to deal with those reduplicative propositions in which there is a comparison implied; but it in reality discusses only one of these propositions, viz.: *In so far as two things are like each other, in so far they differ.* Which means that the greater anything is, the smaller it is, for the magnitude of its smallness is so much greater; and so on of all qualities which are comparable with each other. Man of common sense would at the present day no doubt solve the question with a shrug, and they would treat no more respectfully a problem which I myself heard propounded by one of the lights of Philosophy: What becomes of matter in the intervals of sensation? If all men and beasts were sound asleep at the same time, where would the world be? The problem discussed here at length by Wyclif is certainly not more absurd. He gives three different answers which profess to solve the difficulty, and proposes a fourth of his own. The arguments on either side can hardly be of much interest, dealing with such flimsy sophisms that we can hardly conceive their being seriously set forth by any man in his senses; but we must remember that during the Middle Ages the right understanding of the spirit of mathematical science was in its infancy. Two points however deserve to be noticed here.

Why does Wyclif trouble himself so much about this question? Had it been, as it seems, a mere exercise of ingenuity in verbal juggling, he would probably have dismissed it with a few words of contempt, as he dismisses others, by no means more puerile in themselves, calling them Christmas jokes, “more joculantum in Natali” (p. 14, l. 10). But the fact is that, absurd though it may be, it is directed against his system. In Wyclif’s theory, the universe consists of a multitude of real universals, shared by their singulars in varying degrees. Not only humanity, amongst the rest, is thus shared, but also merit, demerit, size, and in short everything intelligible almost; certainly every quality which allows of comparison with another. The Universal Man, if I may be allowed a simile, is thus, with regard to its singulars, like a straight line of a certain length, containing a number of points, infinite so far as we know, but fixed and known to God’s omniscience alone. These points represent the number of really possible men; and their position on the line, the degree to which Universal Humanity is shared in by each individual man. And, to carry the supposition further, this line, produced further, would represent Animality, which includes Humanity and all its

singulārs, Life, including Animality; Substance, including Life; and the infinite line would stand for Transcendent Being, including *all*. The following figure will sufficiently show my meaning:



Singulārs of the Universal Man, or Humanity.

But it is quite clear that this objection goes to make Wyclif contradict himself. In so far as any man shares more perfectly in humanity, in so far he shares in it less perfectly! Of course the arguments are all grossly fallacious; but the subject itself is too important to let them pass without careful refutation.

In the second place, we may notice the tendency of Scholastic philosophy to apply the mathematical method to metaphysical reasoning. We have seen cases somewhat similar to this in *Logica* before; but nowhere does Wyclif mark it so strongly as here. He even goes the length of supposing numbers set down to denote the entitative perfections of diverse species (pp. 119, 120) and points out the fallacy of reasoning upon such numbers, if they do not stand for homologous things — I had almost said, quantities: for he evidently has in his mind the intensity of essential perfection, when he numbers them thus. This seems to have been a tendency more or less to be found in philosophers of all ages, who could not help admiring the fruitful accuracy of the mathematical method, and contrasting it with the barren vagueness of their own speculations. Not to speak of the ancients, of the school of Pythagoras, and of several curious passages in Plato and Aristotle, we find a good many traces of this spirit in the works of modern philosophers. Spinoza and Wolff attempted to reduce two very different systems of philosophy to a series of theorems, deduced one from the other, like those of Euclid. At the present day, De Morgan, Boole and

Jevons have in turn endeavoured to adapt Algebra to Logic or Logic to Algebra; whilst Abbé Gratry, in France, has tried to prove God and the Creation by the interpretation of certain mathematical formulae. And, to restrict myself to Mediaeval Scholasticism, we by no means find Wyclif alone in his way of looking at ideas — or rather at their universal objects — as though they were measurable things. Here I must regret not having taken note, in times gone by, of several passages of St. Thomas, in which he distinctly speaks, for instance, of the *distance* between the most perfect brute and man as greater than that between the former and a plant. Here we see an explicit comparison between two entitative differences. There are also in his works certain arguments which, though referring to pure abstractions, might very well be represented by an algebraical equation, if we admitted the assumption already mentioned. I equally regret not being able now to find the passages I refer to; but life would be too short to look through the multitudinous folios of the Angelic Doctor; I had to glance here and there, where I thought I had most chance to find them. One argument, I remember well, struck me as being based on the implicit assumption that "when two variable quantities (or objects of ideas) are always equal to each other as they approach the constants by which they are respectively limited, those constants are also equal to each other". And we may fairly believe that if, in the days of Schoolmen, mathematics had attained the high degree of development at which they stand now, there would have been wrought a complete transformation of Metaphysics; not perhaps to its disadvantage.

Setting aside the detailed examination of the debate, as useless and uninteresting to us, we may however notice by the way what Wyclif, in his answer to the fourth objection, remarks concerning goodness (p. 122 to end of chapter). Utility has no intrinsic element of goodness; it is good only extrinsically, and varies according to the demand for the thing that is useful. But reversely, whatever possesses intrinsic goodness possesses utility too; so does also that which is bad in itself; for even sin has its use in the world. Intrinsical goodness is divided into two species: that which is physically and that which is morally good. The latter is always useful, at least to some extent; virtue never can be badly employed; yet it may at times be less useful than what is merely extrinsically good. The same division of evil must be made; it is either

merely disadvantageons, or physically or morally bad. God is in no wise evil; He is of use to all; even his punishments are not injurious. Nor can he commit moral evil. Wyclif here (p. 124, l. 34 to p. 125, l. 15) corrects or qualifies what he said at the close of the foregoing chapter. God cannot make a man to sin; but when He permits evil, He gives it an element of goodness by the very fact. A man sins; therefore it is true (and consequently good) that he sins: God makes the inference, but does not posit the premiss. Good to all (p. 125, l. 15—35), He is infinitely good in Himself, and finitely so to His creatures. Many things that we call evil are in reality good; as, for instance, punishments and misfortunes (p. 126, l. 15—20); and in many cases we mistake the value of things, which varies according to supply and demand (l. 22—25). These never can be exactly regulated. Even should the variation in price not spring from the wickedness of men, it is impossible to fix prices exactly. We must leave that to nature; the real worth of anything is its utility in the universe.— This is a clear and far-seeing condemnation of the many attempts to fix or keep up prices which were so common during the Middle Ages, and are far from abandoned even at the present day. In these few sentences we find Free Trade in its germ.

'Hindrance' and 'obstacle' generally mean the reverse of utility; but in a certain sense they may not be evils. If, for instance, God is said to hinder any one from attaining eternal bliss, it is in order to work out His plan of the world, in which predestination plays a principal part. The natural tendency of all things is to sink to the centre; but some must be impeded in their descent, or the order of the universe would perish. Wyclif, however, speaks very guardedly here (*forte . . . difficultates plurimae*, p. 128, l. 34—36) and brings the chapter to a close without going into any details on this subject.

Chapter VII. Here our author, availing himself of comparative propositions, his nominal subject-matter, deals *ex professo* with the question whether there is for every faculty, or active power, a maximum and a minimum of intensity beyond which it cannot go either way. Of course he asserts that there is, and in his answer to the objections, he discusses various and very diverse questions, including God's omnipotence, the limits to human strength, size, and knowledge, the beatific vision, and our natural faculty of sight.

The problem is ushered in according to Wyclif's usual fashion; but it is not dragged in, as occurs in too many cases. Comparative propositions easily lead to the question whether, wherever there is a *more* and a *less*, there is not also a *most* and a *least*, not only existing (which is generally allowed) but even possible (p. 129; p. 130, l. 1—15). As preliminaries to the solution, several principles are laid down concerning God's power and His concourse in every act of His creatures. All things proceed from God, and every act of every creature requires an accompanying act of the Creator, without which that act could not possibly take place. There is also in Him a distinct and spécial power for every being, which, when that being has perished, exists no longer; but this takes away nothing from God's perfection, for it would imply absurdity that He could act with that which does not exist (pp. 130—132, l. 30). This power of concourse is a relation in God, but a purely logical one (p. 132, l. 30 to p. 133, l. 11). If there is no maximum intensity of an act, God cannot elicit it; and if there is, as we assert, such a maximum, His power itself cannot go beyond it (p. 133, l. 11—25). As God *could* do, absolutely speaking, things which *cannot* really be done, Wyclif objects to the theory which distinguishes His absolute from His ordinary power; the former cannot be *exercised* alone, and therefore is inadmissible. In any case, every being has power to act only so far as it is possible for God to coact with it (p. 133, l. 25 to p. 135, l. 10).

Every finite power or active faculty must have a maximum of activity, beyond which it cannot go. Being finite, it is limited, and the very idea of limit implies a maximum (p. 135, l. 21 to end). We may suppose it to be variable, increasing uniformly during a certain time; it then will become successively twice, three times, &c., as great as it was at first: that is, its limit of maximum performance lies twice, &c., as far as before; so, even in this case, it still has its limit (p. 136, l. 16 to end). The modern mathematical notion of a limit — that which a variable quantity may approach indefinitely, but never reach — finds scant favour with Wyclif. What cannot be done is not the limit of what can. A given weight — say, a stone — that I am unable to carry is not the limit of my strength; unless indeed it be the least weight that I cannot carry, and that is an assumption impossible to prove (p. 138, l. 7—23).

Objections. 1. An army that can defeat a great power can defeat any smaller one; an army that can be defeated by a small power will

be defeated by any greater force. This is the difference between active and passive power. Now, in the sense pointed out, either of these powers is without limit. — Wyclif replies that, in the sense given, passive power is a mere imperfection. If understood to mean receptivity of forms (as in the case of matter, primordial or other) without doubt there is a limit to that receptivity. Sense-impressions have likewise their limits, and produce a wrong judgment when the senses are too strongly stimulated in one particular way. Thence it is clear that our intellect, which perceives all things, cannot perceive them by means of any bodily organ; and also that there is a maximum of receptivity for each of our senses. Thus, whether active or passive, the power at work is in every case a form; and this form cannot be indefinitely perfect (p. 138, l. 23—30; p. 140, l. 23 to p. 142, l. 35).

2. God's power would be restricted by this theory; for then, even by a miracle, He could not make any creature go beyond the maximum of its power (p. 138, l. 30—38). — *Answer.* It is one thing to know that there are limits even to miraculous assistance, and another to know what those limits are. God certainly could not, even by a miracle, make a stone think. His assistance is necessary in every act, and miraculous assistance only displaces the limit, but does not destroy it (p. 142, l. 36 to p. 143, l. 32). Is there such a thing as the most rapid movement possible? Wyclif asserts that there is. As time is made up of indivisible instants, so movement also consists of indivisible degrees of velocity, and the most rapid movement possible is that which increases at every instant by one such indivisible degree. This is however, even from Wyclif's point of view, not the most rapid, but the most rapidly increasing motion possible; and surely we may suppose that at every instant the movement might increase by *two* degrees of velocity. That would certainly give us a more rapid motion: but the passage is not very clear, and I am not quite sure I have understood it rightly. — As for infinitely rapid movement, Wyclif at once sets it down either as impossible (as in the hypothetical case given by Aristotle, of movement *in vacuo*; for a vacuum is an absurdity) or else as not being properly a quantity. Here our author probably alludes to the instantaneous nature of the movement of light, a doctrine universally believed before the discovery of the telescope had rendered possible the celebrated observations on the eclipses of Jupiter's

satellites (potest . . . aliquid subito moveri et multiplicari per quotlibet loca (p. 144, l. 2—4).¹ We have to consider, not what assistance God could absolutely give to His creatures, but what He gives them naturally and according to His Divine plan. To this there must be a maximum limit; it is that of the creature's ability to act with such assistance (p. 145, l. 13 to p. 146, l. 12).

Can God create worlds indefinitely? If He could, then we are compelled to posit an infinite and absurd vacuum beyond our world. These worlds, however multiplied we may conceive them to be, would form a body infinitely small in comparison with the enormous vacuum surrounding it. We should then find one infinite magnitude to be greater than another: which is a flat absurdity. This difficulty is absolutely unanswerable. An endless vacuum entails quite as many absurdities as the hypothesis of a body infinitely great. Yet God, though thus seemingly limited in power, remains Almighty, for His power is limited only by Himself. He eternally produces an infinitely perfect act (the Word); and above all, creation implies omnipotence. Yet creation could not take place but at a certain fixed point of duration; nor could the world be larger or smaller than it is. Some, refusing to admit these limitations, lay down as a principle that God's omnipotence extends to everything that we are able to maintain that He can do; and that He can thus grant an indefinite amount of assistance to any created faculty. This, as Wyclif points out, is a grossly unfair method of reasoning. He does not however deny that God *could* render such assistance, *if* He chose; but says that, not choosing, He cannot (pp. 146—152).

3. Supposing that a given power A can sustain a weight B during a certain time C, this being the maximum which it can bear, it could evidently bear a heavier weight for a shorter time; again, during this

¹ It is curious to note with what absolute certitude one of the greatest thinkers of old sets aside the true explanation of what light is, while he gets to the right, though vague, conclusion 'that it is not a body'. "Si lumen esset corpus, illuminatio esset motus localis corporis. Nullus autem motus localis corporis potest esse in instanti: quia omne quod movetur localiter, necesse est quod prius perveniat ad medium magnitudinis quam ad extremum. Illuminatio autem fit in instanti; *nec potest dici quod fiat in tempore imperceptibili*. Quia in parvo spatio posset tempus latere, in magno autem non posset. Statim enim cum sol est in puncto horizontis, illuminatur totum hemisphaerium usque ad punctum oppositum." (St. Thomas, Sum. Th. 1^a Pars, qu. I.XVII, art. 2.)

shorter time (C') a smaller power, A', would be able to bear this same weight B; this, in the opinion of the adversaries, would prove that no power has a special maximum of its own (p. 138, l. 38 to p. 139, l. 9). Wyclif answers here at great length (pp. 152—162), giving many different senses of the word 'difficulty'; but we need not go into them. The gist of his reply (p. 159, l. 4—10) is that the notion of a maximum must here be considered with regard to the time, and not apart. We may, however, in this long and discursive reply, note several striking sentences, some paradoxical, some quaint, and some proving a considerable knowledge of mechanics, as then known. "Of all difficult things — i. e. of those which deteriorate the agent that does them — mortal sin is the most difficult (p. 155, l. 26, 27)." "In the sense of 'something to be mastered', the universe is a difficulty to God Himself (p. 156, l. 20—25)." "Without God's aid we should find it as difficult to move a bean as to make a world (p. 157, l. 29—31)." "In the act of sustaining, much depends on the manner of application of the weight, An egg will not be crushed even by a considerable force; a sail will bear up against a strong wind; and experiments with levers prove this abundantly and in a marvellous way (multa . . . mirabilia facere, p. 160, l. 25—34)." "The least weight a man cannot sustain is the greatest that he can (p. 160, l. 34—37)." "Weight implies distance from the centre, or from the proper sphere of each element; water in its own sphere has no weight, as divers tell us, and I suppose that it is the same for the earth too (p. 161, l. 14—16)."

4. The biggest or the smallest man possible is impossible. If the former got a bump (*tunsionem*), he would then be too big to exist. If the latter lost a hair (*quamlibet ablationem partis superfluae*), he would be too small. — This humorous argument is answered on p. 167 (l. 34 & seq.) where it is pointed out that, though the greatest possible giant could not assimilate any more food, so long as his body remained of that size, a swelling would not render his organism, as a living body, any the larger. And a similar train of reasoning would apply to the smallest dwarf. But before this reply, we come to a very interesting digression (pp. 162—166). Wyclif, admitting a minimum of size for all bodily substances, implicitly asserts the existence of atoms from the very outset (*minima naturalia*; p. 162, l. 11); and a few pages later, he openly gives them their right name (*athomorum* p. 166, l. 32). It is too ge-

nerally believed that Schoolmen denied the existence of atoms. It would be more correct to say that they passed them over. They of course combated the systems of Democritus and Epicurus; and, finding that the system of matter and form sufficed to explain in metaphysical terms all that was then known of natural phenomena, they generally did not trouble themselves to enquire if atoms were or were not true in any other sense. St. Thomas, however, certainly says that there is and must be a limit to the divisibility of any corporeal substance; but he goes no farther.¹ Wyclif, with his principle that a limit not reached is not a limit, cannot help admitting atoms (p. 163, l. 13–22). He grants, in answer to objections made, that the combination or decomposition of two atoms is instantaneous; but this does not prevent the chemical change of the whole from taking up a certain time (p. 163, l. 23–31; p. 164, l. 13–31). To the well-known difficulty, urged even in our days by Ultra-Thomists against such Neo-Scholastics as believe in a ‘minimum naturale’, viz., that such a theory would reduce compound bodies to mere aggregates, similar to so many heaps of sand, he denies the conclusion in the case of organic bodies, which have a supervening form that gives unity to the whole; but whether homogeneous inanimate substances are mere aggregates is, he says, a doubtful point (p. 163, l. 31–41; p. 164, l. 31 to p. 165, l. 37). Division is favourable to chemical change; and on that account alchemists calcine metals, to give them the more perfect forms (v. g. that of gold, or ‘aureity’). But, as this calcination does not reduce the metals to their ultimate parts, the successful result of their experiments is ever a matter of chance. — We have thus: 1st, the elementary forms in the atoms, and 2nd, those of the compound: simple in themselves, these forms are to a certain degree extended in the bodies of the lower animals, which accounts for their continuing to live, although divided into several parts. As for monsters with double organs, they are properly two animals joined in one, and possess two forms, or vital principles (p. 165, l. 37 to p. 167, l. 34).

5. It is objected that, at least in the sphere of learning and knowledge, there can be no limit; for the more we know, the more able we

¹ “Quod etiam dicunt . . . quod corpus est in infinitum divisibile, vanum est. Non enim corpus naturale in infinitum dividitur, sed usque ad certum terminum.” (Sum. Theol. 1^a Pars, qu. LXVIII, art. 2.)

become to increase our knowledge. Nor can there be any limit to the raising of a pile indefinitely high (p. 139, l. 19—30). — All this is absolutely denied. We know by faith that the Saints in Heaven do really attain their maximum limit of possible knowledge by means of the beatific vision of God. The question *how* this can be — a favourite one both with Mediaeval and with modern Scholastics — is discussed at some length. The blessed are not infinitely more perfect than we; for their knowledge is an accidental privilege, not an essential attribute. Wyclif inclines to think that they see all things in God; but, however this may be, the essence of felicity consists in the sight of God Himself; even were they ignorant of something, they would none the less be perfectly happy (p. 168, l. 10 to p. 174, l. 18). As to the raising of a pile indefinitely high, of course the higher it went, the more difficult it would be to raise it any further; and there would come a point at which it would exhaust all the powers of the whole human race to get even one more stone to the summit. Thus, Nature imposes a limit to men in all things; excessive increase of anything, for instance, of *Church ceremonies and possessions*, is hurtful. This is a seed which at a later period developed into an enormous tree (p. 174, l. 33 to p. 175, l. 22).

6. A minimum of visibility is absurd. Seeing a surface, we see the whole of it, and therefore we confusedly see all its parts, even to the infinitely small. — But Wyclif posits as an evident principle that whatever is seen confusedly might, under other circumstances, be distinctly seen. This takes all the force out of the objection. A mathematical point cannot be seen distinctly under *any* circumstances; for the smallest thing visible must be the base of a pyramid having its apex in the eye. The chapter comes to a close with some details on the structure and organism of the eye, which may be curious as representing the state of optical science in those days; but I am not in a position to discuss them thoroughly; scarcely at all. As Wyclif avowedly takes most of what he says from the works, not only of Alhazen, but also of the famous Vitellio (Ciolek) of Cracow, one of the most celebrated opticians in the Middle Ages, I should have liked to compare his anatomical description with the summary given by our author. Unfortunately, the work in question was not in the Jagellonian Library when I asked for it, having been lent out at some distance from Cracow; but the English

student will no doubt find Vitellio's works in any great library. — One of Wyclif's mistakes struck me. He denies that the visual rays cross each other in the centre of the eye. If they did, he says, *they would form an inverted image!* This shows how little philosophers of that time cared for experimental tests; for nothing would have been easier, even then, than to examine the image formed and find out that it really was inverted (p. 175, l. 22 to end of ch. VII).

Chapter VIII. Of Conditional Propositions. Wyclif deals rather more at length with them than with the others; but he soon turns away to the problem of individuation, and thence to the question of the so-called *Insolubles*.

Logicians generally hold that such a proposition as, *If A is B, C is D*, does not posit the existence of anything, but merely affirms a connection between two propositions (p. 186, l. 14—16). Wyclif denies this rule, though granting that it possesses an element of truth (l. 23—31). Every proposition of this kind is either necessary or impossible. If necessary, its truth implies God's existence, on whom all truth depends; if impossible, it implicitly denies that He exists. Here occur some details about necessary truth. A truth may be at different times both true and false; and even at the time when it is false, its *having been true* is an eternal truth. The signification of the present may be extended to the past and the future. A thing true in the abstract may be untrue at a certain time and imply false inferences. If I move my hand, I produce a truth, new as to its present actuality, false in the past and the future, and again everlasting truth in an abstract present (p 188, 189, l. 1—16).

But, what individualizes such propositions as *A will be, was, can be, &c.*? That is, what makes one among such propositions uttered in various circumstances to be true, whilst another of exactly the same form is false? It is the difference of time, say some. What is eternal in itself has a particular (not abstract, but individual) mode of being in time; and it changes accordingly (p. 189, l. 16 to p. 190, l. 3). But if so, this would infer a continual change in truth; nothing would remain the same. For time is constantly changing; no one temporal truth could hold good for more than one instant. And on the other hand, everything would be everlasting truth: before *I am* born, and for ever, *I am not-born*; therefore it is everlasting truth that *I am*. And the same

conclusion might be drawn from every proposition (p. 190, l. 4—30). Wyclif's opinion is that individuation itself proceeds only from the cause of each individual, and finally from God; but that we know the difference between two individuals by their difference in time. Suppose, for instance, that two sparks exactly alike are struck from a flint successively, we know their difference because one was struck before the other (p. 190, l. 30 to p. 191, l. 7). But even God Himself cannot create the same thing twice over; nor, by the same reason, can anything be annihilated (*et per idem videtur nihil posse annihilari*, p. 192, l. 8, 9). Here is the first hesitating assertion of what was later to become so firm a doctrine, resulting in a new theory of the Eucharist.

After this, Wyclif comes to the grand question concerning certain propositions called *Insolubles*, on account of the great difficulty which their solution offered to logicians. They may in general be put under the form of a conditional, as follows: *If the present proposition be true, A is not A.* This therefore is the best place to deal with them. Before succinctly giving Wyclif's solution, it may be interesting to state various forms of so-called insolubles, and the answer which I fancy a modern logician would give, if he troubled himself to find any solution at all.

If the present proposition be true, A is not A. Grant that this is exact: an absurdity follows. Deny it, and you have another: *It is false that, even if the present proposition be true, A is not A.* We see that a mere denial of the nexus lands us in a contradiction connected with the antecedent; whereas its admission grants the contradiction which its consequent contains. This dialectical puzzle, as is well known, dates from very early times. In the days of the Greek sophists it took a form somewhat like this: A certain philosopher said that all Cretans were liars; but he was a Cretan himself: did he lie, or did he not lie? If he lied, he spoke the truth; and if he spoke the truth, he lied. To say that a liar may speak the truth sometimes does but elude the difficulty: for he might have said: "All Cretans *always lie*," and added the words "myself included", to exclude the possibility of an exception being made in his favour.

This may be expressed much more briefly. Suppose a piece of paper, with nothing written on it but: *What is written here is false.* This proposition, admitted as true, denies its own meaning; denied as

false, it proves itself to be true; and consequently false; and so on for ever. How shall we get out of this?

To make the case plainer, by contrasting it with one somewhat similar, suppose it is said: *No proposition is true.* If granted, the proposition itself is not true; and being false, some propositions must be true. Yes, but if denied, no difficulty follows. This is simply an absurdity akin to the Sceptical position: *It is indubitable that every proposition is doubtful.* It is only on one side that such utterances resemble insolubles: the essence of the latter consists in their being equally impossible to deny or to affirm.

Does a man who swears that he is committing perjury forswear himself or not? Not unless he speaks the truth; and if he is speaking the truth, how can what he says be perjury? Can any one believe that he is mistaken in that very belief of his mistake?

The puzzle seems still more intricate when a decision has, one way or the other, to be taken in consequence. A certain Greek rhetorician taught his art to a young man. Half his fee was paid down in advance; the other half was to be paid when, and only when, he gained his first suit. Time went by, and the young student, having ended his course of Rhetorie, and not appearing to plead, was called before the judges by his teacher. "If," said the latter, "you win this suit, you must pay me according to our contract; if you lose it, the sentence itself compels you to pay me." The pupil retorted: "If I lose, our agreement sets me free; if I win, I shall be free by the decision of the Court."

Or the following: A tyrant sets men at a bridge which is his property, with the order to ask every passenger whether he will pass or no, and allow only those to pass who answer truly. If he says: "I shall pass over," he can either be allowed to pass, or be turned back, and proved thus to have told an untruth; but what of the man who says: "I shall not pass?" If they turn him back, he has spoken the truth, and they fail in their duty; if they make him pass, they fail equally, for he has uttered a falsehood.

One last instance. A man has two slaves A and B. He decides to free them both, under the following conditions: A is to be free, if the first man he meets is a slave; B is to be free only if the first he meets is a free man. Now it so happens that A and B meet each other before

anybody else. A, meeting B who is a slave, is free that very instant; therefore B is also free, meeting a free man; therefore A is also a slave. And so on.

Debates on such questions have practically been dead for many centuries; they are considered as mere useless subtleties. And to speak quite frankly on this matter, they really seem ridiculous enough, even to a man pretty well versed in scholastic lore. But the greater the temptation for men of culture to endorse the sweeping judgments of that proverbially narrow-minded individual — the man in the street — the more they ought to strive against it. They well know that most of the present philosophical debates, though not apparently now so ridiculous, because fashionable, will appear so in the course of a few hundred years. All that we can say of them with certitude is that they serve to sharpen the wits by going as deep down into the principles of things and the laws of thought as it is possible to go. If these old world discussions then served the same purpose, they are worth studying at least from a historical point of view. And at any rate, the reader will perhaps feel some interest in the solution to these puzzles, given from what I should conceive to be the modern standpoint. I say, *I should conceive*; for I have been able to find nothing directly referring to them in any modern work of Logic, not even in the Neo-Scholastic text books of Liberatore and Tongiorgi, nor in that of the Thomist Goudin who, in the 17th century, argued with overwhelming violence to prove the immobility of the earth.

We should, I fancy, make but short work of all such propositions. The main point of the difficulty is that every proposition must be either true or false; the subject affirming of the predicate either the thing that is or the thing that is not. Now, taking any one of these propositions, we are compelled by overpowering evidence to admit that it is impossible to call them either true or false. Well then, what follows? Why, *that they are not propositions!*¹ They are mere strings of unmeaning

¹ A Scholastic friend to whom I showed this said to me: "What would you answer to *What is written here is a proposition?* It could be admitted without danger; and if you say that it is not, then by affirming its contrary, you admit that it has meaning." This was subtle. I answered that it could be admitted without danger, but that, belonging to the same class of sentences, it had logically to be not denied, but set aside. It chances that by thus ignoring, I apparently denied it;

words having the looks of propositions, but not their nature. They are not absurd merely; an absurdity is not quite unmeaning; *This square is round*, clearly means an impossibility, and its denial is evidently true. Not incoherent: *The number three is fragrant*, does not even seem to mean anything but the raving of a lunatic, which no one cares to deny. Not mere gibberish: *Blitri is Blathro* may be equally well denied or affirmed, nobody knowing what they are. The so-called propositions in question are in reality a peculiar class of pseudo-propositions: words which appear to have a meaning, but which falsify both themselves and their contradictories. And this, I think, would be quite enough to satisfy modern students of logic.

The idea of so simple and easy a solution did not, it would seem, strike any of Wyclif's contemporaries; and he himself, though coming nearest to it in my opinion, does not quite hit the mark. Some of them affirmed that such propositions were neither false nor true (p. 194, l. 24—37). Some, that they were both true and false (p. 194, l. 38 to p. 195, l. 14). Others, that they were in reality exceptive propositions, as no proposition can include itself in its own meaning (p. 195, l. 14 to p. 196, l. 20). Some said that the words implied contradiction if understood as they were, but they did not explain how they were to be understood otherwise (p. 196, l. 20 to p. 197, l. 20). And others again denied that such words as *proposition, true, false, &c.*, could receive universal extension (p. 197, l. 20 to p. 199, l. 9). Several other opinions are enumerated besides (pp. 199—203). Wyclif taking the material or grammatical side of the definition of a proposition, saw that both subject and predicate had meaning apart, and that they were joined by a copula; he naturally could not see his way to denying that in such cases there was no proposition. But then, how could it be one, if it had no meaning, if it neither affirmed nor denied anything? Wyclif's answer (p. 203 to end of work), comes to pretty nearly the same as the one I have given above. It is *not a proposition* in the ordinary sense of the word, for, in this ordinary sense, it has absolutely no meaning. But it exists. Whatever exists, means its own existence. In that sense, every such proposition is

but I do not really. "What is written here is not a proposition" *in my mouth* does not contradict "What is written here is a proposition" *on the paper*, any more than *I am a man* spoken by one person is contradicted by *I am not a man*, spoken by another. (See Wyclif's acute remarks on this subject, pp. 240 and 241 to l. 11.)

true; true, because it is an existing thing. When we inquire if it has any truth beyond this, we are forced to reply in the negative. A proposition reflected, so to speak, back upon itself, can mean nothing but itself; and in so far as it seems to mean something else, it is false. Thus every such proposition is both true and false, though in different ways (p. 205, l. 35, 36). In the case of the tyrant and his bridge, Wyclif cuts the Gordian knot by shortly stating that such a case would never happen; and that if it did, the man should be made to pass over (no doubt because in either case the attendants would fail to do their duty, and it mattered not what they did). As for the two slaves, mentioned above, it is doubtful whether they have not fulfilled the conditions of freedom imposed by their master; and as the law is in favour of liberty (*eo quod jura faveant libertati*) they ought both to be set free (p. 208, l. 8 to p. 209, l. 24).

A little further, Wyclif explains his theory more clearly still. Let C stand for the proposition: *The meaning of C is true*. This is true in the sense that C exists. True also, in that it means something, viz., *itself*. But false, if it be taken to mean anything further (p. 216, l. 14 to p. 219, l. 5). Here it is clear that Wyclif, saying that such a proposition is unmeaning in the third sense, says what amounts to affirming that it is no proposition at all, as we understand the word nowadays. For him, the word has a far wider extension. Every *thing* is a proposition (Log. vol. I. p. 15, l. 12—22), because it signifies itself, and makes itself known; he cannot therefore refuse to call an ‘insoluble’ by that name. But what he says, stripped of the numerous intricacies and subtleties which render this part of his work very difficult to understand, comes, I think, to the same.

One word more before we conclude. It is easy to be seen, from many different answers given to this question, that at Wyclif’s time it was considered to be a very important and difficult problem; and also that Wyclif, having laboured hard, and in the main successfully, to solve it, is entitled to the just praise which he felt that he deserved. His closing words, both modest and dignified, may be quoted here.

“This matter has given me more trouble and occupied me for a longer space of time than any other part of Logic. Nor do I doubt that every one of the authors of the six above-mentioned theories has also bestowed much care on the truths which they have discovered relative

to this subject. Yet little praise should be given to such as find out these truths; for it is certain that, both on account of the intelligible nature of truth (which manifests itself to whoever seeks it) and by the motion of Him Who is the First Truth teaching us, every one finds out at last, by dint of scrutiny, certain truths of which he was formerly ignorant. Therefore may full praise be given to the Lord of Truth!"

At this point the volume now edited comes to a close. It is, so far as I have been able to calculate, about the middle of the third treatise. Of the seven sorts of hypothetical propositions, five have already been dealt with; in the next volume, local and temporal propositions are alone discussed, but at such great length that they might each be separately considered as a treatise; and indeed, according to the indications given by the catalogues, many of Wyclif's adherents seem to have considered them as such. The question *De Insolubilibus* was also copied out and studied apart.

TRACTATUS TERCIUS.

CAPITULUM PRIMUM.

B 33^a Sequitur de speciebus ypoteticarum, ut prius promiseram, in isto tractatu tercio pertractandum. Et primo supponatur VII esse species hypothetice, scilicet tres cum notis coniungendi mere quodammodo sincategoricis: ut copulativam, disiunctivam, et condicionalem; et quatuor cum notis coniungendi quodammodo kategoricis: ut causalem, comparativam, localem et temporalem.

10 Et potest sufficiencia numeri istarum specierum sic convinci: diversitas specierum ypoteticarum capienda est secundum diversitatem modi significandi veritates diversas significabiles per easdem. Sed VII sunt species huiusmodi ypoteticarum. Maior patet ex hoc, quia 15 species ypoteticarum vel sunt diversificande solum ex diversitate signorum, vel solum ex diversitate signatorum, vel solum ex diversitate modi significandi, vel mixtum. Duo prima non sunt danda: ergo, relinquitur alterum posteriorum; sed non est possibile modum diversificari, 20 nisi presupposita diversitate significabilis. Ergo relinquitur 4^m membrum. Et minor patet ex hoc quod omne verum primarie significabile per ypoteticam est veritas 2^m aliquam habitudinem ex veritatibus aggregata, vel equivalenter; sed tantum VII sunt species talium 25 habitudinum: ergo, tantum VII sunt species ypoteticarum. Minor patet ex hoc quod, posita prima veritate (que est *deum esse*) consequitur coniuncio vel copulacio prime veritatis causate (que est *ens esse*); et istis positis, sequitur non solum quod deus est, vel ens est in 30 communi, sed quod est dare veritates disiunctas vel

Of hypothetical propositions;
they are seven in number,
three with syncategorical signs:
copulatives, disjunctives, and conditionals;
and four with categorical signs: causals, comparatives, locals, and temporals.
There are so many, and no more; for there are only seven modes of hypothetically expressing truth.
The signs alone are not sufficient to diversify them, nor the truths signified, nor the modes alone: so it must be the modes taken with those truths.
And these together are seven in number; copulative, from the union of the two primordial truths: the existence of God

1. Cap. deest MS.

2. Initial S in red ink MS

20. dm^{te} fig^t B.

and of caused Being; *disjunctive*, inferred from these by their causal, as Being exists because of God's existence; which, considered together, imply a comparative; differentes. Et 2^m talem coniunctionem vel disiunctionem sunt copulativa et disiunctiva exemplare, significando veritates sub habitudine copulandi vel disiungendi. Ex istis veritatibus immediate sequitur quod, quia deus est, ideo ens in communi est; et quod prius naturaliter est deum esse quam ens causatum esse; et sic, habendo habitudinem causandi et comparandi, habemus duas alias species hypothetice: scilicet, causalem et comparativam.

and conditional, local and temporal, because God has power to produce if, when and where He chooses. And all other hypothetical relations can be reduced to one of these. Quibus 4 habitis, manifestum est sequi, *deum posse 10 producere causatum si wult, quando wult, et ubi wult;* et sic habemus tres alias habitudines: scilicet condicionalem, localem et temporalem. Nec est possibile invenire aliquam habitudinem hypothetice pertinentem quin sit aliqua istarum vel ad talem reducibilis. Ideo sequitur 15 quod sub septenario convenit ponere species hypothetice. Omnis autem hypothetica est copulativa, disiunctiva, causalis, comparativa, condicionalis, localis, vel temporalis. |

B 33^b

Objections.

1. Many hypothetical propositions are false; truth has, therefore, nothing to do with their classification, but form alone. The first truth: God exists, can be expressed by all the different forms of propositions; and here clearly only the form makes them differ. Sed contra ista sic instatur: Multe sunt hypothetice 20 que significant falsitates: ergo, veritates non sunt cause hypotheticarum specierum, sed solum modi significandi; et cum aliū modum significandi in specie habet signum unius speciei, et aliū, signum alterius speciei, sequitur quod secundum naturam et speciem signorum 25 sunt species hypotheticarum. Confirmatur per hoc quod eadem veritas simplicissima est significabilis quacunque specie hypothetice, ut patet hic: *deus est et deus est; deus est vel deus est; quia deus est, est ita bonus sicut est; deus est si est, ubi est, et dum est.* In quibus VII 30 exemplis patet quodlibet illorum precise primarie significare illud quod significat hec categorica, *deus est.* Ex quo videtur relinquī quod, non a significatis suis, sed a signis parcialibus, specificantur hypothetice.

2. And the stated order of dependency between them does not exist; for the principle of identity can be expressed just as well under any other form. Item, quo ad veritates numerales, patet quod non 35 sit ordo inter illas, ut signatus est, quia eque primo est veritas disiunctiva, condicionalis (et sic de ceteris propter ordinem talium veritatum est ordo et numerus specierum hypotheticarum. Assumptum patet per hoc 40

2. ex^ate B. 10. māim B. 29. quia deus est ita B. 30. ordinem talium twice B. 32. circa causata (?) pro categorica. 40. am pro assumptum B.

quod prima omnium veritatum causatarum est nichil simul esse et non esse; et illa est necessario; vel veritas disiunctiva, et eque primo cum illa sunt ille veritates: si aliquid est, aliquid est, aliquid est dum aliquid est, 5 quia deus est aliquid est, aliquid potest esse ubi aliquid potest esse, deus potest esse melior creatura. Ymmo in eadem specie veritatum est dare infinitas species eque primo, ut patet de veritatibus condicionalium et causalium. Ymmo, si ponatur aliqua prima veritas, ab illa 10 procederet veritas posterior per viam causacionis; et sic, arte imitante naturam, foret talis prima species hypothetice. Ymmo disiunctiva precederet copulativam.

Item est dare multas alias species ad modum coniunctionum copulancium kathegoricas ad invicem, 15 preter illas VII; ergo, cum ab illis sorciuntur hypotheticae suas species, sequitur plures esse species hypotheticarum quam VII numeratas. Et idem videtur de hypotheticis negativis oppositis affirmativis, que videntur esse disparium specierum valde ab illis, cum regule que deserviunt ad 20 cognoscendum veritates hypothetice affirmative non docent cognoscere veritatem negative. Et consimilis est difficultas in commixtione hypotheticarum ad invicem, ut, miscendo disiunctiva cum rationali vel aliter quomodo- cunque. Non enim videtur racio quare talis proposicio 25 foret unius speciei quin per idem foret mixtim alterius speciei; quia prioritas vel posterioritas signi contingentis non facit ad hoc, ut post probabitur. Et ex commixtionibus VII specierum foret secundaria species simplicis mixtionis, B 34^a et duarum ad invicem. | Et conformis est difficultas 30 de qualitate et quantitate hypotheticarum.

Ad istud dicitur quod non repugnat alias species hypothetice sub istas contineri, cum iste non sunt species specialissime; sed tales VII species hypothetice sunt ponende, ad quas omnes alie habent reduci; et hoc 35 sufficit pro intento. Nec moveret racio facta purum logicum ad inevitabiliter asserendum conclusionem; sed pocius diceret quod est ex voluntaria ordinacione, sine causa ulteriori querenda, quod sunt VII species hypothetice.

And in these different kinds there are infinite kinds (as in conditional and causal propositions) which are equally primitive.

If any species of proposition were to be put first, it should be the causal species; and the disjunctive should precede the copulative.

3. Besides, there are many other species, according to the conjunctions employed; negative hypotheticals, requiring other rules to prove them, cannot be classed with their affirmatives; and hypotheticals can be combined together, forming new kinds.

Their quality and quantity give rise to like difficulties.

General answer: These seven are not particular species, and, therefore, they may contain other kinds, but they are all reducible to these.

The reason why there are seven classes

23. ^{**}voli pro vel B. 28. ^{**}i pro secundaria B. 35. pur⁹ pro purum B.

23. Racionalis seems to mean two propositions united by the particle *ergo*; but Wyclif uses the word sometimes for causal, sometimes for conditional propositions. See p. 8, l. 38.

need not be sought; they are made arbitrarily by man, but their order is based on the nature of things.

Sed certum tamen est quod non est ordinatum ab homine, quod sit naturaliter exemplatum, et a ratione priori, ordinacione hominis, causatum; quia aliter non est ordinacio, sed deordinacio; nisi illud quod promulgat prius naturaliter esset naturale. 5

We deny the conclusion of the first argument: i. e. that the signs alone can serve to classify propositions.

Ad primum argumentum negatur consequentia, quia quamvis prima pars conclusionis sit particularis negativa vera, alia tamen est pars exceptiva falsa, cum modi significandi signorum audibilium sunt diversi in specie a modis significandi visibilium, et visibilia diversa in specie habent naturales modos significandi diversos in specie; et totum hoc est in pertinens diversitati speciei hypothetice.

1. We must remark that the words *truth* and *falsehood* have various significations. They may mean respectively the same as *being* and *non-entity*, or more properly, *falsity* signifies truth negatively, having no meaning by itself. They, however, add to this meaning a relation with the tense of the verb employed: *I said the truth*: *i. e. I said something that tunc dixi vel concepi, quia ens quod tunc non fuit. Et then was.* Ita *verum* et *veritas* sunt passiones entis, significando ens quod vere est, fuit, erit, vel potest esse. Sic autem non ille terminus *falsitas*. Unde, si credo veritatem, credo ens quod est; si credo falsum, credo ens quod non est.

Again, *false* is sometimes part of a modal proposition: as: *It is false that . . .* Sometimes it means the defect of correspondence between the sign and the thing signified.

Falsum quandoque sumitur tertio modaliter respectu dicti propositionis quodammodo negative; ut “*hominem esse asinum*” est *falsum*, hoc est, *illud non est*. Et sic non utrobique ille terminus, *falsum*, convertitur cum illo termino, *falsitas*. 2º capitul veritas per adequacionem signi ad suum primarium significatum, et *falsitas* per defectum huiusmodi correspondencie. Et huiusmodi

veritas vel falsitas est in signo tantum, cum sit forma-liter denominans ipsum esse verum vel falsum. Et omnis talis falsitas videtur michi esse veritas, et posse significari. Sic ergo *significare falsum* est significare ens 5 quod non est; ut ista: *homo est asinus*, significat quod homo est asinus, et illud non est, et ideo est B 34^b falsum et impossibile | quia non potest esse; sed talis proposicio: *hoc est falsum*, et cetere simplices, significant falsitatem, que est forma privativa qua signum 10 denominatur esse formaliter sine suo primarie significato.

Et talium falsitatum aliqe sunt contingencie, aliqe impossibilitates. Falsitatem vero, acceptam primo modo, claudit contradiccionem esse; quia tunc esset aliqua non entitas. Nec mirum, si talis terminus significat omne 15 ens et non significat non entitatem, sicut ille terminus *intelligibile* significat omne intelligibile et non significat inintelligibile. Omnis ergo proposicio falsa primarie significat falsum, quia ens quod non est, sed non falsitatem, nisi forte significando privacionem; ut talis: *hec 20 proposicio: "deus est", est falsa*.

Secundo, notandum quod omnes denominaciones positive signorum respectu suorum signatorum fuerunt principaliter capte a suis significatis. Sed communiter, apud communiter loquentes denominantur signa false 25 denominacionibus huiusmodi, dum defecerunt sua significata propter similitudinem in modo significandi signorum. Videtur [quod] signum vere denominatur universale, et quia est signum primarium universalis a parte rei; et dicitur singulare, quia est signum singularis. Est enim 30 signum genus, si primarie significat universale *in quid* predicabile, demtis differentibus specie. Et voco pre-dicabile, quod habet aptitudinem ut predicetur. Nec est ficticia quod universale predicatur, quia vere et realiter, *predicari est inesse*. Ut animal copulative pre-35 dicatur de quolibet suo *in quid* inferiori. Dicitur etiam signum species specialissima; quia primo significat uni-versale precise communicabile singularibus *in quid*. Et dicitur differencia, dum primarie significat universale per se, et essencialiter predicabile in quale de specie 40

In this sense,
false expresses
a truth, and
has meaning
by itself.

Some of these
are contingent,
some represent
impossibility.

But *falsity*
taken in the
first sense,
cannot possibly
be anything.
So a false
proposition
signifies *what*
is false, i. e.
something that
is not; but not
falsity,
except as
a privation.

2. Signs have
been called after
their
significations;
often inexactly.

A sign is
universal, when
it stands for a
universal; it is
singular when
it signifies what
is singular;
it is a *genus*, if
it expresses the
determinable
part of a being;

8. ceteri B. 23, 24. *gūnt' pro* communiter B. 26. *mōdi pro*
modo significandi B. 27. *Vi^r* (*Vī?*) B; *ib.* quod *deest* B. 32. predi-catur B. 34. *ra^r* pri B.

separates different species; a if it stands for a quality always present in a genus or species; and an accident, if for a quality that only happens to be present. differentibus. Et signum vocatur proprium, quod primo significat proprietatem vel passionem generis vel speciei, qualis per se 2^o suo subiecto inest. Et signum dicitur accidentis, dum primarie significat universale quod per accidentis et non per se inest subiecto suo. Et sic iudi- 5 candum est de aliis denominacionibus. Si autem signo defuerit tale significatum, vel non vere denominatur huiusmodi, vel aliter equivoce. Alique tamen denominaciones plus capiuntur ex modo significandi, ut quiditates, quantitates et qualitates proposicionis; iste tamen origi- 10 nantur aliquibus significatis.

3. The primordial truth — God's existence — may be expressed in many different ways, but it is the same truth; we may thus know it as God does, simply; or in a complex way.

We proceed by combining and dividing; God knows all in one infinite act.

Tercio notandum quod prima et simplicissima veritas, que est *deum esse*, significatur nunc primarie, per terminum incomplexum, nunc per qualemcumque affirmative, kathegorice vel hypothetice speciem. Sed non est 15 diversitas in illo significato, sed in signis et in modo intendendi. Verumtamen coniuccio localis, causalis, temporalis equivoce significant in exemplis propositis, supposita veritate eorum; et sic contingit cognoscere eandem veritatem, ut *deum esse*, incomplexe et non 20 complexe, ut deus cognoscit se; et contingit cognoscere eandem veritatem complexe, 2^m quotlibet res et modos significandi. Nichil tamen complexe quicquam cognoscit, nisi quod componit vel dividit. Ideo, quod nos non sufficimus quicquam distincte cognoscere sine discursu, 25 vel compositione vel divisione, cognoscit prima veritas sine discursu vel actu distincto infinitum perfectius. Nos tamen nichil cognoscimus nisi ad minimum novimus illud esse.

Thus we do not take the division of hypotheticals from their false significations, nor merely from their true ones, but from their joined, disjoined, etc. senses, according to the case. We often find that order is unconsciously

Non ergo fuerunt species ypotheticalarum exemplate 30 2^m sua significata falsa, nec inmediate 2^m sua significata simplicia, sed 2^m sua significata, correspondenter | B 35^a copulata vel disiuncta, etc. si quis ipsa cognosceret. Freuenter enim contingit quod ordinans literas, ydiomata, vel alia signa habet communem influenciam et 35 veritates alias moventes; et ipse, ignorando ipsarum voces, putat quod ipse sit primaria causa huius ordinationis. Unde instituens istas VII species movebatur forte

- | | |
|--|--|
| 3. pe <i>pro</i> per se B; <i>ib.</i> \widehat{me} <i>pro</i> inest B. | 8. \widehat{cr}^e <i>pro</i> equivoce B. |
| 9. \widehat{mo}^{ai} <i>pro</i> modo significandi B. | 17. \widehat{calis} \widehat{calis} B. |
| significant B. | 18. $\widehat{B}^{\widehat{ut}}$ <i>pro</i> |
| 22, 23. \widehat{mos}^{ai} <i>pro</i> modos significandi B. | 26. <i>p'avl^s</i> <i>pro</i> |
| prima veritas B. | 35. \widehat{coe}^3 <i>pro</i> communem B. |

tali ratione. Tales VII sunt ponende, et superfluit ponere speciem que non sit aliqua illarum; ideo ille numerus nec est superfluous, nec diminutus. Ex istis ergo tribus notatis patet responsio ad materiam primi argumenti.

5 Ad 2^m dicitur quod non est magna utilitas ad propositum numerum de ordinacione veritatum, quia certum est quod qualescunque cathegorice vel hypotheticе contingit esse eque primo quo ad consequenciam cum prima veritate, eo quod sunt quotlibet huiusmodi veritates quas claudit contradiccionem non esse. Verumptamen necesse est deum esse primam veritatem. Ipse enim non est veritas universalis vel singularis, presupponens aliam immediate, *ex illa sequitur "ens esse"*; quia veritate contradiccionem claudit esse priorem causatam vel nobis 15 noscibiliorem; illa enim veritas est transcendens cuiusque noscenti. Primo omnium nota quo ad tempus, quo ad naturam, quo ad instinctam noticiam, et quo ad facilitatem noscendi. Et sub illa noticia confuse noscuntur que discemus in posterius; et principalissime 20 sub illa cognoscimus *deum esse*. Illam enim veritatem primo omnium noscimus quo ad tempus, sed confuse quo ad causam; quia ipsa primarie movet ad eius noticiam.

Ymmo, non est possibile nobis quicquam aliud 25 cognoscere perfectissimo genere cognoscendi nobis possibili, nisi prius temporaliter specialiter cognoverimus deum esse. Quodlibet enim aliud est noscibile nobis noticia *propter quid*, que presupponit dei noticiam. Unde, quamvis *deum esse* analogice contineatur sub transcen-30 dente, ipsum tamen non ingreditur eius compositionem quidditativam, nec presupponitur sibi, sed econtra. Nam, dato primo, tunc esset genus, et per consequens predicaretur *in quid*, distingwendo subiectum ab aliis per eius inexistenciam: quod est impossibile, cum nichil 35 distingwatur ab alio per hoc quod est ens; sed per hoc certificamur de prima questione, *si est*, et non de 2^a *quid est*. Si autem detur 2^m, tunc veritate transcendentе non esset veritas prior, cum tamen essencia, communis multis singularibus, est causata. Est ergo prima veritas 40 extra omne genus, cum nec sit universale nec singulare, sed omnia talia causat.

influenced by that which is ordered.
These seven classes are neither too many nor too few, and any other would be superfluous.

Answer to Q. 2.

It matters little what order of deduction we follow; all truths flow equally from the first, which is God. But He is not an abstract truth from which the conclusion — the existence of Being — flows, by means of another that comes before it:

He is transcendent Truth; first in time, nature, intuitive knowledge, and ease of attainment.

And we can know no other truth perfectly unless by means of this one.

All cognition of a thing by its cause, must suppose God's existence. Thus, though this truth is analogically contained in that of transcendent being, the latter does not properly contain or precede, but is implied by it. Thus this First Truth is not included in any genus, and is neither universal nor singular.

5. *vis pro* utilitas B. 19. *p'ncime* B. 26. *ffr pro* specialiter B.

So we have first a copulative proposition (God is, and Being is); then a disjunctive (God is or Being is). But all these truths are equally primitive *qua* conclusions, and their order has besides little to do with the present debates; therefore let it be admitted.

We may add that the truth of the principle of contradiction, negation of the impossible, is equivalent to infinite truths in existence, but not in causality.

Answer to Obj. 3.
There may be more than seven species of hypotheticals, but all are reducible to these. For this reason the only adverbs used are those of time, place, and comparison; and only a few conjunctions can be employed — copulative, disjunctive, causal and conditional.

Some conjunctions are closely allied

Prius ergo videtur esse veritatem copulativam, que est: *deum esse et ens esse*; quia est *ens esse*, quia *deus est*, eo quod *illam esse causatam* presupponit *illam esse*. Et per idem, intelligendo *deum esse vel ens esse* tanquam veritatem disiunctam, patens est quod illa presupponit *ens esse* tanquam communissimum; et per consequens presupponit *deum esse et ens esse*, cum nichil possit presupponere 2^m nisi presupponat utrumque. Omnia tamen istarum specierum veritates sunt eque prime quo ad consequenciam; cum ergo disputacio ordinis istarum 10 veritatum non multum pertinet huic loco, | accipiatur, ut sic, suppositus numerus et ordo specierum hypothetice supradictus.

Et ulterius dicitur quod veritas primi principii est negacio illius impossibilis: *idem simul est et non est*,¹⁵ que negacio non est primo nota, cum impossibile sit ipsam cognoscere, nisi per cognitionem illius aut communis, *ens est*. Distingwo enim inter *esse et non esse*, antequam assencio huic negacioni. Veritas ergo primi principii convertitur, quo ad subsistendi consequenciam,²⁰ cum infinitis veritatibus, quia cum omnibus necessitatibus; sed non quoad essendi predicationem; et sic sunt omnia talia eque primo natura quo ad consequenciam, sed non quo ad causalitatem.

Ad 3^m dicitur, ut prius, quod non obest plures²⁵ quam VII esse species hypotheticarum, dum tamen sint ad illas reducibles. Unde non cum quibuscumque adverbii flunt hypothetice, sed solum cum adverbii loci vel temporis, vel cum adverbii comparandi, ut sunt talia: *ubi, dum, donec, usque, magis*, etc. Nec cum 30 quibuscumque coniunctionibus flunt dispariter hypothetice correspondenter 2^m distincionem grammaticorum; quia iste coniunctiones, *nec, neque*, sunt copulative negative 2^m logicos; et maior pars coniunctionum quas grammatici ponunt expletivas, tales habent reduci ad copulativam; et breviter omnes vere coniunctiones habent reduci ad copulativam, disiunctivam, causalem vel racionalem; que et condicionalis potest dici. Alique tamen sunt coniunctiones adverbiales, et alie ad rhetoricae

1. co^{ua} pro copulativam B. 12. susupp^{ta}s B. 17, 18. a^{onis} pro
communis B. 22. pcom B. 30. mg f pro magis B. 31. disput B.
30. rcho^a pro rhetoricae B.

deservientes; et aliisque mixtum significant circumstancias diversarum specierum; sicut patet advertenti exempla prioris modi. Hec ergo coniuncio, *sed*, superaddit ad copulativam excessum, excepcionem vel aliam circumstanciam; et sic habet reduci ad copulativam. Iste vero coniunctiones *vel*, *et*, *ne*, quandoque ponuntur in orationibus rhetoricos et non proposicionibus, et quandoque significant circumstanciam esse; et ita omnes coniunctiones incident in aliquos modos significandi coniunctionaliter supradictos.

Tria tamen sunt dicenda pro materia argumenti. Primum de mixtionibus hypotheticis, si componant novas species; secundum de qualitatibus earum, et tertium de quantitatibus earum. Quantum ad primum, patet calculanti, si non fallor, quod sunt 120 combinaciones distincte in septenario. Nam iuxta conceptum Porphyrii, sunt ex coniungacionibus quinque universalium 643 821, sic illa speciebus hypothetice sunt 21^a combinaciones binarie, comparando sexies copulativam ad VI species residuas; 5^{es} disiunctivam ad quinque residuas habentur 10; combinando eciam copulativam et disiunctivam ad quinque residuas et post 2^m alias combinaciones, trium habebunt 35 combinaciones; combinando eciam 4 ad invicem habebuntur 35; combinando autem quinque ad invicem, 25 21 habebuntur; et combinando 6 ad invicem habebuntur septem; que coniuncta septennario constituit 120.

B 36^a Sed de istis mixtionibus tria exempla satis est adducere pro intento. Primo coniungendo condicionalem et copulativam cum rationali, ut sic: *Si tu es asinus, tu es caper et tu es asinus: ergo, tu es caper.* Illa magna

with adverbs;
some are used
in oratory;
some signify at
once several
hypothetical
circumstances.

*But is an
instance of
these last.*

All can be
reduced to one
or other of the
seven species.

Three heads of
enquiry: I. of
combinations of
hypotheticals;
II. of their
quality; III. of
their quantity.
I. There are
120 sorts of
compound
hypothetical
propositions,
obtained
according to
Porphyry's
method of
combining
universals.

Examples of
these
compounds:
1. If A is B,
A is C and
A is B.
It is much
employed by

2, 3. ex ps^{a i} pro exempla prioris modi B. 11. p̄ m̄ pro pro mater B.
16. coniugaciones B. 19. co^{adī} pro copulativam B. 24. adī pro ad-
invicem B. 26. a^{em} pro septem B. 30. cap^{er} pro caper before et and
before Illa.

26. Some of the numbers here seem to be wrong; at least I cannot account for the 10, nor for the expressions used. But the total is right; thus: any 7 objects, combined two and two, give 21 combinations; three and three, they give 35; four and four, 35; five and five, 21; six and six, 7; and there remains one combination of all seven: these numbers, added together, give 120. As for Porphyry's combinations of the five universals — genus, species, difference, property, and accident — with each other, I quite fail to see how, *on the same system* (iuxta conceptum Porphyrii) they could amount to the number 643 821, though it is unmistakably plain in the MS., as the other numbers are too.

sophists to prove an absurd conclusion by confounding the place of the comma:

If A is B,

A is C and

A is B:

therefore,

A is C.

For the first proposition is true, when *A is B* is absurd.

2. *A is B or*

C is D and

A is not B:

Here sophists take a necessary proposition,

A is B, an absurd one,

C is D, and

changing the place of the comma, say:

A is B or

C is D, and

A is not B:

therefore

C is D.

Some employ this method to show that anything can be deduced from an impossible proposition; but wrongly, for they change the consequence in arguing.

3. You are now what you would be if you were an ass; in that case you could

say:

therefore, you

can not.

Here the minor is necessary, the major too; and the whole looks like a true syllogism.

consequencia videtur tenere per illam regulam; argumentando a condicionali ad suum consequens cum constancia sui antecedentis, tenet consequencia. Et antecedens illius consequencie est necessarium cum contradiccionem claudit *te esse asinum*, nisi sis et caper⁵ et *asinus*. Et illa arte utuntur sophiste ad probandum quodlibet impossibile, capiendo unum quod includit contradiccionem, et inferendo ex illo copulativam, cuius prima pars est proposicio quam intendunt probare, et 2^a pars est impossibilis primo sumpta. Secundum exemplum est copulando disiunctivam et copulativam cum rationali, ut sic argumentando: *deus est, vel tu es asinus et non deus est: ergo tu es asinus.* Nam ista magna consequencia tenet a disiunctiva ad alteram eius partem, cum opposito relique partis; et antecedens¹⁵ condicionalis est una disiunctiva, cuius prima pars est necessaria. Et illa arte 2^o utuntur sophiste ad probandum quicquid voluerunt, capiendo primo unum necessarium, et disiungendo sibi unam copulativam cuius prima pars est proposicio quam ipsi intendunt probare; et 2^a pars erit oppositum necessarium primo sumpti. Ymmo ista arte utuntur quidam volentes deducere quodlibet ex impossibili. Sequitur enim: *tu es asinus; ergo, tu es asinus, vel baculus stat in angulo et ex consequente tu es asinus vel baculus stat in angelo et tu non es asinus.* Ex quo sequitur vel tertius, quod *baculus stat in angulo.* Ideo a primo, si *tu es asinus*, tunc *baculus stat in angulo.* Quamvis autem conclusio quam intendunt sit vera, verumptamen a primo ad ultimum modus argumenti inducit in errorem, cum consequentie³⁰ intermediate sint variate, eo quod consequens medie consequentie fiat disiunctive, et consequens ultime consequentie fiat copulative; et sic contingit probare quodlibet impossibile. Tercio miscetur condicionalis cum causali copulativa et rationali: ut sic; *quicquid esses si 35 esses asinus, illud nunc es; sed rudibilis esses si esses asinus: ergo, rudibilis nunc es.* Tota magna consequencia videtur esse syllogismus hypotheticus in *darii*; et minor est condicionalis necessaria. Et maior patet ex hoc

and the whole looks like a true syllogism. Talibus autem modis multis miscent syllogism.

5. cap⁴ pro caper B. 33, 34. quod hoc pro quodlibet B.

sophiste proposiciones ad probandum *hominem esse asinum*, vel aliud impossibile; ut sic: si dico te esse animal dico verum; et, si dico te esse asinum, dico verum; et cum solum dico hoc ut pono, sequitur quod tu sis asinus. Et sic miscent copulativam cum condicionali, causali et racionali; ut si tu es idem asino et tu es animal, quia tu es homo; ergo, tu es asinus.

Non enim valet dicere quod tales oraciones non sunt B 36^b proposiciones, quia quelibet talis est | oracio individua, 10 congrue verum vel falsum significans; ergo proposicio. Aliter enim syllogismus non esset proposicio, et per consequens non necessarius aut verus; nec oppositum consequentis repugnaret generaliter antecedenti, eo quod nullum signum est verum vel falsum, nisi proposicio; 15 nec proposicio repugnat alicui nisi proposicioni; nec esset concedendum tale antecedens negandum, vel dubitandum, vel ponendum, cum tamen omnia illa concedimus de oracionibus mixtis. Sunt ergo proposiciones, 20 sicut convertuntur cum propositionibus, et habent significaciones congruas propositionibus sine impedimento ex parte multitudinis signorum vel alio signando. Ideo concedendum est quodlibet signum, quantumlibet longum, univoce subordinatum actui complexo principali vero vel falso, esse propositionem; et, si fuerint quantumlibet pauca signa, signancia alicui complexe sine habitudine ad unum actum principalem, non sunt propositione; et sic non intelligit homo pro eodem instanti distinete et principaliter nisi unum; et quotlibet alia intellexerit, hoc erit sub habitudine ad illud unum, et 25 secundarie vel confuse. Sciencie autem multe in sunt que sunt impertinentes ad invicem, nec sunt partes alicuius totalis sciencie. Ideo dicit Aristoteles ad hunc sensum quod plura scimus et tantum unum intelligimus. Possumus tamen successive elicere intellecciones super- 30 tinentes ad invicem vel alicui tercio, dum tamen credimus. Sensus enim decipiuntur de simultate actuum quo ad tempus.

Ulterius notandum quod non propter tales mixtiones habebuntur nove species hypotheticarum, cum quelibet 35 talis proposicio mixta sortitur speciem hypothetice, 2¹⁰ quod subordinatur actui hypothetico principali; et sicut repugnat eundem habere de eadem propositione

Many other similar compound arguments are used, now with one form of hypotheticals, now with another.

To reply to them, it is useless to deny that these are propositions, for they come under that definition; a whole syllogism is a proposition, though compound; it is impossible to deny their truth except by their opposite, a proposition; and we could neither deny, nor doubt, nor posit them. Their length makes no difference here; whenever there is one principal act signified, whether true or false, there is a proposition, however long; and where that fails, however short, the sentence is no proposition. All depends on the one act of simultaneous knowledge of things interdependently. We have, however, the knowledge of many things independently of each other. Note that these compound propositions do not form new species; for the act signified by the principal verb is one of

28. distincta B; ib. quot est pro quotlibet. 42. proposiciones B.

the seven, and specifies them. And if one man understands the principal act in one way and another in another, we have no longer a proposition; thus a compound sentence may be either several propositions or one, as it is understood; and if one, either impossible or necessary, according as they are joined in the mind.

This answers the first sophism. We admit the consequence as a rational, and deny the minor.

A rational proposition (with the sign therefore) amounts either to a conditional or a causal.

As for the antecedent, we then must deny it; for it was only admitted as part of the consequence, not separately; and as a part of the consequence it should be copulated with but, not with and.

If having one sense true, we should admit it in that sense;

but then it would no longer give us the conclusion.

There are, therefore, many propositions that must be

disparates actus principales, ita repugnat eandem propositionem mixtam esse copulativam, disiunctivam, etc. eidem homini. Si autem diversi equivocaverunt de eodem signo, tunc vel erit oracio equivoca et non proposicio; vel aliter de possibili erit uni proposicio vera et alteri falsa; quod est michi probabilius. Ut intendendo tales propositiones: *tu es asinus vel deus est vel aliquid est*, stat successive intelligere illud sine habitudine ad actum principalem; et sic intelligenti non est una proposicio, sed forte multe; et stat post successivam et disiunctam inteleccionem parcium ad invicem intelligere totum simul sub habitudine actus copulandi principalis. Et sic intelligenti foret copulativa impossibilis. Et stat confundendo intellecciones confusas parcium ad invicem intelligere totum actu principali disiungendi. Et sic intelligenti signum foret disiunctiva necessaria.

Per hec patet responsio ad primam mixtionem, quod magna consequencia est concedenda tanquam rationalis, cum habeat unum sensum primarium verum; et minor est neganda. Nec credo quod rationalis est nova species hypothetica; quia vel coincidit cum condicionali vel causalii in sentencia; | differt tamen in multis ponere B 37^a illam notam *Si*, et illam notam *Ergo*, ut est in consequentiis hypotheticis exemplatis. Vocatur enim syllogismus hypotheticus, cuius premissae sunt hypothetice. Et si queratur de toto antecedente prime mixtionis, utrum sit concedendum, dicitur quod post concessionem magne consequentie, est ipsum negandum, eo quod concessio veritatis primarie significare per magnam consequenciam limitat antecedens ad sensum copulativum; et propter illum sensum limitandum communiter copulantur alie cum illa nota sed. Proponendo ergo antecedens per se foret ipsum concedendum, cum habeat unum sensum condicionalem verum; sed ex isto sensu non sequitur conclusio. Unde multe tales propositiones sunt extra 35 obligacionem, cum aliquibus partibus concedende et cum aliis partibus forent negande, sine hoc quod fiat mutatio de suo primario significato; ut patet in proposito, ubi sensus copulativus limitatur per addicionem conclusionis. In omni tamen bona responsione respondendum 40

11. adī pro adinvicem B.

14. adī pro adinvicem B.

16. foret

signum B. 18. 9^a pro consequentia. 23, 24. 9^a pro consequentiis B. 36. p^{bis} pro partibus B. 37. p^{bis} pro partibus B.

est principaliter ad esse significati, et per consequens denied when respondendum est homini et ad eius signa. Sic ergo taken in connexion, as a homo principaliter dicit et intelligit primarium significatum signo et consequenter 2^{arie} illud signum. Sed whole when they should be granted, if 5 ille concessiones sunt equivoce, cum concedere vel negare significatum est concedere vel negare id esse; sed concedere vel negare signum est concedere vel negare quod habet primarium significatum. Minor ergo To answer well, we should always reply in prime mixtionis est falsa; et sic totum antecedens the sense of the questioner: 10 negabitur, et cessat efficacia argumenti. but such replies are ambiguous.

Per hoc patet ad 2^{am} mixtionem quod magna consequencia est concedenda et minor est neganda, sicut et totum antecedens est negandum; et principaliter sensus secundum quem antecedens infert consequens. 15 Et tamen illud antecedens, per se propositum, foret concedendum tanquam disiunctiva necessaria. Nec est talis modus arguendi a primo ad ultimum laudabilis, nisi stante univocacione sensuum propositionum. Nec est antecedens magne consequencie verum et consequens 20 falsum; quia iuxta dicta, dum magna consequencia est concessa, statim limitatur antecedens ad sensum copulativum et impossibilem, et suum similem esset concedendum ad alium sensum. Et quia gloriantur sophiste coram vulgo habere talem appareniam, ideo debet 25 logicus caute interimere altercaciones et conclusiones sophistarum; ut si querat utrum antecedens sit verum, dicitur satis vere quod ipsum, cum fuit vocale prolatum, non potest esse verum nec aliqua similis; alia tamen, talis qualis ipsa fuit, est vera, et alia talis qualis ipsa 30 fuit est falsa. Ymmo, scripta tota consequencia, est antecedens impossibile: sed antecedens forte erit verum: Ideo *impossibile* est concedendum; sed non *significatum* *impossibile* est dignum concedi. Magne ergo et infructuose flunt altercaciones de veritatibus et concessionibus talium 35 signorum; ut stat, 4^{or} bene respondendum sine obli- gacione ad eamdem propositionem, unum concedere B 37^b illam, alium negare, tertium | dubitare illam et 4^m dicere quod non cognoscit satis illam ut respondeat ad eandem.

As to the second sophism we likewise admit the whole as a consequence and deny the minor and the whole antecedent in the sense of the conclusion. Yet the latter may be true, taken apart; but as soon as we grant the consequence, we limit its meaning to the sense that is false.

And to cut short disputes with sophists who want to show off their acuteness, we may say that this antecedent is not true, but that another proposition in the same form is true, and yet another is false.

We, therefore, grant what is impossible, but not as meaning the impossible. But there are many useless disputes and various ways of answering in this matter.

2. hōmī B; ib. Sic̄ B. 14. a⁸ pro antecedens B; ib. 9^a pro consequens B. 18. vñō^e pro univocatione B. 19. a⁸ pro antecedens B. 20. qñsm^m pro consequens B. 22. filem z|t pro similem esset B. 25. intr'ine' pro interinere B.

Again, when we say "*This thing is Robert*"; it is impossible that the signification of "this thing" should be

Robert. I do not approve of such useless quibbles.

V. g. to say: *You are an ass or my hand is closed.* As the hand is closed at the time, this is granted. Then, opening both hands, he says: *But neither of my hands is closed.* Here it is clear that there is no conclusion to be drawn, since the principal act of the whole antecedent is not true at any time.

Grant the consequence, deny the antecedent, and stop the debate as useless.

In the third example deny the whole as a consequence.

We have a monstrous paralogism: two conditional premises (*maj.* *If you were an ass, whatever you are now, you then would be*) and a categorical conclusion.

The conclusion should be: *If you were an ass, you could Bray now.*

Et patet de illa proposita: *hoc est Robertus*; sed hoc esset impossibile de significato; ideo equivocaret in sensibus. Inter alias alteraciones sunt huiusmodi disputaciones de signis; et huiusmodi demonstraciones singularium michi odibiles, quia indoctuales. Conformatiter dicitur ad talem syllogismum: *Tu es asinus, vel manus mea clauditur; sed nulla manus mea clauditur; ergo, tu es asinus.* Concedenda enim est consequencia, et antecedens est negandum. Et si verificetur maior pro tempore sue prolacionis, claudendo manum, more ioculancium in Natali, et pro tempore prolacionis minoris verificetur illa, aperiendo ambas manus, illud nec probat antecedens esse verum nec fuisse verum; quia pro nullo instanti foret actus principalis tocius antecedentis verus: quod tamen requireretur. Unde non sequitur: *utraque pars illius copulative fuit vera; ergo, et copulativa.* Nec oportet ambas eius partes esse simul instanter veras; quia de copulativis vocalibus est hoc impossibile. Nec est color ibi, si seorsum maior conceditur, dum manus clauditur, et alia vice minor conceditur, non clausa manu, concludere conclusionem pro tertio tempore. Satis ergo est concedere consequiam et negare antecedens, et interrumpere intendentis probare tanquam frustracione innitentes.

Ad tertium negatur magna consequencia, tanquam non habens unum sensum verum, cum maior est universalis affirmativa de condicionato subiecto et categorico predicato, et minor sit conditionalis necessaria et conclusio categorica *de inesse*. Ideo patet quod non est syllogismus, sed monstruosus paralogismus decipiens incautos. Ergo oportet in tali modo arguendi addere quod condicio sumpta sit possibilis ad concedendum conclusionem *de inesse*. Ut sic argumentando: *Quicquid es, si es episcopus, illud nunc es, existente possibili te esse episcopum; sed episcopus es, etc., ergo quod potest esse episcopus nunc es.* Vel capiendo in maiori quod *cuiusmodi tunc es, si es episcopus nunc es*, sequitur cum paribus quod *nunc sis episcopus*. Et ex primo antecedente sequitur illa conditionalis, *rudibilis*

4. *demonstracionib, pro demonstracionas B.* 19. *minor; maior above B.*
24. *fructuō pro frustracione B.* 27. *tā to pro categorico B.* 35. *ergo etc. ergo B.* 37. *t3 = tenet pro tunc B.*

11. *Natali.* Christmas games are alluded to here. See *English works of Wyclif*, p. 206.

nunc es, si nunc es asinus. Sed pro condicionato breviter We may note
notandum quod debet dari per negacionem prepositam that the opposite
toti: sic videlicet: *Non est ita ut quicquid esses si esses* of the
asinus, illud nunc es, quod est falsum; hoc tamen est antecedent taken
5 *verum, quod aliquid non esses, si esses asinus quod tamen* before the
nunc es; quia, si esses asinus, tunc *solum esses quod* whole is in one
nunc es et *non solum esses quod nunc es,* cum ante- sense false,
cedens infert contradiccionem. Ideo, propter ambiguitatem implying
sensus multiplicis tollendam in talibus, proponenda est contradiction,
10 negacio cum illo termino, *est ita;* et illa universalis,
B 38^a *Quicquid esses,* debet exponi per secundam exponentem
talem: *| nichil nunc es quod non esses si esses:* quod est
necessarium. Et tamen, intelligendo proposiciones con-
dicionaller, necessarium est quod aliquid esses quod
15 nunc non es, si esses asinus. Nec contradicunt illa, cum
contradictorium talis affirmative condicionalis dandum
est per negacionem negantem actum categoricum, qui
est priori contradictorius et actus principalis eius; et
idem iudicium est de similibus quibuscumque.

20 Alii autem distingwunt huiusmodi proposiciones ultra
hoc quod oportet. Verumtamen tota equivocatio talium
stat in hoc quod possunt sumi hypothetice condiciona-
liter, vel cathegorice de condicionato extremo. Et in
aliquibus refert quo ad veritatem, in aliis autem non
25 refert. In aliquibus est limitacio ad sensum kathegoricum,
et in aliquibus potest proposicio sumi ad libitum con-
cipientis; ut sic, dicendo *quicquid esses si esses asinus,*
id nunc es; intelligendo illam kathegorice, ita quod
ultimum eius verbum sit verbum principale, est pro-
30 posicio vera sed contingens, cum ponit te esse. Intelli-
gendo vero extorte illum sensum, *si esses asinus, quic-
quid tunc esses illud nunc es,* necessarius est sensus,
cum actus condicionalis sit actus principalis, et pro-
posicio nullum contingens ponit. Attendendum est ergo
35 principaliter ad actus principales proposicionum in
respondendo, in dando condicionalem vel convertibile
in tali materia.

Ulterius, quo ad aliam mixtionem videtur michi, sicut As for the
omnis falsitas presupponit veritatem, ymmo omnis other sophism
40 falsitas est veritas, sic omnis diccio falsi presupponit (*si dico te esse
dicere veritatis.* Ideo non possum dicere *te esse asinum* asinum, dico
nisi dixerim verum, non solum quia necessario omnis verum)
it is a fact that, every falsehood being truth,
nothing false

can be said without its being true; everything affirms its own existence with truth.

And even for the thing primitively signified, some are of opinion that the saying

is true in itself, but that its object may be non-existent. As for the last (*a man is identical with an ass*) the consequence is false; there is only partial identity. They are both indeed identical with a third (the universal animal) but only to a certain extent.

Sophists, however, are displeased with this answer, admitting the Universals: which are, however, necessary.

It is possible to touch the most difficult subjects, while dealing with trivial fallacies.

II. *Of Quality in Hypotheticals.* Any proposition might, I think, be called affirmative or negative; each implying the existence of

God, and denying infinite other things. And since they are called affirmative or negative because of affirmation or negation, they may receive either name.

res dicit se esse, et sic *deum esse verum*; quia notabiliter, sic proferendo dico et intendo ens esse in communi, etsi non proferam illud verbum. Si autem restringitur *dicere* ad primarium significatum per proposicionem prolatam, adhuc, secundum volentes partes 5 proposicionis prolate esse proposicionem veram, dicendo quod *tu es asinus*, dico verum: sed maior esset ad illum sensum falsa, quia potes *tu non esse*.

Et sic ad ultimam mixtionem dicitur quod magna consequencia non valet. Maior est vera, quia omnis 10 homo esset idem asino, cum sit idem in genere; et sic *omnis homo est idem commune quod est asinus*; sed nemo *est asinus*. Unde non sequitur: *hoc quod est asinus est homo*; ergo, *asinus est homo*. Sed si res singularis incommunicabilis sit tam homo quam asinus, tunc homo 15 est asinus; quod tamen non oportet, si ydem patetur alicui 3º communi utriusque; sed sicut sunt idem tertio (quia genere), sic sunt proporcionaliter idem inter se. Et patet quod [sic], demonstrando per illum terminum, *hoc*, communem. Etenim non sequitur: *hoc est homo* 20 et *hoc est asinus*, ergo, *homo est asinus*, quia medium non est ultimum singulare. Scio tamen quod sophistis non placet illa responsio, quamvis tam necessarium sit universalia esse, quam necessarium est neminem esse asinum. Sic ergo in communissimis formis sophismatis 25 possunt introduci materie difficillime; | quia omnes B 38^b veritates et opinabilia sunt connexa.

Quo ad 2^m, videtur michi quod omnis proposicio, sive kathegorica sive hypothetica, tam affirmativa quam negativa rationabiliter dici potest; quelibet enim talis 30 implicat satis formaliter deum esse et infinitas alias negaciones. Cum ergo hinc dicitur proposicio affirmativa, quia subordinatur actui affirmandi, et negativa, quia subordinatur actui negandi; sequitur quamlibet talem esse tam affirmativam quam negativam. Non 35 tamen dicitur proposicio hypothetica una, universalis, particularis (et sic de aliis denominacionibus), propter significacionem 2^{ariam}, etsi fuerit affirmativa; quia affirmare et negare sunt impertinencia ad esse affirmati et negati; et ad multitudinem vel proprietatem significantis. 40

5. pp^{ets} pro partes B. 9. ul^{am} pro ultimam B. 12. conc^e pro commune B. 17. alicuius B. 19. sic deest B. 31. alia B. 40. fig^{ur} pro significantis B.

Sed veritas propositionis requirit esse significati; et alie proprietates sequentes requirunt certas condiciones signorum esse, preter significantes propter quos condiciones sunt huiusmodi. Logicus tamen, distingwens 5 actum affirmandi et actum negandi ex opposito, et correspondenter ad propositionem affirmativam et propositionem negativam, vocat actum affirmandi actum complexum, per quem principaliter veritas affirmandi est. Talem autem philosophi vocant actum componendi, 10 et propositionem illi subordinatam vocant propositionem affirmativam. Actum vero negativum vocant actum complexum per quem principaliter veritas est negata. Et talis dicitur actus dividendi. Propositionem vero illi 15 actui subordinatam vocant propositionem negativam. Unde significata primaria talium propositionum vocat Aristoteles nominibus actuum, affirmaciones et negaciones.

Sic ergo, loquendo de propositionibus affirmativis et negativis, sunt 3^s modi dicendi, quorum primus solum 20 attendit ad signa, 2^s solum ad significata, et 3^{us} mixtim. Primi dicunt quod hec proposicio, *homo est*, significando primarie quod *nulla chimera est*, est affirmativa, et hec: *nichil est*, significando primarie *deum esse*, est negativa. Ista tamen responsio est nimis vocalis, cum 25 nullum tale signum de se habeat quod sit affirmativum et negativum, sed a significato vel modo significandi.

Ideo dicit 2^a quod ista: *ita est quod nulla chimera est*, est negativa, et hec est affirmativa, *non est ita quod deus non est*. Prima enim primarie significat illam 30 negacionem: *nullam chimeram esse*, et cum idem sit *illam negacionem esse ens*, et illa negacio. Et per idem diceret hanc esse negativam *deus est nemo*, vel *non homo*, cum primarie significat *neminem esse deum*, et sic primarie significat negacionem, et per idem quelibet hypothesica foret sic affirmativa, cum quelibet significat primarie veritatem. Et sic nulla esset negativa composta. Cum enim ens et veritas convertuntur, et quelibet proposicio primarie significat ens, et per consequens 35 *ens esse*, quelibet proposicio primarie significat veritatem esse.

Yet a hypothetical proposition is not called universal or particular, etc. because its being depends merely on the nexus and not on the secondary signification, even when affirmative. Logicians, opposing the affirmative and negative acts to one another, call affirmation the whole act by which truth is chiefly affirmed, but philosophers call these the acts of combining and dividing.

On this point, there are three opinions.

One maintains that a proposition is affirmative according to the form of expression alone; but the form must depend on the signification.

The second takes the meaning alone, and would say that: It is true that *No chimera exists*, is negative, and that *God is not non-existent* is affirmative. It would follow that no hypothetical proposition could be negative, since they all primarily mean what is true.

3. *fig^{es} pro* significantes B. 24. *necessaria* B. 25. *qst pro* quod

sit B. 36, 37. *gpoī*th *pro* composita B.

The third opinion (to which I adhere) asserts that the mode of signifying of the principal verbs must be particularly attended to. For the same sense may be rendered under different forms, affirmative or negative, and this causes a difference in the propositions. So there may be a great number of hypotheticals, signifying the same primary object without any difference.

And every negative is convertible with an affirmative as to its fundamental meaning. Thus: the affirmative affirms truth — negative or affirmative or impossible; in like manner every negative denies truth.

There are three opinions as regards the different quality of hypotheticals.

1. They are affirmative only when both propositions together with the *nexus* are affirmatives; negative only when both, with the *nexus* are denied.

So some would be neither negative nor affirmative: as, *A is not B,* and *C is D.*

Tercio autem dicitur quod maxime attendendum est ad modos significandi verborum principalium pro qualitatibus propositionum iudicandis, quamvis primarie ceperunt propositiones tales denominaciones ab affirmacionibus et negacionibus significatis. Sicut ergo actus 5 componendi, *deum esse*, | est complexus, et actus apprehendendi essenciam divinam est incomplexus, quamvis idem sit obiectum et eadem potentia, sic actus componendi, *deum esse*, est affirmativus, et actus dividendi: non esse ita quod deus non est, est negativus, et tamen 10 utrique actui eadem veritas correspondet; sed talibus equipollentibus, ubi est unicum verbum, ut non nullus homo currit, differenter contingit actus affirmativos correspondere. Et contingit illis correspondere actus negativos geminatos; et sic de conformibus terminis 15 contingit habere propositiones cathegoricas vel hypotheticas ad placitum, sine distinctione obiecti principalius apprehensi. Ut in istis: sic est quod si tu es, aliquid est, etc. si tu es aliquid est. Modicum enim variantur termini, et utrobique idem est significatum 20 primarium. Unde, sicut quelibet hypothetica est convertibilis cum cathegorica et econtra, sic quelibet negativa est convertibilis cum affirmativa, quo ad essendi consequiam. Unde vere dictum est quod per actum affirmandi veritas affirmatur, sive illa veritas sit 25 negatio, sive affirmacio, sive non possit esse. Et per negativam veritas negatur, sive possit esse, sive non; veritas enim est communis ad omne significatum propositionis cathegorice vel hypothetice. Et affirmacio similiter, ut videtur; et isti vie ego innitor. 30

Quo ad qualitates hypotheticas, sunt tres modi dicendi. Primi dicunt quod de qualibet specie hypothetica alia sit affirmativa et alia negativa. Affirmativa, quando utrumque coniunctorum et nota coniungendi affirmatur; et negativa, quando utrumque coniunctorum et 35 nota coniungendi negatur. Et sic aliqua est hypothetica que neque est affirmativa neque negativa. Ut talis: tu non curris, et ego curro.

Sed 2º dicitur quamlibet hypotheticam cuius actus coniungendi, qui est actus eius principalis, affirmatur, 40 esse affirmativam, et solum talem; ut sunt tales: tu es,

8. pō̄ B. 10. nccio B.

et asinus non est; si deus non est, tunc ipse est; tu non es vel deus non es. Sed proposiciones hypotheticas istis contradictorias, in quibus actus principales coniungendi negantur, vocant hypotheticas negativas, ut sunt tales; ² *non est ita quod tu es et quod asinus non est; non, si tu es asinus, tu non es homo.* Et sic, ut dicunt, hypotheticae sunt quodammodo equivoce affirmative et negative cum kategoricis.

Sed 3^a via dicit quamlibet copulativam, disiunctivam, ¹⁰ vel condicionalem de partibus independencium significancium esse et qualem et quantam, more kategoriarum, secundum qualitates et quantitates primarum parcium; ut hec est universalis affirmativa: *omnis homo currit ubi vel quando vel quia deus wult sic esse.* Et ¹⁵ sic de istis: *omnis homo est maior quam est milium, omnis homo est substancia et illa non est asinus vel illa non est asinus.* 4 enim note coniungendi sunt cathegorice; et alie, propter dependenciam sensus relativi, sorciuntur qualitates et quantitates primarum parcium; sed non ²⁰ condicionalis. Videtur tamen michi probabile quod solum

⁴ species hypotheticarum supradictarum sunt quales ^{2m} qualitatem prime partis, ita quod talis hypothetica non sit qualis, sic: *Sor non est qui est albus.* Nec est de ratione hypothetice quod ambe partes sint per se significantes sine habitudine ad invicem, nec negatur uterque actus in tali: *Sor | non est qui est albus*, cum iste sit eius intellectus: *Sor non est et ille Sor qui non est, est albus.* Verumptamen hec est negativa, *Sor non est ille qui est albus.* Hec autem est amphigorica, *Sor non est qui est albus;* ex hoc quod potest habere sensus prioris propositionis, vel relativum inmediate referri ad subiectum. Et tunc convertitur cum copulativa impossibili.

Quo ad contradicções hypotheticarum, notandum quod istis quatuor speciebus que sunt quales more ³⁵ kategoriarum, sunt contradictoria, et cetere significande proprietates, sicut kategoricis; sed cuiilibet copulative, disiunctive vel condicionali contradicit categorica negativa; ut isti: *Si tu es homo, tu es animal* contradicit ista *non est ita quod, si tu es homo, tu es animal.* Omnim enim contradictiorum actus principales sunt contradictorii; et vocantur contradictorii,

². The notion of affirmation or negation comes from the *nexus* alone, denied or affirmed; and hypothetical and categorical propositions are thus somewhat on the same line.

3. All follow the quality and quantity of the first of their parts; for in four cases they are merely connected categoricals, and in the others the relative member follows the quality etc. of the other.

B 39^b But I think that only the four first species really do so; for we find propositions which cannot be called either affirmative or negative, unless by changing the form into another less ambiguous.

These four have contradictions, and the other properties of categoricals; but they are contradicted by a categorical: *It is not true that . . .*

Many propositions are equivalent to contradictrories without being so formally; and the rules of contradictrories based on the contraposition of *being* or *non-being*, are the same for all.

actus affirmandi et negandi primarie de eodem. Et patet quod multe proposiciones equivalent contradictoriis que non contradicunt; quia solum tales et omnes tales que habent actus principales contradictrios contradicunt. Disiunctiva ergo facta oppositis parcium 5 copulative, repugnat eidem quodammodo contradictorie, equivalenter ad contradiccionem. Cum ergo omnium oppositorum eadem sit disiunctiva, patet quod regule que deserviunt ad noscendum veritatem vel falsitatem qualiscunque hypothetice, deserviunt directe vel in-10 directe ad noscendum veritatem aut falsitatem sui oppositi; et tanta de qualibet hypotheticarum.

III. Of
Quantity in
these
propositions.
I think that the
three first kinds
of hypotheticals
have properly
no quantity;
but that the
others
(comparatives,
locals, and
temporals) have
it by reason of
their first
members.
A sophist would
say: All these
propositions
when written,
having length,
have *quantity*,
and quantity is
a *quality*.

But logicians
means quantity
as concerns
universality, etc.

The same
reason would
give every
proposition
many qualities,
that are quite
foreign to our
intent.

Can a long
speech be one
proposition?
Probably there
is a maximum
of possible
length. The
whole world is
a proposition,
and so is any
artificial
disposition of
things, however
considerable.

Quo ad tertium, dicendum de quantitatibus hypotheticarum, videtur michi probabile quod nulla trium priorum hypotheticarum sit alicuius quantitatis, quam-15 vis qualiscumque quantitatis sit kathegorica de tali hypothetico extremo. Quatuor autem alie species possunt dici quante a primis partibus, sicut prius dicte sunt 2^m partes illas esse quales. Nota tamen quod sophista concederet omnem hypotheticam, sicut et kathegoricam, 20 esse tam qualem quam quantam; ut *longa* hypothetica, in hoc quod longa, est *quanta*. Et in hoc quod est quantitate denominata, est qualis. Illud tamen dictum procedit ab equivoco, cum logicus non attendit ad quantum molis vel duracionis proposicionis logice, sed 25 ad universalitatem, particularitatem, indefinitatem vel singularitatem. Unde indefinitam kathegoricam contingit esse hypotheticam scriptam, et cathegoricam contingit esse hypotheticam, tempore longiore, et utramque pulcrum, acutam aut aliter qualitatem; sed hoc est impertinens 30 intencioni logice, restringentis qualitatem ad eius affirmationem vel negacionem superius expositas.

Et hic communiter dubitatur quam longa oracio possit esse proposicio; et videtur michi probabile quod est dare maximum tale: quod sic esse proponam. Sicut 35 totus mundus rationaliter potest dici proposicio, sic quantumlibet magnum artificiale secundum formam artis dispositivam potest esse proposicio. Nec requiritur intelligere omnes partes proposicionis simul, sicut patet de propositione vocali futura, sed successive, unam post 40 reliquam. Superfluuus tamen et in debitus esset grandis B 40^a liber iste super quem non scriberetur nisi negativa

13. dum pro dicendum 1. 35. $\widehat{\text{fit}}$ pro sic B. 38. possit B.

propositio; sicut indebito loqueretur qui, intendendo dicere quod *Sor scribit*, narraret totam genealogiam eius usque ad primum hominem. Est ergo in talibus dare maximum 2^m mensuram debitam proporcionalum, quod 5 constitueret propositionem artificialem cum proporcionala concepcione. Nam contingit intelligere brevem oracionem sine habitudine proporcionali; sicut communiter intendunt truffantes cum pueris, proponendo illis claudendo manus talem disiunctivam: *Tu es asinus*, 10 *vel mea manus clauditur*, qua concessa, utramque manum aperiendo, proponunt illam negativam: *nulla mea manus clauditur*; que eciam est concedenda; tunc concludit conclusionem. Sed tota oracio precedens non intelligitur sub habitudine unius propositionis; vel si sic, ipsa est 15 neganda.

Aliam autem evasionem habent sophiste, concedendo quod *totum est sue partes*; et sic dicunt copulativam esse universalem et particularem, affirmativam et negativam; et tan.en nec est universalis nec affirmativa, 20 sed est ille partes. Sed illud non placet michi, tum quia fundamentum est falsam, tum eciam quia quelibet ypotetica habet notam coniungentem, que neutrius categorice est pars. Ideo ypotetica non est ille kategorice, sicut nec quique sunt 4.

25 Sed 3^o obicitur evidencius quod quatuor species, que dicte sunt esse quales et quante, sunt categorice et non ypotetice. Aliter enim non esset hec categorica: *A est, significat sicut est, est maior Platone*, et sic de similibus. Sed quo ad illud videtur michi quod sicut 30 affectus numero septenario reducit omnes species ypo- thetice ad VII, sic affectus numero ternario reducit omnes illas 3^s ad 3^a. Sicut enim ad omnem punctum intrinsecum mundi circumstant solum 6 puncta ipsum tangencia secundum tres differencias posicionis (propter 35 quod numerus septenarius dictus est numerus universitatis), sic omnem veritatem kategoricam circumstant 6 veritates ypotetice, que cum illa constituunt veritatem copulativam. Sic enim completa est quelibet

But as superfluity destroys this art, there must be a maximum of length, beyond which no proposition can go, and with which it is grasped in one corresponding conception. A very short group may be deficient in this last quality; v.g. the fallacy of opening and closing the hand.

Sophists say: A whole is its parts; so a copulative will be universal, particular, affirmative and negative at once, like its parts.

But the principle is false, and besides, the *nexus* is an element which exists in neither of the component categoricals.

Another objection: These four kinds said to have quantity, are in reality

categorical; if not, many propositions accounted as categorical would be so no longer.

But I think that he who likes 3 reduces all to 3, and he who likes 7 reduces all to 7. Every

13. p̄c̄ns B. 14. fīe B; ib. ipsum B. 15. negandum B. 27. 1^e B.
23, 24. kae^e B. 24. fit B. 28. A enim (?) pro A est B. 32. 3^s ad
3^t B. 38. co^va B.

32. *Ad omnem*. We shall find a good deal more of this, in Wyclif's theory of the Extended, later in the work.

point in the world is surrounded by 6, and 7 is the number of the universe. And as every reality can be reduced to three elements, all hypotheticals can be reduced to three; for causals, comparatives, locals and temporals are directly reducible to copulatives. Examples.

Thus all belong to one of these three classes; but it comes to the same, for we then have 5 sorts of copulatives. And it does not follow that they are categoricals on that account.

essencia, sive corporea, sive incorporea in natura absoluta, que est communis tribus suppositis; et omnibus illis insunt proprietates, et communiter accidentia et oppositiones. Et sicut non est dare realitatem que non sit reducibilis ad aliquod trium suppositorum, 5 sic non est dare hypotheticam quin sit reducibilis ad copulativam, disiunctivam vel condicionalem, cum omnis causalis, comparativa, localis, vel temporalis, directe reducitur ad copulativam: ut idem est *te esse animal quia tu es homo*, et *te esse animal, et causam eius esse quia tu es homo*. Et idem est *A significare sicud B significat*, et: *A significare unum ens et B significare illud idem*. Verum tamen ille terminus, 10 *sicut*, quandoque dicit similitudinem in modo significandi et quandoque ydemptitatem significati; et idem 15 est dicere *tu es ubi vel quando Sor est* et dicere *quod tu es in aliquo loco | vel tempore et ibi vel tunc Sor est*. Et sic posset quamlibet talem dici esse copulativam. Nec est possibile aliquam esse hypotheticam que non sit aliqua istarum trium specierum. Verum 20 ptamen eadem est sententia utrobique; quia reducendo illas 4 ad copulativam, habentur quinque species copulative. Nec sequitur, si sunt quales et quante, quod sint kategorice. Et sic primum exemplorum propositorum est hypothetica, et secundum est proposicio kate- 25 gorica. Et tanta de hypotheticis sint dicta hic, quo ad suas essencias et accidentales proprietates in genere.

5. supp^r B. 14, 15. mō^{di} B.

CAPITULUM SECUNDUM.

Sequitur de copulativis pertractandum; supponendo primo, quod omnis hypothetica subordinata principaliter actui hypothetico copulandi sit copulativa; et solum 5 talis. Ex quo patet quod ex quibuscumque kathegoricis contingit copulativam componi; et quelibet copulativa, loquendo universaliter, tunc est vera, quando primarie verum significat. Et specialiter discernitur ex hoc esse vera, quando ambe partes principales sunt vere. Nota 10 tamen quod propositionem equivocam copulativam stat esse necessariam, et ambas eius partes impossibilis; ut patet te ista: *non est ita quod deus est et tu es asinus.* Potest enim hec intelligi kathegorice, ita quod negacio cadat super actum principalem copulandi, et 15 consequenter super utrumque actum partis; et sic est kathegorica negativa et necessaria, contradictoria copulative. Vel potest intelligi copulative, ita quod negacio cadat super primum actum solum; et talis sensus est impossibilis: conceditur tamen propter sensum verum. 20 Nec ex hoc sequitur quod *tu es asinus*, quia antecedens non infert te esse asinum, nisi ad sensum copulativum. Hic tamen dicitur communiter quod oportet addere talem coniunctionem *quod*, ad hoc quod negacio neget utrumque actum; ut sic: *non est ita quod*, negacio 25 cadat super actum copulandi principalem, et communiter super utrumque actum partis; et sic est categorica negativa et necessarie, contradictoria copulative, quod *tu es asinus* et quod *deus est*; tunc enim est limitatus sensus kathegoricus, de copulato predicato. Ista enim: *homo est, et 30 deus hoc scit*, significando primarie [per hoc] quod *chimera est*, non est copulativa, sicut nec proposicio mixta ex

Or copulatives.
We assume that every hypothetical of this class is subordinate to the mental act of combining.
A copulative, true whenever it primarily signifies truth, is so when both its parts are true; but its negation, equivalently copulative, may be true and both its parts false;

unless the preceding negation falls on the first part alone.

To avoid ambiguity, it is recommended to add that; as: It is not true that A is B and that C is D.
This is a necessary categorical, proposition.

Signs and sense must correspond, or the proposition is not truly

1, 2. Cap. and Initial S. desunt B. 7. *vr. pro* universaliter B.
16. *ne^o* B. 27. *after* copulative B: vel potest intelligi copulative, ita quod negacio cadat super primum actum solum et talis est impossibilis, conceditur tamen propter sensum verum, etc. 30. *per hoc deest* B.

copulative,
as happens in
many cases.

copulativa et alia hypothetica, cuius actus principalis non est actus copulandi, nec proposicio simplex significans primarie eadem veritatem quam copulativa significat; quia ad esse copulativa requiritur correspondencia signorum et sensuum. 5

The negative
might very
well apply to
both verbs of
the connected
members; but
it is better to
add that, as
above.

Certum tamen est quod satis debite potest negacio negare utrumque verbum in talibus, quamvis propter evitaciones sophisticae excludendas, expressius sit ponere illum terminum, *quod*, respectu ambarum parcium; tunc non est copulativa, sed kathegorica negativa de copulato predicato. Nec obest propositionem esse hypotheticam, cum hoc quod 2^a pars dependenter significat ad aliam, quia sic est de copulativis quarum parcium posteriorum extrema referuntur ad extrema | propositionum priorum; ut hic, *Sor currit et ille movetur*.¹⁵

As a rule, the
relative in such
a proposition
refers to the
whole preceding
proposition.

B 41^a
Unde regulariter in talibus refert relativum suum antecedens sub habitudine ad totam significacionem prioris propositionis: ut idem est dicere: *omnis homo est Sor, et idem est masculus*, ac si diceretur *ille Sor qui est omnis homo est masculus*; et sic de similibus quibus-20 cunque. Nec dubium attendenti ad experientiam quin tali propositioni correspondat actus hypotheticus copulandi; sed isti orationi, *ita est quod Sor currit et moveretur*, correspondet actus categoricus, cum tota veritas

Sometimes,
when the sense
of the second
member is
included in
that of the first,
the proposition
is copulative
only in form;
as *A is BC, and*

25
illa est. Et si queratur cuius quantitatis sunt huiusmodi categorice, dicitur quod sunt multe, cum ille terminus, *ita*, demonstrat veritatem communem convertibiliter cum ente. Idem enim est dicere: *Ita est quod ego non sum, et dicere: ens est me non esse.*

A is B.
The term *ita* is
generally
understood as
demonstrative;
but such
propositions as
employ it thus
arc equivocal.

30
Sed ille terminus, *ita*, in propositionibus copulativis accipitur communiter demonstrative, ut: *ita est sicut ego dico*, cuius unus intellectus est talis: *illud ens est, quod ego dico*. Tales enim oraciones sunt equivoce, et ideo respondendo ad illas sufficit sensus primarii comprehendens. Et ita illa est concedenda, *tu es, vel deus est, et tu non es*, cum sensus disiunctus est verus. Nec prioritas vocem impedit, quin contingit illam intelligere copulative; quia, ut prius dictum est, in mixtionibus intelliguntur huiusmodi antecedencia copulative. Et in 40 talibus mixtionibus ex copulativa et condicionali, nota

It does not
matter in
compound
hypotheticals
which of the
hypothetical
signs comes
first;

25. int^r B. 33. int^{bs} B.

contradiccionis communiter facit ipsa esse condicionalia, ut hic: *tu es homo et tu es asinus si tu es asinus*; et sic est in racionalibus, ubi argumentatur a tota copulativa ad alteram eius partem communiter in syllogismis hypotheticis, ubi possunt indifferenter specificari a nota priori et a nota posteriori. Nec curo sive negata fuerit talis proposicio, sive concessa in sensibus equivoicis. Ego tamen elegi concedere illas, supposito uno sensu vero. Et, si argumentans probare voluerit sensum alium, licet, et satis convenientiam quod arguatur ad sensum illam.

Unde probabiliter potest ista dubitari: *non est ita quod dous est vel rex sedet*; cum, intelligendo illam hypotheticamente disiunctive, est eque dubitabilis sicut 2^a pars. Sed intelligendo illam kathegorice negative, contradiceret disiunctive ponenti principaliter veritatem disiunctivam. Et si queratur quare proposicio convertibilis cum contradictorio alterius non eque contradicit sibi sicut suum convertibile, dicitur quod in propositionibus convertibilibus est dare gradus. Unde solum in convertibilibus, quorum utrumque ponit explicite omnem veritatem quam ponit reliquum, intelligitur quod, si proposicio contradicit uni talium, contradicit utriusque. Constat autem quod multe sunt propositiones convertibiles, tam 2^m predicacionem quam 2^m consequiam, quarum una ponit explicite veritatem quam 2^a non sic ponit; ut patet de istis: *homo est risibile*; *3 duplum est, duplique dimidium est*, etc. Proposicio autem nichil significat explicite, nisi quod ipsa vel aliqua eius pars significat primarie; ut patet de istis,

Sor est et Plato est, et ita est quod Sor est et Plato est.

B 41^b Sicut enim idem est *homo* | et *humanitas* et *esse hominem*, quamvis significatur nunc collective, nunc abstractive et nunc complexe; sic eadem veritas significatur, nunc kathegorice, nunc hypotheticamente; et nunc complexe, nunc incomplexe. Et hinc videtur quod quelibet proposicio, cum ponit veritatem quam primo significat et asserit, quod sit affirmativa; sicut et videtur quemlibet actum complexum esse actum componendi et copulandi. Diversitates enim talium actuum propter defec-

v. g. when we have *A is B* and *C is D* if *E is F*, it is usually considered as a conditional.

And if such a proposition is equivocal, it matters little whether it be granted or denied; but I prefer the former.

A negative proposition, contradicting a disjunctive, may have two different meanings, either denying the propositions as separate, or denying their disjunction. But how is it that each of the disjuncts, convertible with the contradictory of the other, is not that contradictory?

Because propositions may be convertible either without adding any explicit meaning on either side, or adding such meaning.

The very same truth may be expressed in different manners, and these different manners add a shade of meaning.

Every act that posits a truth is that of affirming; we do not conceive a positive proposition under a negative

10. licet B. 27. ut₃ pro ut patet B. 30. ut₃ pro ut patet B.

33. ^out₃ = completive? B. 39. quelibet A.

form in the same way as when its form was positive. Yet they may be both convertible with the same proposition.

This shows the truth of the rules, arguing v. g. from the whole copulative to one of its terms, and not conversely.

We must now examine those sophisms which concern pronouns.

Some express identity, others difference, the latter connoting it in different ways, and the former referring to universal or personal identity.

Logicians do not agree whether or no the pronoun stands for its antecedent as affirmed by a preceding verb.

If not, we could not know that a man had committed a theft without knowing who that man was; which is evidently false.

tum nominum facilius possunt concipi quam explicari; ut nullus dubitat quin alium modum concipiendi habet de tali, *ita est quod non est ita quod deus est et chimera est*, et alium de tali: *non est ita quod deus est et chimera est*. Et tamen significata primaria convertuntur,⁵ prima existente affirmativa et alia negativa; et tamen utraque illarum convertitur cum ista disiunctiva, *deus non est vel chimera non est*. Et tamen illa non contradicit copulative, quamvis equivalenter opponitur; quia contradiccio debet esse prima et maxima opposicio,¹⁰ cuius non est medium. Ex ipsis patent regule de modis argumentandi a tota copulativa ad alteram eius partem, et non e contra, nisi forte fuerit pars convertibilis vel antecedens ad reliquam. Et sic de aliis regulis veritatum in illa materia.

Istis premissis, restat videre materiam sophisticam contingentem in terminis grammaticae relatis, explicatam communiter intra copulativas. Sunt ergo talium relativorum aliqui termini relativi ydemptitatis; ut *ille*, *ipse*, *qui*, *is*, etc. Alii autem sunt termini relativi diversitatis; ut *aliter*, *alius* et *alter* et *cetera*. Et differunt isti termini²⁰ connotacionem; ut alii connotant disparitatem essentie; ut *aliud*; alii connotant disparitatem qualitatis; ut *alter*; et alii indifferenter cuiuscunque accidentis; ut *aliter*. Et relativa ydemptitatis quandoque²⁵ referunt sua antecedencia simpliciter pro communi. et quandoque referunt relatione personali; sicut aliqui sunt termini interrogativi pro personis; ut *quis?* et alii interrogant pro essentiis; ut *quid?* Et sic de multis famosis apud grammaticos.

Est tamen una regula grammaticae in qua dissenciunt logici; scilicet, quod omne relativum refert suum antecedens sub habitudine alicuius actus verbi sui antecedentis; sic omne tale relativum limitacius se habet quam suum antecedens; ut idem est dicere quod *Sor 35 est animal et illud est asinus*, ac si diceretur quod *illud animal quod est Sor est asinus*. Et patet ista significatio ex modo loquendi. Nam nemo dubitat quin sit possibile unum abstulisse furtive bona, vel talem actum particularem fecisse, cum hoc quod ignoret *quis* fuit⁴⁰ ille. Ipsi tamen qui dicunt omne relativum convertit

18. *git' couas*; intra *deest* B. 34. scilicet *pro* se habet B.

cum suo antecedente, concedunt quod si sciunt quod aliqua res fecit aliquem actum bonum vel malum, tunc non ignorant que fuit illa; quia quamcunque rem sciunt fuisse, sciunt fuisse illam, cum omnem talem sciunt 5 fuisse rem, nec ignorant fuisse rem. Sed ista est satis patens pompa sophistica, qua dicitur quod *ego disiuncte scio quis fuit ille* qui commisit illud furtum, vel quodcunque factum occultum. Et ideo ostensio talium occultorum non est digna nisi premio sophistico.
 10 Querendo ergo a tali sophista *quis fuit ille* qui fecit talem turpititudinem, diceret quod *ego et quilibet homo B 42^a mundi est ille*: | ideo, cum accusabit se de quoquacunque furto, significabit se suspendi; vel promittendo sibi quantamcunque rem pro revelatione sua vel labore
 15 quoquacunque, dando sibi quoquacunque bonum vel malum, habet ipse contentari; quia promittebatur sibi aliquid, et illud datum est sibi. Omnia ergo ista sunt ignorancium grammaticam sine fructu altercaciones bombarie.

20 Sed pro ista opinione arguitur. Si enim quilibet intencio correspondens tali relativo fuerit inferior intentione sui antecedentis, tunc inter quascunque intentiones duas, ordinatas 2^m superius et inferius, continget esse intencionem. Et sic communitas termini 25 consideret vere in latitudine, et per consequens esset processus in infinitum, tam ascendendo quam descendendo in generibus et speciebus cuiuscunque predicati; et per consequens periret omnis demonstracio vel scientia, cum nulla foret species specialissima nec ordo 30 universalium. Deduccio patet ex hoc quod, capto quoquacunque termino quantumcunque remisse communi, contingit ipsum antecedere ad relativum minus commune illo; et sic inter terminos communes, secundum minimum suorum significatorum esset dare terminos medios, ut 35 inter terminum communem ad 3 et terminum communem ad 4.

Similiter, posito quod non sint homines currentes nisi isti duo, Sor et Plato; et dicat tertio utroque horum audiente, quod *aliquis homo currit*, et adiungat Sor: *Sor 40 non est ille*, et asserat Plato cum illis quod *Plato non*

And to say that it is known disjunctively is a mere verbal quibble.

A sophist would say: "It is either I or another man;" perhaps

himself, and he should be hanged for it; or his reward should be the promise of something disjunctively; i. e. of anything — good or bad.

Arguments pro.
 1. Suppose that the pronoun is less universal than its antecedent; this implies an infinite multitude of pronouns between the former and the latter, all varying in universality, and each of them antecedents of the foregoing one; which would be the ruin of all science.

2. If only two men, A and B were running, each of them denying that it was he, supposing that

3. sunt pro fuit B.

6. ds^te pro disiuncte B.

18, 19. bōrē B.

23. fri^g pro superius B.

32. conē B.

both of them *est ille*; tunc videtur quod si terminus relativus sit spoke the truth inferior ad suum antecedens (ut pono quod *aliquis* and that *he was* less general *homo currit et Sor non est ille, nec Plato est ille*; quia antecedent, *somebody would* quilibet illorum trium dicit verum; vel, si uterque still run; for there can be currencium dicit falsum, quia dicit quod *Sor non est ille qui currit vel Plato non est ille qui currit* etc.) assigned no sequitur cum veris quod *chimera non est animal et tu vides illud*; *aliquis homo currit et Sor non est ille*, et reason for believing either *aliquis homo currit, qui non est Sor*: quod est contra that they both lied, or that one was to be believed rather than the other. grammaticam. Nec dicetur racio quare Sor dicit verum 10 in casu cum Ciceronis dicto, quin per idem Plato diceret verum cum eodem.

3. Argument ad *hominem*.

If there are universals ex parte rei, every pronoun would simply stand for its antecedent. The universal he would be a thief and a king at the same time, since it stands for the universal, *Man*. And knowing the universal, *Somebody*, we should know disjunctively who committed any secret action.

Answers. 1. We must note that any mental proposition means either its signs or the things signified; when we know a language we generally mean both, the former subordinate to the latter; and the acts of the mind are called propositions, even when the objects for which they stand have no existence.

Similiter iuxta sepe dicta, est dare universalia ex parte rei, que sunt singula suorum inferiorum. Ex quo sequitur relativum converti simpliciter cum suo antecedente, et omnes conclusiones reputare false forent concedende; ut concedendum est quod *aliquis homo est turpissimus et indignissimus latro*, et rex esset ille; quia homo communis est omnis homo. Et sic *aliquis fecit peccando maximam materiam in mundo*, et deus 20 est ille. Et sic, si quis fecit quantumcunque occultum factum, tu scis disiuncte quis fuit ille, quia disiuncte scis quod *Sor vel quecumque alia persona fuit ille*, in sciendo quod fuit *aliquis*. Et sic non fieret sola vel differencia inter ista; *omnis homo est animal quod est rationale, et omnis homo est animal et illud est rationale*. Et sic de multis scole communium incredibilibus similibus.

Ad illud dicitur, sicut prius, quod generaliter tenet regula supra dicta. Et pro materia primi argumenti 30 sunt 3 dicenda. Primo, quod contingit proposicionem anime componi ex intentionibus signorum vel intentionibus signatorum. Et communiter scientes ydiomata habent proposiciones de intentionibus ydiomatum subordinatas proposicionibus de intentionibus naturalibus 35 signatorum. Et tertio, actus anime vocantur proposiciones eo quod illi in immediate ponuntur pro veritatis signatis, etsi non significant. Per hoc dicitur quod quilibet terminus relativus proposicionis in anima primo modo est intencio significans ad placitum rem 40

1. sic *pro si* B. 4. *utrique* B. 7. *ver's* B. 11. *cic'onis* B.
 18. *indignissim⁹* B. 20. *maxim⁹* *ma⁹* B. 22. *dρte* B. 32. *am'e* B.
 37. *mete* B.

signatam per accidens, et omne significatum per totam propositionem antecedentis: et sic contingit ipsam converti quo ad consequenciam cum antecedente. Ut hic: *animal potest esse et illud est Sor;* ista enim 5 vertuntur quo ad consequenciam: *animal erit animal quod potest esse.* Et contingit relativum esse inferius subiecto quo ad predicacionem; ut; *hic homo est albus, et ille est Sor.* Nam *hominem esse album* est inferius ad *hominem esse,* quamvis plura significet; sicut communiter 10 facit relativum. Sed, loquendo de proposizione anime 2ⁱ modi, tunc termino relativo correspondent multe intenciones, quarum aliqua est forte illud antecedens. Non enim sunt intenciones anime primo de eodem generate; sed per eandem intencionem contingit 15 frequenter tam vicissim quam simultanea diversis actibus concipere illud idem; et sic contingit talem proposicionem anime 2^m subordinacionem diversis actibus esse kathegoricam et hypotheticam, affirmativam et negativam, veram et falsam, ymmo contradictoriam 20 sibi ipsi. Sed secus est de proposizione vocali et de proposicione anime facta ex intencionibus signorum; nec sunt actus tales nobis notissimi aliquales, sed sunt 25 accidentia de genere actionis, firmantes intenciones et generantes habitus per ipsorum frequentem eleccionem; de intencionibus ergo non habemus experienciam, sicud de actibus.

Secundo notandum quod contingit terminum esse inferiorem reliquo aut superiorem, vel quo ad predicacionem, vel quo ad significacionem. Unde patet ex 30 dictis quod relativum communiter est inferius suo antecedente quo ad predicacionem, et superius quo ad significacionem, sicut communiter sunt inferiora per accidens, per appositionem aggregata ex signis diversorum generum. Unde sic loquendo de inferioritate, videtur 35 michi quod contingit in infinitum descendere, cum non contingit capere commune quin per aliam accidentalem adiectionem potest intelligi limitacius. Ex hoc tamen non sequitur quod non sit dare speciem specialissimam; quia sub specie specialissima contingit habere quotlibet

In meaning every pronoun is deductively the same as its antecedent, but it is as a predicate less universal. When we say: *This man is white, and he is A, he stands for the man who is white;* which is less universal than man.

But in the second sense we may have many different meanings, and one of them may be antecedent.

Thus the same mental proposition may be widely different, and even self-contradictory; and as for the acts themselves, they are mere accidents that serve to fix the objects in our mind.

One term may be called inferior to another in the first way, not in the second. And thus there is, it seems, an infinite descent; for however much we may add to the antecedent, we shall never reach the individuality of this.

14. *geminanti* B. 15. *filia?* B. 22. a¹ 9^o *pro aliquales* B. 35. *in finum* B.

32. *Predicacionem — significacionem.* We should say to-day: *extension — intension* (or *comprehension*).

Yet we can get intenciones accidentium; et inter speciem et suum genus proximum. Sed talia non erunt illius coordinationis cum connotabunt encia diversorum predicamentorum; ens, cum est communissimum, quo claudit contradiccionem esse communius, cum omne posse sit esse.

The terms *inferior*, *prior*, and more universal mean the same among logicians; as any term has more signification, they call it more common. We must, therefore, admit an infinite, signifying more than any other. But a universal term is more common when it can be predicated of more individuals; and the relation of universality between universals cannot be known to us.

Sed 3^o notandum quod logici habent pro eodem terminum esse inferiorem reliquo, priorem, universaliorum et communiorem; et unum dicunt reliquo communiorem quo ad significacionem, 2^m quod plura significat. Et 10 consequenter ponendum est unum vocatum infinitum, in quacunque proporcione velareris reliquo maius. Sed B 43^a terminus universalis propter suum significatum dicitur communior, quo suum primo significatum dicitur communicabilius; et sic communitas termini non consistit 15 in latitudine, sicut nec proporcio communitatuum se habet in aliqua proporcione numerali nobis cognita. Et communitas termini solum finita significantis nobis est alterius racionis quam communitas termini significantis nobis infinita. Ideo non sequitur, etsi una sit 20 reliqua infinitum maior, quod sit infinitum magna; sicut dicitur de maioritate superficie ad lineam. Ista autem dicta circumstant dubia cuicunque.

If one is infinitely more universal than another, it does not follow that it is infinite.

2. The example given proves nothing; the proposition, so stated, is meaningless, there being no one act of the mind by which we may grasp it.

Note that some man is more singular than the indefinite man, and it implies personal supposition. Not, however, in the highest genera of all, nor as regards logical entities.

Ad 2^m dicitur quod conclusio non sequitur, nec foret illa oracio mixta proposicio, cum deficeret sibi significacio proposicionis, eo quod nemo intelligit illam proporcionaliter, cum cuilibet proposicioni oportet correspondere unum actum principalem preter actus correspondentes partibus. Pro materia tamen illius sunt 3^a notanda. Primo quod intelligendo illum terminum, aliquis homo, personaliter, habetur communiter cum intencione speciei intencio de aliquo singulari homine. Et ideo dicit Aristoteles quod *aliquis homo* est singularis. Et logici ponunt quod signa particularia limitant ad suppositionem personalem, cum aliter viderentur 35 superfluere si non supperadherent ad indefinitas. In transcendentibus tamen generibus et terminis 2^e intencionis supponunt termini cum signis particularibus pro communibus et singularibus indifferenter; ut substantiarum, vel universalium encium, quoddam est universalis, quoddam singulare. Et universalium quoddam est genus, quoddam species. Sic ergo intelligendo *aliquem*

hominem, limitando ad certum singulare, sicut communiter intelligunt plebei et negantes universalia, foret verum quod *aliquis homo currit et Sor non est ille qui currit*; sed tunc referret relativum suum antecedens singulariter pro homine communi; quod conceditur ab aliquo currente dicere. Quod si intelligatur antecedens incontracte, tunc cum paribus foret talis proposicio falsa; sed hoc foret verum: *ille non est Sor*, sicut *ille homo qui currit non est Sor*, dum falsum est *quod Sor non est ille qui currit*.

Et ex istis patet 2º quod sophismate componente sic: *aliquis homo currit, et ille non est Sor, et ille non est Plato*, false componitur; ymmo false componeret referendo ad eundem, sic componendo: *aliquis homo currit, et ille non est Sor, et ille non est Plato*; geminando tamen propositionem antecedentis, vel per unum intelligeret, vel per diversos, foret talis copulativa vera, sicut et esset, intelligendo illum terminum, *ille*, demonstrative. Et sic Socrates aliter intelligeret, intelligendo totum simul, quam duo intelligentes seorsum, geminando primam propositionem. Nec est inconveniens, ymmo communiter convenit, quod simillimis signis correspondent diverse veritates primarie significate; et specialiter intelligendo terminos communes contracte ad aliqua singularia; ut communiter faciunt moderni, vocantes singulare pro quo componunt predicatum. Et illis foret idem, *aliquis homo currit et Sor non est ille*, ut si componeret quod *aliquis homo currit qui non est Sor*; sed aliter intelligentibus non sic esset.

3º Tercio nota quod relativum quandoque refertur ad terminum pro suo significato, et quandoque ad totam

B 43^b propositionem pro suo significato ad terminum; | ut in exemplis propositis ad propositionem, ut hic: *chimera non est animal et tu vides illud*; potest enim intelligi quod *tu vides illam veritatem que est "chimeram non esse animal"*; vel aliter quod *vides animal quod non est chimera*; et in multis differunt tales sensus. Quandoque tamen oportet relacionem fieri ad totam propositionem pro suo primario significato; ut hic: *Sor currit et hoc placet michi*. Potest enim placere michi de *non esse* rei, et de eius suspensione, aut alio eventu, et si illa non placeat michi. Ideo patet quod ille veri-

And understanding by some man a certain individual, it might be true that *some man runs, and A is not he*; but then he would mean a certain individual, not a common term.

And if understood in general, the proposition would be false, but *A is not he*, true.

Thus we can not admit the proposition *some man runs, and he is not A, and he is not B*; for we cannot refer *he* to the same individual man, unless we repeat the proposition.

And it is quite possible for two very similar signs to mean different singulars.

The pronoun may stand for the term it signifies, or for the whole proposition relatively to that term;

and such senses are very different; sometimes it must necessarily stand for a whole proposition, for I may like v. g. certain qualities in an

individual,
and not the
individual
himself.

tates distingwuntur. Possum enim odire quod ille peccat, vel peccatum illius, quod idem est; et tamen non odire sed amare ipsum. Et sic possum ignorare quod ille est pater, vel paternitatem eius, quod idem est; et tamen non ignorare ipsum esse, quod est eius essentia⁵ et ipse. Videtur tamen quod ego non diligo hominem esse in fovea, nisi quodammodo diligam eum dilectione confusa naturali, vel aliter inordinata. Nec cognosco Petrum nec aliquod accidens subiecti, nisi cognoscam ipsum subiectum, cum omne tale accidens sit subiectum¹⁰ aliqualiter accidentaliter se habere. Sed de istis actenus sufficiat.

3. We answer that, according to Grosseteste, there are five species of universals: some exist before their singulars, and are not founded in them but in God, in the Angels or in the heavenly constellations; and they bear different names. The first are the eternal ideas, which assume only God's existence and His power of producing creatures.

They are in God as an extrinsical pattern for Him to produce by;

they measure the being of things, and we cannot know things rightly without knowing them.

Ad 3^m dicitur quod est dare universalia ex parte rei, et hoc secundum quinque gradus, ut docet Lincolniensis primo posteriorum. Aliqua enim sunt universalia¹⁵ priora, singularibus corruptilibus, non fundata in ipsis. Et hoc duplice: vel quod sint raciones fundate in deo sine alterius indigencia, vel in intelligentiis, vel 3^o in constellacionibus celestibus. Omnes enim manieres universalium vocantur ydee, vel forma exemplares, vel²⁰ raciones, numeri, aut principia producendi aut causandi ista corruptibilia. Et prime sunt idee eterne, et vocantur a Lincolniensi concreatrices rei, nec ponunt aliud nisi deum esse, et talia posse produci a deo secundum ordinem debitum et mensuram, ut producibilitas hominis in deo esset, quamvis non esset alia essentia preter deum, cum sit coeterna et correspondens productitati dei, sicut coeterna cum deo est talis veritas: *ista possunt ordinate produci*. Nec potest illa veritas poni, nisi in deo qui est plenus veritate, nisi forte³⁰ equivoce sit in aliis, in quibus est deus. Et notum est quod illa racio est exemplar extrinsecum iuxta quod deus producit, cum non possit producere illas, nisi secundum suam producibilitatem. Ideo sunt cause principiantes et numerantes, hoc est, mensurantes esse rei; et³⁵ illas oportet cognoscere cognoscendo res. Quis, rogo, cognosceret hominem debite, nisi precognoscendo quod est causabilis a deo 2^m debitam habitudinem ad alias partes mundi? et illa causabilitas est ydea primi modi.

11. a'qua^r accir B. 16. corruptib⁹ B. 21. (pn^a)¹ pro principia B.

23. r'r! pro rei B. 26. esse B. 28. produci^{te} B. 34. cē pro cause B. 35. r'r! pro rei B.

Causabilitas vero correspondens causativitati intelligentie est universale ^{2ⁱ} modi. Sed causabilitas correspondens causativitati orbis celestis est universale ^{3ⁱⁱ} modi. Unde universalia primi modi dicuntur nunc in ⁵ predicacione materiali esse deus, quia nullum alium ponunt esse, nunc distingwi ^{2^m} rationem ab invicem et a deo, cum sint raciones formaliter diverse, sed nec substancialiter nec accidentia; et nunc dicuntur esse homines, quia sunt potentie ex quibus homines fiunt.

B 44^a Et ad istum sensum dicunt philosophi | quod quelibet creatura fuit eternaliter in deo in sua ratione.

Sed preter illa tria est dare universales substancias fundatas in singularibus: ut *esse hominem* est veritas, ymmo necessitas communis cuilibet hominum: et illa ¹⁵ veritas est species specialissima. Sed plebei et bruta, cognoscendo hominem in suis accidentibus, ut per figuram, vocem et alias proprietates accidentales, etsi cognoscant confuse hominem seu speciem illam, tamen primo cognoscunt accidentem vel proprium, posterius ²⁰ specie; et illud vocat Lincolnensis universale ^{5^{ti}} modi. Et de aliis speciebus universalium Porphyrii et suis distinctionibus dictum est superius.

Nec dubito quin, concedendo veritates correspondere quibuscumque propositionibus veris, concedendum est ²⁵ communiter illa universalia esse; ut hec proposicio necessaria, *homo est*, significat primarie veritatem; et, cum sit necesse illam esse, patet quod oportet distinguere tanquam priorem a quacunque tali veritate, *illum hominem esse*. Et illam veritatem suppono esse essentiam, naturam, vel speciem humanam. Et propter ignoranciam talium universalium lapsi sunt moderni in multos errores; ut aliqui negant terminos universales, aliqui dicunt quod non est signare quid talis terminus communis significat: et sic nulla talis proposicio significat primarie sicut est. Aliqui dicunt quod illa proposicio, *homo est*, singulum hominem significat esse; et sic quelibet proposicio significat primarie sicut non est. Alii dicunt quod est dare qualiter ex parte rei primarie significat talis proposicio, sicut illud, *qualiter*, ³⁵ non est ens. Sed ipsi peccant in noticia significacionis

The second and third species are passive potentialities. The first universals are in one sense identical with God, in another distinct from Him and from one another, but neither substances nor accidents.

There are also universal substances founded upon individuals; as humanity is common to all men; but the people and brutes know man only by his external activities, which knowledge produces a fifth kind of universals.

These universals must then be granted; for the necessity of man's existence must be distinguished from the fact of this or that man existing. Ignorance of this has led the moderns into many errors.

Some say that *Man exists* has no signification; others that it signifies a singular man; which denies it to mean as it is. Others admit that it means as it is;

1. *catit^{ti} pro causativitati* B. 3. *catitvitatⁱ* B. 5. *mlij pro materiali* B;

ib. *nullam aliam* B. 6. *pont* B. 9. *pōe* B. 21. *pori* B.

but say that *as* termini, cum ens sit commune ad omne ens predicable, et omne significatum proposicionis; ut patet 4º metaphisice 2º, et 5º metaphisice capitulo de ente; et 6º metaphisice cº 2º.

We, therefore, deny the three first conclusions of the last argument, because the supposition of the antecedent is personal and not essential. But we admit the last; there is no difference in saying *That man is, is necessary; or It is necessary for man to be;* for the supposition is not personal, but essential.

And in this sense many men are one, and an animal is every animal.

Different authors have answered these objections differently; and as some abandon the position because of the difficulty of answering, I will subjoin the usual problems and solutions.

I. *How can we distinguish universals from each other and from their singulars?*

Suppositis ergo omnibus istis delineatis a logica, patet 5 quod tales veritates, *hominem esse producibilem, hominem esse* etc. sunt; et illas suppono denominari per talia abstracta, *producibilitas hominis, essencia hominis*, etc. Et illa sunt universalia que ego pono, sicut et antiqui concorditer posuerunt. Et tunc ad 3º primas conclusiones dicitur quod sunt negande, eo quod antecedens relativi stat personaliter per limitacionem signi particularis et predicti personalis. Ideo relativum refert ipsum personaliter et non simpliciter. Sed ultima conclusio est concedenda, cum eque contingit intelligere 15 terminum communem supponere confuse tantum a parte subiecti sicut a parte predicti, precedente termino confundente; sicut conceditur quod *hominem esse*, est necessarium; sic quod necessarium est *hominem esse*. Et talis supposicio in sensu composito, ubi non est 20 signare singulare pro quo proposicio verificatur, sed propter primarium significatum termini, est una manieres suppositionis simplicis. Sicut ergo predicacione speciei *plures homines sunt unus homo*, quia communis homo, sic *animal est omne animal*, sicut omne animal est 25 animal. Et sophismata que videntur sonare in oppositum sunt in onus logico, impediencia eum ad breviter et faciliter loquendum, et intelligendum sapienciam antiquorum. |

Sed ulterius notandum quod diversimode inventi sunt B 44º auctores respondere ad evidencias factas contra illam posicionem. Et credo quod difficultas distingwendi probabilitus in ista materia, et apparenzia inconsonancie conclusionum sequencium quo ad vulgus, fecit multos dimittere illam posicionem. Unde recitabo communes 35 raciones et responsiones in illa materia, ut veritas magis appareat. Videtur quod, si tale universale sit quodlibet eius inferius, tunc non distingwuntur universalia ad invicem vel a singularibus; cum omne singulare sit species specialissima, genus intermedium et 40

5. delnatº B. 12. pº pro personaliter B. 16. iñ pro tantum B.
27. in onº pro in onus B; ib. eū, orē B.

1. See *De Ente Predicamentali* p. 1, l. 1, 2; p. 2, l. 27.

genus generalissimum; et per consequens conversim e contra non est genus vel species, nisi singularis. In illa materia est duplex responsio. Prima negat universale esse singulare et speciem esse genus generalissimum, 5 vel sic mixtim; quia, cum termini tales 2^e intenciones limitant ad suppositionem simplicem solum pro illis que primo significant, patet quod, sicut raciones illorum significant seu differunt, sic et illa; nec sunt illa universalia a singularibus separata, sed insunt illis; non tamen sunt 10 illa. Et illa responsio satis tollit evidencias supradictas.

Sed alia est responsio, concedens omne universale esse quocunque eius inferius, quia termini tales 2^e intencionis possunt supponere suppositione simplici generali, ut hic: *animal predicatur*, demptis speciebus; vel suppositione simplici speciali, ut hic: *animal est species specialissima*; suppositione personali; ut hic: *animal est Sor.* Nec impediunt termini 2^e intencionis tales suppositiones, existentibus aliis extremis, proporcionatis ad tales suppositiones. Et isto modo invenies auctores 20 sepe loquentes, ponentes universalia multiplicari numerosius in suis singularibus. Et totum universale per hoc differt a toto integrali, quod ipsum est eius pars subiectiva, et non totum integrale est eius pars; quia aliter non vere predicaretur genus de sua specie, nec 25 universale se haberet ad sua singularia sicut essentia trina se habet ad sua supposita. Et sic, demptis evidenciis, quantum ad eleccionem responsionis in illa materia, non dubium quin intricacio non est in reipsa, sed in signis. Nec dubium quin ille due responsiones 30 non contradicunt; sed eadem est sentencia tenendi utriusque. Teneo ergo 2^{am} responsionem, que est communicacionis; et cum hoc dico quod est differencia universalium, ut prius dictum est.

Unde, pro responsione notandum quod tripliciter accipitur differencia: primo modo, pro quacumque accidentalis proprietate, sive separabili, ut accidentia generum, sive inseparabili, ut passiones per se inexistentes. Secundo modo accipitur pro speciali qualitate, que non est substancia, sed principium substancie, sicut 40 *racionalis*. Sed 3^o modo accipitur pro relacione, que est, unum differre a reliquo. Et sic differencie duorum

Some say that singulars are not properly species and genera, since these cannot receive personal supposition. Thus these universals are in them, but are not they.

Another solution is that the universal is each of its particulars, but with different suppositions.

It is in this sense that the Universal is said to be multiplied in its individuals. A universal whole is a subjective part of an integral whole, and not vice versa.

So the difficulty is not in the things themselves, but verbal, and though both answers come to the same, I prefer the second as more convenient in debate. Difference may mean any accidental property, or any specific quality, constitutive of a substance, or the relation of non-identity between two things.

33. 8^r (d^r?) pro differencia B. 37. 9 grām B.

35. See *De Ente Predicamentali*, p. 32, l. 5.

Again two may priorum modorum affirmant differenciam 3ⁱⁱ modi. differ totally, as 2^o notandum quod tripliciter dicuntur aliqua differre individuals, or ab invicem: vel totaliter 2^m essenciam, sicut duo individua vel due species incommunicantes, ut *Sor* et *Plato*, *homo* et *asinus*; vel 2^o parcialiter, ut | vel duo 5 particulariter, ut singularia que communicant in partibus integralibus, et universalia que communicant in partibus subiectivis: quomodo differunt *corpus Sortis* et *medietas Sortis*, et *animal* et *homo*. Sed tertio dicuntur aliqua differre secundum rationem, quando eadem est 10 essencia utriusque, sed raciones formales sunt diverse: ut quantitas eiusdem subiecti, et figura, et superficies, et eius concavitas. Sicut enim curvitas accidit linee, sic concavitas superficie. Et sic sunt isti tres modi differendi specie specialissime differenciarum, cum aliqua differunt primo plus quam genere, ut *deus* et *homo*, alia genere, ut *homo* et *albedo*; aliqua specie, ut *homo* et *asinus*; aliqua numero, ut *Sor* et *Plato*. Aliqua etiam differunt 3^o modo in genere et sunt idem subiecto singulari: ut *figura Sortis* et *eius quantitas*; eadem tamen 20 est essencia utriusque, quia *Sor*. Essencia enim famose vocatur substancia que potest per se subsistere, licet quandoque cuiuscunque predicamenti species vocetur essencia, sicut et substancia, respectu sui accidentis. Aliqua autem differunt et secundum rationem, dum 25 sunt idem singulare; ut *memoria anime*, et *ratio eiusdem*. Memoria enim, ratio et voluntas, sunt una anima in numero et differunt inter se. Aliquando non differunt 2^m rationem, dum unum sit subiectum alterius, sic quod forma dicit idem subiectum et superaddit modum 30 vel rationem; sive forma sit accidentis accidentaliter inexistens, ut *albedo*, sive accidentis per se inexistens, ut *passio*, sive substancialis qualitas per se 1^o inexistens;

Some differ more than generically, some generically, some specifically, and some individually.
And some, though differing specifically, may be identical with the same subject.

Some differ only logically, while they are the same singular being; as the mind is memory, reason and will.

1. Multipliciter aliqua different *in marg.* B. 5, 6. *Another handwriting from the words* vel duo particn^r B. 13. sua pro eius corr. B. 14. ut^e pro et sic B. 25. tñ; a' above B. 28, 29. Aliquando — alterius in *marg.* B.

5, 6. The second handwriting (from f. 45^a to f. 122^a) is illegible rather on account of its being very close and much abbreviated than from careless penmanship; while the third (f. 122^a to 176) is just the contrary. The first is fairly good. From f. 45^a to 122^a there are many marginal notes, very few of any value. — *Ut vel duo particulariter* is evidently a duplication, including a mistake. I have left it in the text because the page begins with those words.

ut *racionalitas* inest homini; et quodlibet illorum dicit eandem essenciam in numero.

Sed 4º dicuntur aliqua secundum rationem [differre], etsi dicant precise eandem essenciam et predicentur de 5 se invicem, secundum equum ambitum. Sed raciones diverse insunt illis; ut existente unica fenice, tunc fenix universalis differt a illa, non subiecto sed racione, cum illa sit incomunicabilis et fenix communis est communicabilis et illa apud aliquos vocatur distinccio et 10 non differencia. Et per ista dicitur quod genus differt a sua specie secundum partem, cum sit reliqua species, que totaliter dividitur a priori specie; sicut homo communis per aliquid singulare differt a Sor, et tamen est Sor; et econtra Sor differt ab homine communis, 15 non secundum suppositum, sed secundum rationem, cum sit communicabilis, et homo communis est incomunicabilis; et sic homo communis dupliciter differt a Sorte, quia et secundum suppositum et secundum rationem.

Et si dicatur quod si Sor differt ab homine communis, 20 tunc non est homo communis, iuxta exponentes dictas tractatu proximo; dicitur quod ibidem exponit^r diferencia primi modi et non complete ista differencia, quia paulatim oportet ascendere in tales subtiles materias. Unde sicut prius dicitur [quod] oportet resol- 25 vere primum terminum in exponendo huiusmodi proposiciones; ut ista: *Sor differt a specie* debet exponi resolvendo hoc verbum *differt*, significans confuse ad differencias supradictas; ut si *Sor aliqua differencia differt a specie*, ergo *Sor differt a specie*. Et antecedens 30 patet ex hoc quod Sor ratione incomunicabilitatis differt a specie. Et tunc ista proposicio: *Sor ista incomunicabilitate differt a specie*, debet exponi, ut superius dictum est: *Sor ista incomunicabilitate est, et species est, et Sor ista incomunicabilitate non est species*. 35 Igitur etc. Nec sequitur: *ista incomunicabilitate vel individuatione Sor est ille homo*; ergo, secundum illam est species; et conformiter dicitur ad omnia similia.

2º dubitatur si ens transcendens sit commune ad deum et ad omnia creata, ut supra dictum est. Et

There is yet another difference (called also a distinction without a difference), as between the universal and the individual phoenix; there can be only one of each, but the former is communicable to successive singulars, and the other not. It is by this difference that the genus differs from its species, and the universal from the individual man.

According to the last treatise, if A differs from the universal man, he is not the universal man; but I then purposely avoided going into all the details of these differences, on account of the difficulty of the matter. But it is clear that A must differ, if he is incomunicable and the universal not; as may be set forth by exposition.

II. Is
transcendent
Being common
both to God
and creatures?

2. ea^z pro eandem B. 3. differre deest B. 4, 5. de fe ⁱ = de se ipsis? B. 16. incomunicabilis B. 23. paulatim^r B. 24. quod deest B. 26. ffe (= specie?) B.

21. See Logica, vol. I, p. 122, l. 4—16.

If so, then there would be an identity beyond that of genus, species or number, which can coexist with the greatest possible diversity; and God would be caused by Himself, since He caused all being and is all being. But on the other hand, the universal can belong to its particulars in two ways; either as a difference or as a transcendent mode of being. The first must be denied; but the second is univocal, since it signifies the same by the same sign. It does not follow that anything besides God is

5

videtur quod non, quia sic foret alia ydentityas quam identitas generis, speciei vel numeri, et per consequens summa diversitas vel diferencia non excluderet idem-
ptitatem, sicut summa magnitudo excludit parvitatem;
et sic de omnibus similibus infinitis denominacionibus positis. Videtur eciam quod deus sit causatum a deo, |
quia ens transcendens est primum causatum a deo, et B 45^b
deus est illud, cum ipse sit omne ens, sicut homo est
omnis homo.

Sed pro illo supponitur quod dupliciter commune 10 possit univoce participari suis inferioribus: vel secundum rationem differencie, sicut universalia participantur a suis individuis; vel ratione transcendencie, ut ratione essendi, sicut analogia participatur. Primo modo non est ens univocum, quia sic esset genus. Sed 2º modo 15 satis univoce participatur, cum significat omnia illa sub eodem signo naturaliter representata. Unde licet ens transcendens sit omne ens, non tamen aliud a deo, vel inferius deo, est deus. Sicut ergo non sequitur: *homo communis est Sor et ille homo communis est Plato: ergo, 20 Sor est Plato;* ita non sequitur: *ens transcendens est deus et ens transcendens est aliud a deo, ergo, aliud a deo est deus.* Nec est maior color in istis quam in suis convertibilibus, sic argumentando: *homo est Sor, et homo est aliud a Sor: igitur Sor est aliud a Sor.* Nec sequitur: 25 *illud quod est aliud a deo est deus: igitur aliud a deo est deus;* ut non sequitur: *illud commune quod est aliud a Sor est Sor; igitur aliud a Sor est Sor.* Sicud enim homo communis est Sor, ita est aliud a Sor; sicud in suo convertibili: *Sor est homo, et aliud a Sor est homo: 30 igitur Sor est aliud a Sor.* Nec sequitur, *hoc est deus et hoc est aliud a deo; igitur, aliud a deo est deus;* sicut non sequitur: *Ista natura communis est Sor et illa est aliud a Sor: igitur Sor est aliud a Sor.*

All deductions to the contrary are mere paralogisms.

5. similibus underneath omnibus B. 11. ptiri B. 17. eo pro eodem B. 27. nec above ut B.

16. *Univoce.* In the great question of the Analogy of Being, moderate Realists abhor using the very term *univoce*; but their *analogia proportionis secundi generis*, as Suarez calls it, does not seem to differ very substantially from Wyclif's position. Yet the slightest differences are important here.

ergo *Sor est aliud a Sor*; nec est talis deduccio syllogismus expositorius, sed paralogismus syllogismo expositorio oppositus; sic argumentando: *hoc est deus, et hoc est aliud a deo; ergo deus est aliud a deo*, posito quod iste terminus, *hoc*, convertatur cum transcendentem. Argumentatur enim affirmative a superiori ad suum inferius. Pronomen enim non est demonstrativum in proposito, nec vere pronomen, sed terminus convertibilis cum ente. Et si intenditur eius significati demonstracio, tunc aliud demonstratur in maiori, aliud in minori. Sicut ergo *Sor est illud quod est Plato*, ita *quodlibet est ens transcendens, quod est deus*; sed non *est deus*. Nec sequitur, si *deus est illud quod est creatura vel creatum*, *quod deus sit creatura vel creatum*.
 Deus tamen necessario est supremum causatum, sicut est creatura per naturam assumptam, ut narrant theologi. Non est vis, sive ponatur illa conveniencia in transcendentie idemperitas, sive non; ideo consequens. Philosophus tamen loquitur de idemperitate in genere et non alia.

Ex istis patet quod illi qui dicunt nullum individuum esse speciem ad illum sensum quod nullum individuum potest communicari multis individuis separatis, et illi qui dicunt quodlibet individuum esse quodlibet suum superius, et econtra, intelligendo per terminos 2^e intentionis sua denominata confuse, non contradicunt; sic nec illi qui concedunt quod homo est species et nullus homo est species. Prima enim significat quod *esse hominem* est communicabile cucunque individuo hominis; et 2^a significat quod nulli individuo hominis contingit sic communicari. Nam communissime, cum terminis significantibus per se idem significatum sed variatis in suppositione vel modo significandi, propositiones sunt valde disparium sensuum, ut hic: *homo est homines et homo est homo*; *A videt hominem, et hominem videt A*; *homo communis est omnis homo, et homo singularis est omnis homo*.

Sed 3^o dubitatur si universale recipit accidentalem predicacionem; ut conceditur quod homo communis comedit, dormit, et facit quidquid singularis homo

"This" is God; "this" is other than "God". Nothing follows, for "this" has only meaning as the pointing to something; how there are two distinct pointings here; or if it be not a demonstrative, it means transcendental being, which is not God. Nor does it follow that God is caused; though God, by the Incarnation, is really caused.

To deny that an individual is a species, because of its singularity, and to admit this in the sense of belonging to a species, is not contradictory; we grant that the essence is common, and deny that the individual is so. Propositions may have very different significations, according to the supposition given to them.

III. Can a universal receive accidental attributes?

3. sic argumentando in marg. B. 9, 10. ut dem^{ra} B. 15. spp = supremum B. 32. *P^a pro per se B.* 38. dñt^r pro dubitatur B.

If so the universal man eats, drinks, and has many opposite qualities at once; if not, universals are of no use; besides, universal accidents would then have no subjects. B 46^a

facit, sicut derisorie arguant illi quibus deficiunt argumenta in ista materia. Et videtur quod non, quia sic idem esset album et nigrum, sedens et non sedens; generaretur et corrumperetur; et esset maius et minus se ipso; et sic de multis inconvenientibus. Videtur 5 tamen quod suscipit | predicaciones accidentales, quia aliter superfluerent universalia, nisi aliquid possent facere vel ad aliquid deservirent. Nec haberent universalia accidentia subiecta illis proposita, nisi inessent substancialiis ^{2^{is}}, que ideo minus sunt substanciali quam ¹⁰ substanciali prime secundum doctrinam Philosophi; quia minus substantia accidentibus quam substanciali singulares.

To answer this, we may first deny that they receive such attributes.

Predication is either

(1) essential,

or (2) accidental by inference of a form; this latter is to be denied: humanity is not white, but it is that which is white.

Or (3) by connection with a cause; or (4) as a mere extrinsical relation.

Why these are to be denied. If the essence received

Pro illa materia notandum quod duplex est responsio, sicut in prima materia. Aliqui enim negant tales predicationes accidentales formales de substancialibus, distingendo primo de 4 generibus predicationum. Alia enim est predicatione secundum essenciam, quando predicatum inest subiecto, sed non per formalem inexistenciam suo subiecto; ut hic: *homo est animal*, ²⁰ *species est album*, et generaliter quando predicatum significatum est nomen substantivatum per subiectum. Alia est predicatione per inherenciam forme, ad quam contingit esse motum, vel inexistenciam quam consequitur per se mobilitas; ut quando predicantur verba ²⁵ humanity adiectiva, vel nomina adiectiva substantivata per substanciali; ut hic: *homo quantificatur, qualificatur, agit, patitur, locatur, durat, sedet vel ditatur*. Et tales predicationes negantur de universalibus et de terminis ultimate abstraccionis: ut *humanitas non est alba*, nec ³⁰ *essencia generat*. Et sic de similibus predicationis personalibus. Humanitas tamen est *album*, et essencia est *generans*, intelligendo in negativo genere substantivato.

^{3^{us}} modus predicationis est predicatione secundum causam, ut hic: *dies est lacio solis, motus est mobile*, et sic de ³⁵ aliis. ^{4^a} predicatione est secundum habitudinem; ut *homo intelligitur, similatur*; et sic de aliis relationibus differentibus. Et tales predicationes recipiunt universalia.

Causa autem quare negantur predicationes particulariae de terminis abstractis, est ista. Termini abstracti ordinari 40

3. ^{a^m} pro *album* B. 17. ^{j^o} pro *primo* B. 26. ^{na^a} pro *nomina* B.
28. *sedet in marg.* B. 33. ^{ine^a} pro *in negativo* B.

natur ad significandum simpliciter veritates abstractas quas primo significant, eo quod aliter sequitur confusio locucionum distinguencium huiusmodi veritates; ut, cum aliud sit esse hominem, et esse album eciam aliud (et sic de ceteris), quomodo cognoscentibus haberentur signa distingwencia huiusmodi veritates? quoniam, dicens quod 1^a est qualitas et eciam albedo vel albacio, modo, si isti termini supponerent concretive, sicut homo est album; tunc sicut homo est albus, ita humanitas esset albacio; nec esset distinctio accidentium a substantia. Non ergo sequitur: humanitas est ille homo, et ille homo est albus; ergo, humanitas est alba, quia humanitas est essencia hominis; que si esset alba, tunc esset albedo; talem enim sensum limitat subiectum, 15 supponendo abstracte.

Unde aptissimum medium inveniendi differenciam vel distinctionem aliquorum est regula Aristotelis: Si aliquod ens inest uni quod a reliquo removetur, tunc ista differunt; ut, quia esse hominem potest manere cum hoc quod esse album tollatur iam ipsis existentibus; ergo, quod est esse hominem et quod est esse album differunt. Et illam differenciam nomino supradictis abstractis. Quando tunc unum est communius ad reliquum, tunc non sequitur simpliciter negacio superioris 25 de suo inferiori; ut non sequitur: ista potencia est incommunicabilis et illa essencia est communicabilis; ergo illa potencia non est illa essencia; sed bene sequitur quod illa que sunt illa potencia et ista essencia differunt. Nec esset possibile tollere illam regulam condicionalem. 30 Infinitive tamen oraciones sunt concrete, nec convertuntur cum abstractis, ut: hominem cecum esse est hominem esse, et per consequens homo. Cecitas autem non est homo; ideo non convertitur. Verumtamen in re cecum esse est esse cecum et per consequens cecitas; 35 sed signa non convertuntur, ut dicit Aristoteles. Universalia ergo causant individua, et per consequens multum deserviunt in universitate. Nec sequitur; universale facit illum cursum; ergo currit; sicut non sequitur de deo. Homo communis ergo facit quicquid

accidental attributes (such v. g. as whiteness) it would be essentially white,

and there would be no distinction between accident and substance.

Aristotle's rule for knowing whether two things differ is the possible absence of the one, the other remaining; whiteness differs, therefore, from humanity.

A quality may be the essence, but that which is the essence and that which is the quality are different.

The universals cause the individual, and therefore are of great use; they sustain universal accidents only, not particular ones, and are therefore less of substances than their singulars.

3. lacu ^{cōm} pro locucionem B. 5. quō B. 9. et pro est before
album B. 11—13. est ille — est essencia *in marg.* B. 22 nōjō B.
25. pō usually passio B. 27. pō^m B. 28. pō B. 29. qdilem pro
condicionalem B. 31. et pro est B.

homo singularis facit, cum causat illud efficienter; et tamen non loquitur, generat, comedit, et sic universaliter substat accidentibus universalibus tantum; sed singulare substat tam singularibus quam universalibus accidentibus, et ideo est magis substancia. 5

Secondly, we may grant that they receive accidents in their particulars, since they are what their particulars are. The Universal would not then be simply greater than itself, but greater than in one or another individual. By this means, it can have infinite different attributes, positive but not negative; or at least negative only in this or that individual.

I note these answers, because there is often much confusion, among authors admitting and denying the same thing in different senses; for my own part, I think both are good, but prefer the wording of the former, according to which theologians deny that the Godhead suffered, although it was a person who suffered. Examples of similar

Alia vero responsio admittit terminos tales in suppōsitione personali, concedendo quod homo communis currit, sicut et ille homo; et est eiusmodi cuius est aliquis singularis homo. Nec sequitur ex hoc quod sit sapiencior vel maior se ipso: sed bene sequitur quod B 32^b sit sapiencior vel maior quam est in isto vel in isto supposito. Nec sequitur, si generatur et moritur vel corruptitur, quod non est, sed bene sequitur quod incipit vel desinit non esse in isto vel in isto subiecto. Et sic ridet cum ridentibus et flet cum flentibus. Nec 15 sequitur quod sit monstrum, quamvis habeat infinita capita et omnia organa hominis singularis, quia non in eodem supposito, sed in diversis habet illa. Sed negative negantur, ut non sequitur: *iste homo non sedet, et iste homo est homo communis; ergo homo simpliciter* 20 *vel homo communis non sedet.* Sed bene sequitur quod non sedet in illo supposito. Sed alii concedunt quod *homo communis non sedet;* nec ex hoc sequitur simpliciter quod *nemo sedet,* sicud nec ex affirmativa sequitur quod *omnis homo sedet.* 25

Istas responsiones recito, ut concipientur auctores qui quandoque locuntur secundum unam et quandoque secundum aliam. Nec contradicunt, sed equivocant in suppōsitione. Ego autem elegi utrumque sensum et utramque sentenciam, sed utor verbis prioris responsionis, quia non dubium quin Aristoteles negaret quod *essencia hominis albatur,* etsi ille homo *qui est* illa essencia albatur: ut theologus [non] habet concedere quod divine essencia est mobilis, divisibilis, paciebatur etc. quamvis sit illud quod paciebatur, moriebatur etc. sed 35 est passum, divisibile, creatura; et sic de predictis substantivis.

Nec debent talia recitari pro argumentis: *hoc albatur, et hoc est illa essencia: igitur illa essencia albatur; hoc est Sor et hoc est Plato: igitur Sor est Plato.* 40 *Omnis natura universalis hominis est Sor; omnis Plato*

8. cuq3 pro cuius est; est above B. 11. existo vel B. 17. arga^r pro organa B. 31. ner^r pro negaret B. 33. non deest B.

est natura hominis universalis hominis: igitur, omnis Plato est Sor. Nullus Plato est Sor: omnis natura hominis specifica est Plato: igitur nulla natura hominis specifica est Sor. Et sic de infinitis in vanum multiplicatis. In omnibus enim talibus est variacio suppositionis alicuius termini terminorum principiatiivi syllogismi; ut in primo argumento quod sinistre vocatur syllogismus expositorius, supponit *ly* 'hoc' in maiori pro supposito vel persona compositi; et, sub ratione qua illud suppositum [est,] sibi inest albedo vel albescietas; et in minori supponit absolutius pro essencia, que, ut illa essencia, non est albedo. Ideo idem est ac si ex istis premissis concluderetur quod *illa essencia est albedo.* Cum enim terminus abstractus supponit similiter pro *esse hominem*, et oppositum predicatur formaliter, dependenter substantivatum ad subiectum, oportet ipsam supponere abstracte, ut ille sit sensus: *esse hominem est esse album.* Sed si predicatum per se supponeret sine dependencia ad subiectum, tunc contingaret ipsum intelligere personaliter: ut hic: *illa essencia est album;* et illa conclusio sequitur bene ex illis premissis, sed alia non. Unde conformiter dicunt theologi quod et persone sunt *eterne* et tam res quam persone *eterne*, et tamen non sunt *eterni*; quia adiectivum professionis per se supponens supponit similiter pro essencia, ipso significante proprie illud quod est commune tribus.

Quo ad 2^m, patet argumentum quod non est color in deduccione, cum medium sit commune. Ac si sic argueretur: *Sor est homo et Plato est homo; ergo Sor est Plato.* Et eodem modo non sequitur: *Illa potencia, vel illa materia est illa essencia et illa forma vel ille actus est eadem essencia: igitur, materia illa est forma illa.* Sed bene sequitur ex premissis quod *materia sit illud quod est illa forma;* quod est verum, cum illa essencia sit communis ad materiam, formam et compositum ex hiis. Unde, sicut theologi concedunt quod mobile et divisibile est immobile et indivisible, | cum homo sit natura divina, et tamen ille homo non est indivisibilis, invisibilis, increatus, quamvis sit illud quod

objections, all solved in the same way:
In all these the supposition of the middle term varies from the major to the minor;

if the if the
supposition is
kept the same
all through, the
conclusion is
not against us.
Thus, for the
first example,
we admit that
the essence is,
not white, but
something
white; which
distinction
occurs in the
mystery of the
Trinity.

For the second we cannot argue, from the fact that two things agree,

that they are identical, v.g. matter and form are each of them the compound body; yet matter is not form.

Man is the divine nature (in Christ), yet he is not increase, and thus the communicable universal is

1. *hominis in marg.* B.

8. *homo pro hoc* B.

10. *est deest* B.

15. *appō pro oppositum* B.

29. *gmc pro commune* B.

incommuni-
cable in its
subjects, but not
in its nature

And thus,
immovable in
itself and
movable in its
subjects; and
when we say:
*that nature is
extended, seen,
&c., we should
convert it so:*
*the nature that
is extended,
seen, &c., is
that nature,*
and the
adjective,
attributed thus
to the subject,
makes one verb.

For the third:
it is quite true
that of two
individual men,
A and B, both
are *that which*
the other is;
but not that

A is B,
no more than
for matter and
form.

The nature
v. g. of fire,
being made up
of three
different factors,
we cannot
conclude that
each of them is
igneity;

est huiusmodi; sic communicabilis universalis, quia natura communicabilis, est incommunicabilis, quia tam res quam persona incommunicabilis; et tamen illa natura communicabilis non est tantum natura incommunicabilis. Et conformiter conceditur quod illud quod non potest 5 moveri est mobile, quia res mobilis; et tamen illa res non est mobilis. Unde illa proposicio debet sic converti: *natura mobilis est illa res;* et illa: *natura exten-
ditur, videtur, et cetera,* debet sic converti: *natura extensa, visa etc. est illa natura.* Et eodem modo de 10 negativis, ut est illa: *nulla natura communis est incom-
municabilis,* debet sic converti: *nulla essentia incomuni-
cabilis est natura communis,* quorum utrumque est verum. Cum tamen illa natura est res incommunicabilis, quia persona incommunicabilis, quia quandoque adiectivum 15 appositum substantivatur per suppositum, tunc equivalet ac si verbum adiectivum predicaretur in adiacens: ut, si *homo est quantus, albus, relatus, etc.* tunc *homo quantificatur, albificatur, refertur, etc.* Sed hoc non oportet, quando predicatum substantivatur per se. Unde 20 peheles in absoluto dicit quod ex significato adiectivi appositi et significato substantivi suppositi implicatur fieri una *usia*, sicut fit ex materia et forma, non sicut quando predicatum non substantivatur per subiectum. Et illud est cum diligencia inprimendum. 25

Quo ad 3^m argumentum, patet quod non sequitur; sed ex illis premissis bene sequitur quod *omnis Plato sit idem Sorti vel illud quod est Sor,* et hoc est verum; sed non sequitur, si *Sor est illud quod est Plato;* ergo *Sor est Plato,* sicut non sequitur: *materia est illud 30 quod est forma:* ergo *materia est forma.* Nec sequitur: *illud est omne quod est ille; ignis est illa igneitas;* ergo *omne quod est ille ignis est illa igneitas.* Nam essentia vel natura illius ignis est 3^a differencia inter se. Ideo non tantum ille ignis est illa essentia, cum illud quod non 35 est iste ignis est ista essentia, quia tam materia quam forma. Unde, quamvis ille ignis sit *alius* quam sua igneitas;

4. tam B. 15. ["]p persona B. 16. fbstm^a pro substantivatur B.
20. fbstm^a B. 21. pehelie B. 25. ip'q B. 26. Quō pro Quo B.

21. Peheles. I can find no meaning to this word. *Peri Her-
meneias* seems too far-fetched, unless this is a conventional
abbreviation for an often recurring title. 32. I am not quite
certain whether we ought not to read here *ille;* *ille;* or *ille
ignis: ille ignis.*

materia, non tamen est *aliud*, licet *hoc* sit *aliud* (demonstrando istum ignem). Nam ille terminus, *aliud*, in neutro genere substantivatus dicit alietatem essentie subiecte vel nature. Et aliter non oportet, quamvis aliqua dicta antiquorum sonant quod unus homo est *alius* quam reliquus, sed non *aliud*; quia tunc, ut dicunt, non essencialiter eadem natura singularis vel universalis. Probabile tamen videtur quod est dare alietatem essenciarum singularium, que sunt eadem essencia universalis: ut *ego sum aliud a Sor*, quia alia natura singularis; et *materia illius ignis est alia ab illa forma*, quia aliud suppositum; et tamen illa non est aliud, quia non est alia essentia. Unde illa exclusiva est falsa: *Tantum aliquod illorum est essentia ignis*, demonstrando per *ly* "illorum" omnes formas ignis, habebit illam universalem affirmativam convertibilem: *omne quod est essentia ignis est aliquod illorum*; quod est falsum, cum tam materie quam composita sunt essentie ignis. Et sic corruptibile est incorruptibile, quia essentia et materia incorruptibilis; et tamen illa ignis non est incorruptibilis, cum possit naturaliter corrumpi. Nec sunt illa opposita: *res corruptibilis et res incorruptibilis*, sicut nec ista, *corruptibile et incorruptibile* convertibiliter significantes. *Quilibet enim homo est res incorruptibilis*, quamvis non *quodlibet sit incorruptibile*. Unde, sicut non sequitur: *Ego sum natura universalis, et illa est incorruptibilis; ergo ego sum incorruptibilis*; ita non sequitur: *ista ignis est ista essentia, et ista essentia est incorruptibilis: ergo, iste ignis est incorruptibilis*. Nec sequitur ex isto quod *homo sit non homo, album, nigrum, vel quocunque reliquum inconveniens*. Album enim est illud commune quod est nigrum, quia suppositum nigrum; et tamen illa res communis nec est alba nec nigra.

35 Quo ad exemplum 4^m, dicitur quod non sequitur: sed bene sequitur ex illis premissis quod *nulla natura specifica est Sorteitas vel individuacio Sortis*; quod est necessarium. Nec sequitur, *nullus Plato est Sor*, ergo *nullus Plato est illud quod est Sor*; sicut non sequitur: *nullum album est nigrum; ergo nullum album est illud quod est nigrum*. Si enim *album esset nigrum*, tunc res

B 47^b

There may be otherness amongst those singular essences which are identical with their universals; but this otherness does not make them other things. Thus it were false to say: *Only one of these forms is the nature of fire*; for then we should have to exclude the matter, and the whole compounds. Many expressions therefore, apparently contradictory, are not really so.

And so none of the above-mentioned absurdities is to be met with in this theory.

As for the fourth instance; it follows merely that no specific essence that is A is the individuality of B; as in the foregoing examples.

3. *ibstatinatq B.*4. *ar pro aliter B.*32. *9me pro commune B.*

alba esset res nigra, sicut res corruptibilis esset res incorruptibilis; sed hoc non potest verificari pro re singulari, quod res singularis alba esset res singularis nigra; et cum nulla res universalis sit alba vel nigra,

patet quod non verificaretur, qualitercunque extrema 5
 supponerent.

If it is urged
that the
universal man
is 'able to
laugh' and yet
cannot, we
again
distinguish:
able to laugh
in its subjects,
in those beings
which it is.

All sophisms
against the
Trinity find
their parallel
here, and must
be answered
likewise.

Et si obiciatur quod natura specifica, puta animal risibile ex hoc quod potest ridere, tamen sit nichil, dicitur quod illa natura non est risibilis, sicut nec potest ridere, sed est omne risibile et omnis homo risibilis. Nec sequitur: omnis homo est risibilis; 10
 natura specifica est homo: ergo, natura specifica est risibilis;
sed bene sequitur quod illa sit risibile:
quia in maiori medius terminus supponit personaliter, et in minori simpliciter.
Et eodem modo negantur paralogismi 3ii medii;
ut sic argumentando: Quicquid est illa essencia est immobile; iste filius est aliquid quod est illa essencia; igitur, iste filius est immobilis;
sed bene sequitur quod ille sit immobile.
Et breviter, non est aliquis paralogismus negandus in materia de trinitate increata, quin proporcionalem contingit habere tam 20
in materia de universalibus quam in quacunque materia de trinitate creata. Et ideo expedit cognoscere logicam de universalibus.

All these
fallacies come
under the heads
of figures of
speech, or of
the accidental.
As: you are
now what you
were yesterday;
yesterday you
were sitting;
therefore you
are so to-day.

Comparison
with a fallacy
on the persons
of the Trinity.

There is a
mean
between *per se*
and *per
accidens*.

Unde secundum antiquos, isti paralogismi reducuntur ad fallaciam figure diccionis, vel fallaciam accidentis. 25
 Unde, sicut hec est fallacia accidentis: Quicquid heri fuisti, illud nunc es; sedens heri fuisti: ergo, sedens nunc es. Ista cum verbis de presenti est conformis fallacia: Omne quale est qualitas: omnis homo est quale: ergo omnis homo est qualitas. Notum est consequens esse falsum; et minor foret vera, et subiectum supponit simpliciter sicut predicatum limitat. Et conformis fallacia est hic: omnis pater est relativus; omnis essencia increata est pater; ergo omnis talis essencia increata est relativa; illa tamen essencia nec per se nec per accidens est 35 pater, quia est dare medium inter *per se* et *per accidens*, ut dictum est superius; et sic omnis substantia etc. significat quale quid; ut quidditatem vel aliam essencialem qualitatem; et quando variantur suppositiones commutatur quid in quale, ut sic: omnis 40

19. a's B. 20. quin *abore* cum B; ib. *cōporē* B. 30. *negandum*;
nōtu above B. 37, 38. *ſe z* B. 20. *gūmār* B.

homo movetur; natura universalis est homo: ergo, natura universalis movetur.

Dubitacio tamen est si universale potest moveri. Et videtur quod sic, quia potest esse ubi prius non fuit, et, motis subiectis, moventur omnia que causaliter illis insunt. Cum ergo universale non est nisi ubi est aliquod eius singulare, sequeretur quod universale fuerit ubi prius non fuit, [ut] et singularia sunt ubi prius non fuerunt aliqua huiusmodi singularia.

Can the universal move? It seems so, for it is where its singulars are, and as they move, so must it.

10 Pro isto supponatur omne universale esse ubique ubi est aliquod eius singulare, et sic universalis substancia, universale corpus (et sic de quotlibet accidentibus) sunt ubique et semper. Alia autem sunt ubique ubi sunt sua singularia; tunc videtur michi probabile quod sic und 15 universalia possunt esse ubi prius non fuerunt, sic possunt moveri localiter, sed non augeri vel alterari. Unde modus localis predicatur secundum habitudinem aliter quam alii motus. Contingit ergo universale duplicitate acquirere locum: vel secundum sui individui 20 generacionem, sicut deperdit locum ad sui individui corrupcionem; et isti motus vocantur multiplicaciones vel diminuciones universalium; quando scilicet numerosius vel paucius insunt suis singularibus. Sed 2º modo contingit universalia acquirere vel deperdere loca per 25 suorum singularium motionem localem; ut, Sorte currente ad designatum locum, fit homo universalis ibi, tam per cursum Sortis, quam formaliter per motum communem. Sed universalis punctus, linea universalis, et cetera que necessario sunt ubique, non possunt B 48^a moveri. | Nec sequitur: *Sor non movetur, et ipse est homo communis: ergo homo communis non movetur;* quia repugnat quod moveatur et non moveatur, sicut repugnat quod sit album et non sit album. Moto autem subiecto, movetur quodlibet quod inest, ratione motus 35 subiecti acquirentis novum locum. Nec oportet, si natura universalis est alicubi, quod illa sit ubicacio, cum sit proporcio secundum habitudinem in qua predicator transiens connotando circumstanciam communem universalis et singulari; ut *esse in loco, esse in tempore, esse intellectum, animatum, etc.* Natura ergo 40

The principle that it is wherever its singulars are must be granted; but some universals are wherever any of their singulars are, and do not move: as, v. g. substance, or body.

But setting these aside, I think it probable that, as the others can be where they were not, they can also move with their singulars; which gives us a two-fold species of movement;

except for points, lines and all those things which necessarily cannot move. But we cannot conclude from the non-movement of a particular, that its universal does not move.

Yet this movement does not imply localization of the universal, but a mere relation of identity between it and its singular.

8. *ut deest B.* 9. *fn'istnt pro fuerunt B.* 13. *eius above sua B.*

25, 26. *currere B.* 33. *igitur above autem B.* 38. *tm̄ns pro transiens B.* 40. *Item pro intellectum B.*

universalis est iustus, grammaticus, et sic de ceteris adiectivis professionis que per se supponunt.

*IV. Do
universals,
taken with their
singulars, make
up a number?
V. g. are there
three men when
there are only
two individuals,
sic igitur sunt due res vel due substancie, quarum
A and B?*
For where there utrumque est homo, cum veritas universalis detur a
is one man singulari, et utraque illarum veritatum est homo. In
there are two beings one isto communiter dicitur quod numerus stricte sumptus
universal, the other singular, non est nisi multitudo singularium, eo quod specificie
but each difference, non numero, sed specie dicuntur differre
is a man.
The usual reply ab invicem. Sed largius sumendo numerum, tunc quo-
is that as rumcunque numerorum multitudo dicitur numerus; et
number is properly a multitude of singulars, the universal
cannot count; and things specifically
distinct are not said to differ in number but in kind.
But number can be understood in a wider sense, for any multitude that we can count. Now when a number is added to a term of the first intention, it is understood in the first sense, and consequently the supposition must be personal.
The universal, having no personal supposition distinct from that of its particulars, cannot be counted thus. So there are not two men where there is

Sed 4º dubitatur de logica cum terminis numeralibus; ut dubitatur si universale ponitur in numerum cum suis singularibus. Ut, si dicatur quod sunt 3 homines, non 5 existente aliquo singulari preter Sor vel Platonem. Et ita, si alicubi est unus homo, ibi sunt duo homines; ab invicem. Sed largius sumendo numerum, tunc quo-
rumcunque numerorum multitudo dicitur numerus; et
isto modo quinarius est numerus specierum universalium, senarius est numerus specierum politici regiminis; et sic de ceteris numeris communium.

Tunc dicitur quod terminus numeralis, additus termino prime intencionis, limitatur ad significandum 20 numerum primo modo dictum. Unde, sicut terminus distribuens limitat speciem specialissimam ad suppositionem personalem, ita ille terminus numeralis limitat terminum prime intencionis, et specialiter speciem specialissimam ad suppositionem personalem. Cum ergo 25 homo communis sit quilibet hominum singularium, non ponit seorsum in numero cum illis; ideo existente omni homine, Sorte vel Platone, non superest 3^{us} homo communis ab illis, sed est uterque illorum, et non esset tertius, nec esset 3^a persona hominis. Et per idem 30 non oportet, ubique ubi est unus homo, esse duos homines. Nec sequitur Sortem esse tot substancias quot universalia sunt eius partes; quia Sor est homo communis, animal commune, corpus commune, substancia communis, et ens commune: ideo singulare non est 35 multa sed unum in omnibus illis; e contra tamen universale est multa, cum universale sit omnia eius singularia. Et sic duo sunt 4 et 5. Et sic de quoconque

4. ponit B. 7. sibi pro ibi B. 8. sicut pro sic B. 22. dist'us
pro distribuens B. 24, 25. fīr fīm fīm B. 33. p^a pro partes B.

3. All this looks like another and aggravated form of the difficulty stated thus by Biondello (*Taming of the Shrew*): *A horse and a man is more than one, and yet not many.*

numero finito vel infinito assignando. Nec ex illa sequitur quaternarium esse quinarium, et sic de aliis speciebus numeri, formaliter dicti, quia talis numerus non est ille res numerate, sed ipsarum accidentis. Sicut 5 enim quantitas continua est continuum esse quantum, sive sit corporeitas, que est substanciam esse corpoream, sive superficietas aut superficies, que est substanciam esse superficialem, sive linealitas, que est substanciam esse linealem, sive punctalitas vel punctus, qui est substanciam esse punctalem: sic numerus vel numeracio est substancias esse multas: quod dividitur ab illis et quolibet illorum. Alter tamen multiplicius accipitur numerus.

Sed sic loquendo impossibile est unam speciem numeri esse aliam. Ymmo, sicut impossibile est aliquod moveri 15 sine motu, ita impossibile est alias substancias esse multas sine tali numero, et sic necesse est tales numeros esse; sic quod claudit contradiccionem numeros ydearum non esse. Unitas igitur a qua unaqueque substancia una dicitur, est in qualibet substancia secundum 20 individuam veritatem, est simplicior et prior puncto, cum est in intersticiis, et punctus superaddit posicionem. Sed species puncti, multiplicata secundum puncta indivisiabilia, linealiter posita, principiat lineam tam secundum speciem quam secundum genus; et species linee, multiplicitata secundum lineas individuas superficialiter positas, principiat superficiem tam secundum speciem quam secundum individua; et sic de corporeitate quo ad superficiem. Et sic omnis quantitatis principium est unitas, sicut docet lincolniensis 10 posteriorum 15.

B48^b Sic ergo ascendendo | in universaliora invenietur paucitas, et descendendo in inferiora, invenietur pluralitas; ut, omnes homines individui sunt unica species, et omnes species animalium sunt unicum genus; et sic omnis multitudo reducibilis est ad unum, non solum secundum communitatem sed ad unum separatum in genere causandi. Et vere layci iniciati in ista materia ad pauca respicientes de levi pronunciant veritates quas doctores signorum balbuciendo referunt sompniantes.

Nec sequitur quod homo communis sit populus, etsi 40 sit illi homines divisim, qui collectim sunt populus.

1. signando B. 7. ar = aut! B. 11. & vir B. 21. int'cls B.
26. ffem B. 36. vē B; ib. initii B; ib. loci = layci? B. 38. fyff signisto
in marg. B.

one; nor is A an individual plus a man, plus an animal, plus a body, plus a substance;

Similarly with the different kinds of quantity as, v.g. number is the multitude of substances; volume is the voluminousness of a substance, etc.

Now in this sense it is impossible for one sort of number to be another. The unity by which every substance is called one is in each substance prior to the special points which compose it, and make up lines, surfaces and volumes.

So that unity is the principle of quantity; plurality being found as we descend to the particular and unity

to the Universal.

Really laymen, who study this subject know more about it than these stammering Doctors of Signs!

It does not follow that the universal man is a people; for he is each individual separately, and

the people is so *Populus enim est multi homines civiliter connexi*. Et collectively. A line, though sic illi homines per accidens sunt populus, sicut in made of points, telligunt ipsi qui concedunt quod totum est sue partes, is not a species containing points; and that one species is many things, does not prove that unity is multitude. Different sorts of unity; transcendent and numeral. As numeral, it is the principle of number in a substance, which is one: this is a stricter sense than transcendental Being.

But if by number we mean anything that can be counted, we must grant that the unity, essence of the individual, is the trinity of its supposita.

Here there are many difficulties, all of them concerning the Holy Trinity as well as the Universals.

Thus, God the Father differs from God the Son, i. e. God from God and the universal from the singular man.

And then, following up the comparison, there would be three singulars of the universal, God.

sic illi homines per accidens sunt populus, sicut in puncti est linea, etsi sit illa puncta que componunt lineam; quia non credo quod aliquod continuum sit eius pars. Nec sequitur, si una species sit multa diversa, quod unitas sit multitudo, vel quecunque species numeri reliqua. Pro quo nota quod sicut unum est transcendentis, convertibile cum ente, sic unitas est convertibilis cum entitate et cum veritate. Sed quandoque sumitur unitas pro principio numeri; et tunc connotat per se substanciam esse unam; et sic striccius significat quam unitas transcendentis. Sicut ergo falsum est *quod substantiam esse unam est substanciam esse quadruplicem*, et sic de aliis numeris; ita falsum est quod unitas est quaternarius, vel quilibet alias numerus.

Extendendo autem numerum ad quecunque numerata, sive sicut accidentia, sive partes quantitative substancie, sive partes qualitative, tunc concedendum est ad sensum equivocum quod quelibet unitas que est essentia substancie singularis est trinitas suppositorum eiusdem substancie. Et hic multiplicantur multa argumenta apud theologos in materia de trinitate increata, ut aliqui arguant quod deus a deo differt, quia deus pater a deo filio differt; et sic homo communis differt ab homine singulari. Ita essentia communis differt a personis non sic communibus. Et per idem trinitas incommunicabilis non est essentia communicabilis, nec persona. Et sic essent queque distincta, quorum quodlibet esset deus. Si enim omnis deus est pater, tunc tantum est deus pater, et communicabile. Et illud quod "nec spirat nec spiratur", ut *essentia divina*, tantum esset spirans vel spiratum; quia tantum est aliqua illarum trium personarum; et breviter nullum esset argumentum in illa materia, quin contingit proporcionaliter facere in materia cuiuscunq[ue] trinitatis create.

22. *t'ntas B.* 30. quandoque *B.*

22. Wyclif here alludes to his theory, developed at greatest length in *De Materia et Forma*, that in all things the essence corresponds to the *Godhead*, the matter to the *Father*, the form to the *Son*, and the compound to the *Holy Ghost*. These three he calls the *Created Trinity*. 33. *Nec spirat nec spiratur*: allusion to the words in Deccr. Greg. Dist. I. cap. 1: *Firmiter.*

Quantum ad primum, videtur michi probabile quod ille terminus, deus, nunquam supponit personaliter nisi per limitacionem appositi nocionalis; ut deus pater differt a deo filio, deus genuit deum, etc. Nec sequitur: *gignens a genito differt, et uterque est deus: igitur, deus a deo differt*, propter limitacionem suppositorum.

But 1. The word *God* has a personal supposition only when applied to the persons; therefore the syllogism is faulty, and God does not differ from God as such.

Pro secundo, notandum quod in parte est similitudo inter universale et sua supposita, et essenciam divinam et sua supposita; et in parte dissimilitudo. Similitudo, 10 in hoc quod ipsum est singulum suorum suppositorum; et dissimilitudo in multis. Primo in hoc quod natura illa habet supposita sibi accidentalia, ut sic, inter se; nec illa participant communis denominacione secundum magis et minus; ut homo communis potest carere quo- 15 cunque supposito corruptibili, et unum istorum potest esse sine reliquo; sed contradiccionem claudit essenciam divinam esse sine omnibus suis suppositis, vel unum illorum esse sine quolibet illorum. 2º, universale maius, melius, et quomodocunque dispariter accidentatum sup- 20 positum habet hic, et opposito modo accidentatum suppositum alibi. Sed contradiccionem claudit unum suppositum increatum distare a reliquo, esse maius, potencius, sapiens, vel durabilius reliquo. Primum tamen est causa secundi, et ambo sunt una causa 3º; 25 et sic est quasi prioritas, non nature, cum sit eadem B 40º natura singularis, sed prioritas originis inter illa. Sed longe similior trinitati increata est trinitas cuiuscunque essentie create, cum in qualibet tali contingit habere proporcionalem proprietatem, cum contradiccionem 30 claudit aliquam talem excedere vel deficere a ternario suppositorum parium quo ad omnia in quibus communicat.

Racione ergo illius diversitatis utendum est diversis terminis et diversa logica in materia de trinitate et in 35 materia de universalibus; ut 3 persone hominum sunt 3 homines, sed non sic 3 persone divine sunt 3 dii vel nature divine; nec deus est triplex, sed trinus; nec multiplex sed singularis, cum non habeat universale superius. Nec discrepancia vel numerus est inter illa,

2. The comparison between the Universal and the divine Essence as to their *supposita* obtains only in so far as each is its *supposita*; but in the former case these are accidental to it and to each other; in the latter, absolutely essential; in the former case, they may be unequally perfect and modified in different, nay, contrary manners; in the latter, this is impossible. The priority of the Father to the Son and of these to the Spirit, is priority not of nature but of origin.

But the similitude between the created Trinity is far more perfect than between the Universal and its singulars. We have to use other expressions in dealing with the Trinity and the universals.

6. imitationem B. 20. h̄ B. 24. ca' B. 25. sint B.

24. *Causa*. This word, applied to the Uncaused Being, is generally disliked by Scholastics. They prefer the more general term *principium* — *id a quo aliiquid fit vel est*.

Three persons
are three men;
three persons
are not three
Gods, etc.

And we say,
not that the
Godhead
differs,
but that it *is*
different from
each of its
persons.

This difference
is the
communicati-
bility of the
Divine Nature.

The Trinity
is also an
essence, but a
plurality; not
a person, but
persons.

Communicable
may be said
either of an
essence,
or of a person,
in different
senses.

Some grant
that the
Godhead differs
logically from
each person,
which it is
nevertheless;
and that only
the Godhead
which is the
Father is God,
and yet not
only the Father
is God;
that the Father
and the Son
'spirate' the
Holy Ghost
as one
principle, the
cause being
equally each of
the persons,
yet not the
Holy Ghost,
as nothing can
cause itself.

And so each of
the three are
one Cause;
yet there are
several
causal agents.
The Cause of
the Spirit is
that of the Son;
yet the Son is
the Cause of
the Spirit and
not of himself.

sed differencia et pluralitas. Et sic de multis singni-
ficacionibus et differenciis terminorum, ad que labo-
riosum est pertingere. Sic ergo, propter excellenciam
idemppitatis personarum in eadem essentia singulari,
negatur quod illa essentia ab aliqua illarum differt,⁵
sed est a quacunque illarum *diferens*. Et hoc concludit
communicabilitas conveniens essentie et non personis;
ut, quia ista essentia est communicabilis, et ista per-
sona non sic; ideo, quod est ista essentia non est ista
persona. Et quia trinitas est pluralitas et non sic¹⁰
persona, ideo talis nulla trinitas est persona, sed per-
sonae; est tamen illud quod est quelibet illarum per-
sonarum. Nota tamen quod *communicabile* accipitur pro
communicabilitate ad personas; ut essentia communi-
catur; et accipitur pro communicabilitate ad naturas,¹⁵
sicut una persona est multe nature; scilicet, natura
humana et natura divina; et sic de termino opposito.

Alii autem concedunt quod essentia differt secundum
rationem a persona, et tamen est illa persona; sicut
trinitas incommunicabilis est essentia communicabilis,²⁰
sed non persona: ymmo, persone. Ulterius conceditur
quod tantum essentia que est pater, est deus, sicut
omnis deus est pater; sed non tantum pater est deus,
quia quod non est pater est deus. Ulterius conceditur
quod pater et filius sunt unum principium spirans²⁵
spiritum sanctum, et unus spirator, una causa spiritus
sancti, sicut et est una spiracio activa. Unde eadem
causa que causat omnes creaturas, causat filium et
spiritum sanctum; et illa causa est tam pater, quam
filius, quam spiritus sanctus; et tamen causa spiritus³⁰
sancti non est ille, cum nichil inmediate et essencialiter
causat se. Nec causa filii est filius: et sic tria sunt,
quorum quolibet est causa; *causa*, et non multe cause;
quamvis sint multi causantes et multa causancia;
sed non cum predicatis substantivis. Unde omnis causa³⁵

Spiritus sancti est causa filii; et tamen aliquod suppo-
situm est causa spiritus sancti quod non est causa
filii; sicut patet de filio. Sed ex hoc non sequitur quod
aliquid vel aliqua sit causa spiritus sancti quod nod
est causa filii. Filius enim, sicut non est aliud vel⁴⁰
alia res quam pater, sic non est alia causa quam pater.
Aliud enim, si non sit contractum per terminum per-

sonalem, dicit diversitatem essentie; ut filius est alius quam pater, sed non aliud, est nec alia res. Nec argumentatur ab inferiori ad suum superius: *hec est alia persona*: ergo, *hec est alia res*; sicut non sequitur: *hec est alia persona*: ergo, *alia essentia*. Sed nec econtra: *hec non est alia essentia*: ergo, *non est alia persona*. Sed in istis lapsus sum gratis, tum quia proporcionaliter dicendum est in logica de aliis trinitatibus, tum eciam quia materie sunt connexe; superesset [ut] juvenis, postquam sapuerit materiam de universalibus regendam, pretereat ad materiam de trinitate eiusdem essentie subtilius cognoscendam.

Redeundo ergo ad propositum, concedi potest principaliiter quod quamvis aliud sit fenicem esse, et aliud illam fenicem esse, cum universalitas differt a singularitate, tamen non sunt due fenices, quia tunc essent duo singularia. Nec sunt due res, due substancialiter, duo corpora vel duo animalia quorum utrumque est fenix; quia non sunt due sed una fenix singularis: quia vel oportet quod terminus talis supponatur simpliciter vel personaliter; et secundum utrumque sensum, falsum esset quod sunt due fenices. Nec sequitur: *A fenix differt a B: ergo A et B sunt duo supposita diferencia*, | cum terminus numeralis limitat terminum prime intentionis ad suppositionem personalem. Ideo non sequitur quod aliquot differencia sunt illa, quamvis illa sunt differencia. Nec sequitur quod fenix universalis sit aliud, vel alia, quam fenix singularis, etsi differat ab illa secundum rationem; sed erit aliud singulare quam est illa. Et per idem negandum est quod *ille fenices sunt*, demonstrando fenicem universalem et singularem; sed

In this matter we can neither argue from the particular to the general, nor vice versa.
This digression is excusable by the connection between the created and the Incarnate Trinity.

Return to the main subject. There is indeed a difference between the existence of a phoenix and that of this particular phoenix.

But they are not two, but one for all that. We must give the term a supposition, either essential or personal; in either case, there is but one phoenix.

The difference between them is not a difference of *supposita*, nor of otherness of essences; it is a logical distinction.

7. $\tilde{g}t\mu$. 9. Srf³(?) B; ib. *ut deest* B. 9, 10. *cum*; postquam *in marg.* B; \widehat{u} possint *in marg.* B. 10. *regula* B. 11. pr (?) B. 14. *quodvis* B.

11. *Superesset*. This sentence presents extraordinary difficulty, as is seen by the readings, which however are obviously insufficient. Mr. Matthew suggests that *regendam* being the technical word for certain obligatory lectures which the 'Magister' has to give after inception, the sentence may mean that he should first be qualified to lecture on universals, before studying the more difficult matter of the Trinity. 29. *Racionem*. This word seems to imply that Wyclif abandons his Realism in presence of the difficulty; but a few lines below he says that they are *really* distinct.

We must also deny any plurality between them, so as to say:
These Phoenixes.

Yet they are really distinct from each other: for every suppositum is of two natures.
 There are two other answers to this considerable difficulty; one consists in granting that universals can be counted, and are many in one individual, but yet are only one with their singulars; another in denying that the universal differs really from its singular.

Let which opinion pleases most be chosen; I choose the first.

cum termino indefinito facienda est divisio; ut sic: rerum alia est universalis, alia particularis; substancialium alia prima, alia secunda; causarum alia universalis, alia particularis. In quibus exemplis Aristotelis supponit terminus indefinitus mixtim, pro universali et singulari. Et ita respondendum est ad quotlibet media que implicant universale, ut sic, ponere in numerum cum suo singulari.

Conceditur tamen quod omne universale substance et eiusdem singulare sunt duo distincta realiter; quia omne suppositum est due nature. Sed propter difficultatem et apparenciam illius conclusionis sunt duo alii modi dicendi, quorum primus concedit universale ponere in numerum cum suo singulari, eo quod utrumque potest demonstrari, et universale causans singulare est eius causa et prius singulari, et habet multa que non habent singulare. Et sic in cuiuslibet hominis veste sunt tria animalia: scilicet *animal* singulare, *animal* species specialissima, et *animal* generale; et ita de aliis sequentibus. Et ita unum singularium est multa communia, sicut unum commune est multa singularia. Omnia tamen illa communia communicant in parte subiectiva singulari. Secunda via dicit quod nullum universale differt a suo singulari, quia per idem argumentum essentia in divinis foret res differens a persona secundum rationem communicabilitatis; et sic loquendo facile est videre quomodo universale non ponit in numerum cum suo singulari. Eligat ergo logicus unam, quia sententia de universalibus est necessaria tam a plebico quam a philosopho implicata; ego autem elegi primam responsionem. Et tanta de copulativis transgrediendo sint dicta.

6. *quecunque*; *quotlibet above B*; *ib. mea B.* 18. *aliam pro animalia B.* 28. *vaa B.*

CAPITULUM TERCIUM.

Sequitur de disiunctivis tertio pertractandum: superponendo primo omnem ypotheticam subordinatam principalius actui disiungendi esse disiunctivam; et solum talem. Proposicio enim de disiunctivo extremo, et proposicio subordinata actui kathegorice quomodo cumque composita non est disiunctiva; sicut nec kathegorica disiunctive significans. Nec proposicio mixta cuius principalis actus est actus hypotheticus disiungendi; ad esse enim disiunctive requiritur proporcio signorum et significacionis. Verumtamen de propositionibus disiunctivis in anima, factis ex intencionibus rerum, non oportet illum ordinem observare, cum ibi non sit intencio de sinkategoricis distincta, contra intencionem signi. Ymmo quotlibet accidentibus, tam simul quam successive, potest eadem intencio subici. De hiis ergo non directe tractat logicus, sed de propositionibus sensibilibus et suis significatis.

Patet ergo ex dictis quod a quacunque parte principali disiunctive ad ipsam, tenet consequencia, cum ad eius veritatem sufficit veritas alterius partis. Sed econtra non tenet consequencia, nisi forte pars ad quam argumentatur fuerit sequens ad reliquam; ut sic: *tu curris vel tu moveris; ergo, tu moveris.* *Tu es homo vel tu es asinus: ergo tu es homo;* et sic de aliis. Patet etiam quod quam vera est altera pars disiunctive, tam vera vel verior est ipsam disiunctiva; non quidem verior quo ad adequacionem signi ad suum significatum, cum equatio non suscipit magis vel minus; sed verior proprietate sui significati, sicut unum ens dicitur reliquo realius. Istud patet ex hoc quod falsitas partis

of disjunctives.
They are such,
and such only,
as are
subordinate to
a principal
disjunctive act
in the mind.
A categorical
proposition
containing a
disjunctive
term, or having
an equivalent
meaning, does
not come under
the definition.
We do not
speak here of
merely mental
propositions,
which do not
require
this similarity
of sign and of
signification:
they do not
belong to Logic.
If one principal
part of the
disjunctive is
true, the whole
is true;
but the truth
of the whole
does not prove
that of a part,
unless one of
the parts is
inferred by the
other; as: *A is
BC or A is C;*
therefore A is C.
The truer one
part of a
disjunctive is,
the truer it is
itself; i. e. in
signification,
not in degree.

1. Cap. deest.

2. blank space for initial S.

9. non est B.

14. de signatis; corr. in marg. B. 17, 18. f3th B. 27. 1pm9 B.
30. quomodo; sicut above the line B.

Every disjunctive made of two contradictories that are contingent is necessary, as also of a more general proposition and the opposite of disjunctive contradictorium equivalent copulative facte one more particular as: *A is C, or A is not B.*

And of all such the opposite is an impossible disjunctive. Thus the parts are less true than the whole, being less necessary. Whence comes this necessity? From the very meaning of the proposition; for it means more than its parts.

There are, therefore, some necessities and impossibilities more obvious than others; *A is, or A is not*, can be at once seen; but that *A is sitting or A is, does not appear so clearly, and we may be deceived.*

If we take the opposite however: *A is not sitting and A is not*, we see that *A cannot be sitting if he is not.* We can often see the falsity of a proposition than the truth of its opposite. These principles laid down, we shall deal with fallacies concerning pronouns, especially relatives.

desiunctive vere non facit ad desiunctive falsitatem | vel B 50^a inconcedibilitatem eiusdem. Et universaliter hoc: quilibet desiunctiva facta ex contradictoriis contingentibus est necessaria, sicut et quilibet desiunctiva facta ex consequente et opposito sui antecedentis, ut hec; *tu es coloratus, vel tu non es albus.* Cum enim cuiuslibet *A is C, or A is not B.* Ex quo patet ulterius, cum tam vera est proposicio 10 quam falsum est eius contradictorium et econtra, quod quilibet talis desiunctiva est necessaria, dum neutra eius pars fuerit ita vera. Et si queratur a quo capit talis desiunctiva suam necessitatem, dicitur quod a quaque eius causa, et sua significacione ac necessitate 15 quam primo significat. Non tamen est dare partem prius necessariam, secundum quam ipsa est necessaria; sed ipsa est primo necessaria, sicut primo significat illam necessitatem.

Ex quo patet quod sicut necessitatum una est reliqua 20 patencior; ita impossibilitatum. Nec correspondent sibi iste impossibilitates ex opposito. Quilibet enim desiunctiva facta ex oppositis significat veritatem facilissim ad cognoscendum de natura veritatis; ut nullus sciollus ignorat quin *hoc est vel hoc non est*, quoconque 25 demonstrato. Sed necessitas desiunctive facte ex consequente communiori et opposito sui antecedentis inferioris est occulcior. Non enim est aliqua facilitate notum michi quod necessario *Sor non sedet vel ipse est.* Incauti autem decipimur admittendo in deposito 30 cionibus huiusmodi desiunctivas, et tamen in utraque est par necessitas, quia quam impossibile est *hoc esse et hoc non esse*, tam impossibile est quod *Sor sedet et tamen ipse non est.* Prima autem istarum opponitur prime desiunctive noscibiliore, et 2^a opponitur 2^a minus 35 cognite. Frequens ergo est falsitas date propositionis evidens quam est veritas sui oppositi; et frequenter contingit oppositum quod est ex habitudine naturali scientis ad scibile.

Premisis istis generalibus de desiunctivis, superest trac- 40 tare materiam sophisticam cum terminis relativis factam,

15. *ca* B. 28. *anima* (?) *pro aliqua* B. 30. enim: autem *above the line* B.
33. *non sedet* B. 36. *frequenter* B. 36, 37. *date — veritas in marg.* B.

ut superficialiter tactum est in priori capitulo. Maior ergo pars sophisticacionum in ista materia exsurgit ex hoc quod relativum in eadem proposicione vel in proposicione disparata refert suum antecedens stans confuse tantum, 5 vel sinkathegorice disiunctum. Unde negantes universalia statuerunt sibi, tanquam regulam faciendi sophismata, quod quandocunque relativum idemtatis refert suum antecedens stans confuse, et indeterminate, facienda est copulativa ex duabus proposicionibus consimilium terminorum et contradictorie qualitatis. Ut, *promittendo denarium*, cum nulliusmodi singularis sit, *ille promittitur denarius qui non promittitur*, sicut *et ille non promittitur*; et *omnis homo est animal quod illud non vidit*; et sic differencia non ponitur inter tales proposiciones 15 ubi relativum in eadem kategorica refert suum antecedens, et proposiciones in quibus relativum ponitur in disparata proposicione a proposicione sui antecedentis. Ut hic: *omnis homo est animal quod est rationale*; *apparet homo esse animal quod est hoc*; et sic de similibus verificatis in sensu composito, sicut patet per exponentes earum. Sed aliter in sensu diviso de similibus terminis sunt false; ut falsum est quod *omnis homo est animal et illud est rationale*; sicut falsum est de auricalco quod *apparet hoc esse aurum*, et *illud aurum 25 est hoc*.

Sed patet ex dictis superius quod maior pars sophismatum in ista materia est neganda, et disiunctive facte ex oppositis parcium sunt concedende. Ymmo, sicut conceditur quod *omnis homo est animal quod est rationale*, quamvis illud non sit dandum, sic concedendum esset de possibili quod *promitto tibi denarium quem tibi promitto*, quamvis ille non sit dandus. *Promittere* enim facit sensum compositum, cum potest fieri in communi circa aliquid cum hoc quod nullum eius 35 singulare terminent istam promissionem; ut, *promittendo sub istis verbis, dabo tibi denarium quem promitto*.

Most of them proceed from the fact that when the pronoun stands confusedly, for its antecedent, sophists make up a copulative out of that proposition, and another, its opposite: as: *I promise a penny, this penny not being singular, we have:*

I promise a penny that I do not promise; i. e. and *I do not promise it.*

Yet and . . . it does not amount to the same as the relative that; v. g. *man is an animal that is reasonable, or: man is an animal and it is reasonable.*

2. in ex above the line B. 4. desperata B. 8. terte B. 11. non B.
13. ille? B. 17. despata B. ib. a proposicione before sui in marg. B.

21. alie B. 35. termint B.

4. *Disparata.* Here I have slightly changed the text; but later we find the words *proposicio desperata*, meaning one that entails great logical difficulties.

These sophists cannot deal with philosophers, or any men capable of speech; their assumption would go to prove the wildest absurdities,

and destroy the very idea of promising, buying, selling, gift, justice or obligation,

and all possible merit, or action worthy of reward.

All this is impossible. Every meritorious deed receives its reward.

B 50^b

Patet ergo quod | maior pars sophismatum conces- sorum a sic opinantibus reputarentur apud antiquos impossibilis. Nec communicaret sic sophisticans cum philosophis, cum politicis aut cum quocunque expri- mendo conceptum suum; ut patet de istis: *promitto*⁵ *tibi aliquid quod non possum tibi dare; vado Romam ad videndum hominem quem scio non posse videri; ego iuste et provide emi vel vendidi equum quem scio et sciri continue non posse emi vel vendi.* Sor debet michi riginti libros, et deus non potest facere ipsum satis- 10 facere pro debito quod sic debet. Sor racionaliter obli- garit se ad faciendum penitenciam ad quam non potu- erit obligari, cum non potuit illam perficere nec deus illam exigere. Sor est dicio ex promissione Platonis quam est Cicero, vel quam ipse prius fuit; sic quod sibi 15 est ius aquisitum valens 20; et tamen si ex hoc in aliqua proporcione esset dicio, ipse est in infinitum dives. Promissio, emcio, vendicio, dotacio, iusticia, obligacio, et cetera huiusmodi possunt esse cum hoc quod non ad obiecta terminantur, nec sint de materia 20 vel de ente signando. Requiritur vel oportet ad hoc quod *homo equitet vel habeat equum qui non potest por- tare eum;* sicut, ad hoc quod cattus moveat caudam suam, requiritur ipsum caudam habere, que non diffe- rat a duabus. Sor meretur amando hominem et tamen deus 25 nec scit quod amat, nec scit sibi apparare premium quod meretur; posito quod Sor noscat in universali multos concretos esse homines, et faciat actum universalem volendi, vel amandi, quod concretus est talis, qui sit omnis actus voluntatis Sortis; et mereatur ex nunc 30 habere premium, sed nullum premium exinde mereatur habere; sic enim *operarii merentur mercedes, sed nullas mercedes merentur.*

Et tunc patet conclusio iuxta principia illius opinionis, que indubie est impossibilis; quia pro omni merito 35 ordinat deus premium quod scitur esse proporcionatum merito. Nec Sor amat hominem, nisi ametur homo; et

4. poli^r B. 8. igit^e B. 16. aq^m B. 22. eq^t B. 25. 2^b B.
26. ap^r B. 27. noscatur B. 30. exue B. 31. exm^h B. 35. 1 du^e B.

5. We must remember that *a penny*, as promised, is a universal; and Nominalists, denying these, denied that anything was promised, unless in particular.

tamen actus verbi non cognoscitur nisi precognoscatur substancia actus. Patet quod si amatus vel amatum est tale amabile, tunc illud amatatur, sicut *hominis esse* amatatur, et illud est homo; quia *hominem esse* vel *natura humana*. Actus ergo amandi Sortis terminatur specialiter et capit suas condiciones ab amato; et tamen solum a signo in anima; ymmo *amare hominis* est in amato sicut honor est in honorato, quia aliter non differret ab amancia. Nec esset talis benevolencia hortata, nisi esset conformis benevolencie dei; ita quod deus amet illud idem, vel saltem velit hominem amare quem amat. Uterque enim wult et amat quod illa proposicio pri-marie significat: *Eiecus est bonus*. Deus ergo scit distinguere inter amatum a Sorte et inamatum ab illo; sicut sciret cui proficeret oracio Sortis, si caritative oraret, correspondenter ad amorem suum. Non ergo sophistandum est sic cum deo. Sicut ergo sic sophisticans dicit se mereri laudem ex illa subtilitate qua non meretur, ita premiabitur premio quod non senciet.

Supponatur ergo antiqua sentencia de universalibus cum qua logicus potest communicare cum grammatica et logica laboriose inventa et cognita, cum loquentibus in qualibet facultate; et tunc patet quod omnes conclusiones ille sunt impossibilis. Sed pro facultate loquendi, notandum primo quod promissio est assercio aliquid dandi in futuro; et talis solum est subiective in racionali. Sed obligacio est in quoconque; nec refert sive promissio sit dotatum, sive pro equivalente exhibitum: oportet tamen quod assignatur dari promissum pro futuro; quia si daretur in presenti, tunc non esset promissio, cum promissio dicitur quod *pro omnibus missio*. 2º modo accipitur promissio pro signo promissionis | : ut carta, voce, vel alio signo promissionis primo modo dicte. Et 3º modo accipitur pro illo quod promittitur. Dividitur autem promissio in confusam et distinctam; in universalem et particularem. Confusa promissio est [qua] promittitur omne singulare universalis primo, principaliter, et distincte promissi.

Ex quo patet quod non oportet omne promissum dari satisfaciendo pro promissione; sed sufficit quod detur

Love cannot exist without an existing object; if we love this; that a man is, we love humanity or human nature. It is in the loved one that the act of love is terminated.

And as all well regulated love corresponds with God's love of any person. He at least would know who was the object of love.

Sophists turn the tables on themselves; their subtlety merits, without meriting, a reward to which they are insensible.

Let us then admit the old doctrine of universals; we shall see that all these conclusions are absurd.

Note that a promise is an assertion that something will be given; it exists only in reasonable beings, and may be conditional on another promise, or not; but it must imply the future.

7. amari? B. 9. $\widehat{\alpha\eta^a}$ B; ib. ozta B. 10. am; B. 13. Eiec9? B.
13, 14. ds tiu^r B. 17. sic cum in marg.; ib. ergo sic above the line B.
31. qpoil missio B. 37. qua deest B.

13. *Eiecus*. Probably the name of an imaginary man.

It is not necessary to give all the essence promised; only what is promised explicitly or implicitly. It is enough to give one legal penny, if a penny has been promised; thus I shall have the 'universal' penny in its singular.

Note also that *I promise* includes a verb in the future, and may be expressed in many different ways; some of which imply obligation.

'Obligation generally signifies to be obliged' for a benefit; but there are three natural significations of the word:

1. When a person obliges himself without any necessity but his own will; this belongs to God alone.

2. When the obligation proceeds from a superior.

3. When it proceeds from need of a superior towards whom one is obliged; this implies servitude.

There are also obligations between man and man, parallel to the three former;

illud quod est explicite vel implicite promissum; ut, promittendo unum denarium in communi, omnis denarius promittitur, sed confuse; et sufficit dare quemcunque legalem denarium, et quemcunque singularem homo dederit michi, dat denarium communem qui explicite⁵ promissus [est]. Patet eciam quod hoc verbum *promitto* de presenti, includit verbum de futuro. Ut si *promitto quidquid tibi*, tunc assero quod *dabo tibi illud*; et ideo non refert quibus istorum verborum promittens utatur: ut, *promitto tibi hoc, spondeo vel assero quod dabo*¹⁰ *tibi hoc, obligo me ad dandum tibi hoc, vel dabo tibi hoc*. Verumtamen unum istorum potest quod non possunt reliqua. Possum enim dare tibi hoc, etsi non promittam tibi hoc; possum eciam obligare me ad dandum hoc ex debito insurgente, ex mutui receptione,¹⁵ vel ex gracijsa promissione.

Obligacio tamen vel debitum famosius sumitur pro obligacione racione beneficii preaccepti. Utraque tamen significacio est satis conveniens. Ex quo patet quod^{3x} est obligacionis, vel debiti manieres. Prima est qua²⁰ debens vel obligatus ex sua gracia, sine superioris limitacione vel sui indigencia, statuit dare bonum alteri. Et omnem talēm obligacionem vel debenciam concomitantur summa libertas in debente, cum solum deus potest sic obligari. Secundo modo obligatur quis quod ex²⁵ superioris essencie limitacione ad benefaciendum alteri sine debentis indigencia; et illo modo obligantur super-celestia inferioribus; quamvis enim non recipient ab inferioribus equivalentis, recipiunt tamen a causa limitante ipsa ad hoc quicquid habent; ideo illam obligacionem non concomitatur summa libertas. 3º modo obligatur quivis aliori, racione sue imperfectionis vel indigencie; ut creatum obligatur suo conservanti obligacione essenciali; et ista obligacio infert servitutem.

Alię autem sunt obligaciones preternaturales inter³⁵ homines, que sunt istis proportionales, ut dominus gracijs obligat se ad beneficium sui inferioris, et sibi subserviens est obligatus benefacere inferiori suo ad preceptum domini; et serviens vel mutuum accipiens est obligatus domino vel creditori. Omnes autem obligaciones ille implicant indigenciam, cum dominus

6. est deest B.
27. fr'ceſta B.

15. debito insurgente et in marg. B. 19. 9^{ns} B.

indiget servo vel benefacto suo ad eius servicium vel exercitium in virtute.

Aliæ autem sunt obligaciones coactive, non exemplate in natura; sed pocius sunt non debite obligaciones, cum sint violente contra naturam.

Aliæ vero sunt obligationes logicales, que non sunt nisi posiciones casuum; ut ponitur quod tu tenearis concedere *hoc* et omne sequens ex illo; vel quod debeas negare *hoc* et omne antecedens ad illud; et sic de aliis, que logici observant in posicionibus et depositacionibus; ubi [posicio] non est aliud nisi cognoscere quid sit possibile, et omne tale admittere; et post cuiuscunque talis posicionem concedere ipsam et quodlibet ex concessso sequens, et negare quodlibet bene concessso repugnans.

Et ad inpertinens (*hoc* est, quod non sequitur nec repugnat) respondendum est secundum suam qualitatem, sicut foret absque casu. In depositione vero, negandum est depositum et omne antecedens ad illud, vel ad bene negatum; et ad inpertinens respondendum est secundum sui qualitatem. Ista tamen bene cognita sufficiunt pro obligacionibus sophisticis; quia imposicio ipsa non est nisi posicio significacionis signi, cui imposicioni est significatum inpertinens. | Ideo, post inposicionem significacionis proposicionis, respondendum est ad illam ut ad inpertinens.

Sed dimisso isto, argumentatur tripliciter contra dicta.

Primo per hoc quod, si solum denarius communis promittitur tali communi promissione, et solum ille est iuste vendicabile ex promissione quod promittitur eidem: sequitur quod solum commune est vendicabile in platis casuum promissionum; consequens est falsum, tum quia communia habita sunt per ante, si possunt haberri, et solum dare vel promittere quod habetur non valet; tum eciam, quia promissiones sunt practice, que solum fiunt per singulare, cum wulcus non cognoscit talia communia.

Similiter, esto quod promittens promittat sub hiis verbis, *dabo tibi denarium singulare*, vel *alterum illorum in altera manuum mearum*; tunc non solum commune promittitur, sed singulare, sicut patet ex verbo propositionis; et tamen non potest convinci quod est illud

violent obligations: but these are not properly obligations; and *logical obligations*.

These are merely positions to be maintained, admitting a proposition and all that follows from it, or denying one, and all its antecedents; always supposing that it be not self-contradictory; and answering any irrelevant proposition as it should be answered in reality.

The affirmative course is called *position*; the negative, *deposition*.

Three objections.

1. If I promise a universal penny, I am not obliged to give anything but a universal one; but I cannot give a man what he has already, i. e. a universal penny; a promise is a practical matter, to be fulfilled by singulars.

2. Suppose that I promise somebody a particular penny,

6. non *pro* vero. 11. posicio *deest* B. 31. *pmiffionu* B. 33. v, B.

35. aliqua *pro* per B.

neither I nor
the other man
admitting the
existence of
universals;
no universal
penny can be
promised in
that case.

3. If I promise
something,
I promise
everything; yet
anything given
fulfils
my promise;
if I buy a man,
I do not buy
myself, and
therefore not a
'universal man'.
And if I do,
then I promise
what I do not
promise.

Answers. 1. We
grant the first
conclusion;
what is
demanded in
justice is a
universal penny,
not this or that
particular one.
But it cannot
be given, unless
by means of a
particular one;
so it must be
paid down.

The receiver
had, we
suppose, a
universal penny
before, but not
on account of
the promise;
if he could have
it thus without
the particular
one, it would
do.

And it is a
great advantage
to have a
universal penny
many times
repeated,
unless that be
hurtful from
another point
of view.

sic compromissum. Potest enim uterque compromittens
credere et velle quod non sit aliquod tale universale,
nec quod de tali fiat compromissio. Non ergo voluntarie
compromittendo promittit illud universale.

Similiter, promittendo transcendenter *aliquid*, non
posset esse amplior promissio, quia omne intelligibile
promitteretur; et tamen illa promissio non esset efficax,
cum non oporteat dare optimum nec medium promissor,
sed quidlibet dando foret satisfaccio. Non ergo homo
emittit seipsum et omnem hominem, etsi emat hominem¹⁰
[in] communi; et sic de vendicione, accusacione, et
conduccione, et talibus que fiunt in universalis circa
hominem. Sic ergo necessario est aliquid quod non
necessario est. Ita, promittitur aliquid in casu quod
non promittitur.

Ad primum dicitur quod conclusio est concedenda, cum
nemo placitans pro communi promissione denarii ven-
dicat illum denarium vel illum, sed vendicat quod
debetur sibi denarius: quod fuit promissum. Sed quia
tale commune non potest dari vel haberi nisi per sin-
gulare, ideo requiritur promittentem dare singulare; et
tunc sequitur ipsam, dando universalem, impleri pro-
missionem. Non enim potest quandoque dari vel pro-
mitti singulare, nisi in sic faciendo involvatur universale;
quia omnes tales predicationes secundum habitudinem²⁵
suscipiunt universale a suis singularibus. Et sic con-
ceditur quod habeam communem denarium per ante
(si habeam aliquem denarium) non tamen ex illa pro-
missione, ideo vendico illud commune michi dari ab
illo qui sic promisit; quia, si posset michi dare illud³⁰
sine denario singulari, placet michi. Sed cum non
potest, ex dacione sua multiplicius habebo illud com-
mune. Quotquot enim denarios quis habuerit, tottu-
pliciter habet communem denarium, ut si infinitos de-
narios habet, infinitupliciter habet communem denarium;³⁵
sicut infinitis vicibus dando denarium, infinities daretur
denarius. Talia enim adverbia numeri significant vicissi-
tudines, et alia adverbia numerum suppositorum. Et sic
multum confert dare et promittere, more magnatum,

1. *co above the line* B. 11. *in deest* B; *ib. accentuē* B. 23. *pt*
qu B. 27. *habitum* B. 28. *habitum* B. 35. *habet tunc* B.
 39. *magis* B.

denaria in communi, etsi illa habita sint per ante, quia exinde multiplicius habebuntur; et in duplo plus valet habere denarium communem duplicius. supposito quod habitus ille non aliunde noceat.

B 52^a 5 Ulterius patet quod tam actus iusticie coniunctive quam actus iusticie disiunctive, sicut et actus liberalis, magnifici et quomodolibet aliter virtuosi j fiunt circa universalia. Execucio tamen actuum respicit singularia; sicut lex est de universalibus et execucio legis de singularibus. Potest enim dominus promittere vel dare michi dextrarium, etsi non habuerit tale, et dacio valet michi multum. Sed subserviens non deliberabit michi dextrarium nisi singularem habuerit, executive michi dando.

15 Nec dubium quin plebei naturaliter confuse cognoscunt universale; sicut patet de incantantibus et tam animatis quam inanimatis naturaliter intelligentibus universalia. Unde bruta naturaliter cognoscunt quod album, dulce, vel tale sensibile est; ad hoc enim sufficit sensus 20 interior. Et sic negantes universalia, ignoranter conveniunt in sentencia cum ipsa ponentibus; ut nullus negabit sensum talem, *hominem esse est necessarium*. Et ad hoc quod homo sit, nullum singulare hominis requiritur; sed sufficit quod unum singulare sit posterius 25 aliquid et illud, quod sine aliquo homine potest esse; et est tam necessarium et permanenter volitum a deo et intentum a natura; salvatur in diversis succendentibus; et sic est eternum, necessarium, incorruptibile quid, commune cuilibet eius supposito et ubique fuerit 30 aliquid eius suppositum; et sic de aliis que philosophi breviter locuti sunt de universalibus.

Nec dicet grammaticus quod hec est incongrua: *hoc est multiplicatum*, demonstrando per ly 'hoc' primarium significatum huiusmodi proposicionis, *homo est*; nec 35 dubium quin verbum sit parcial; et bene sequitur: *hoc est multiplicatum; ergo, hoc est hoc*. Verumtamen pronomen in proposito appellat communiter, cum demonstrat universaliter illud quod est multa; et sic non proprio est pronomen. Et sic invenimus de omni sentencia 40 quam ponunt philosophi de universalibus, quod omnes

So acts of justice, liberality etc. concern universals, but the execution of such acts regards singulars.

A lord may promise me a steed, though he has none; but his groom will not deliver it to me, unless there is a steed to deliver.

We deny that the people knows nothing of universals: incantations prove the contrary.

Even brutes know them to some extent; even those who deny them will not deny that humanity is a necessary essence,

without any singulars of men being required to make it up. It is willed by God and intended by Nature; eternal, unchangeable, and present in each of its singulars.

To say: This is multiplied is not against grammar, if this means the being of man. And it is then not properly a pronoun.

2. pro inde. 19, 20. vel—universalia *in marg.* B. 28. quod B.

35. pale B. 39. inveniens? B.

All men grant sciolli convenient in sentencia, sed errando discrepant this in reality, in verbis. Sunt tamen multe subtile斯 consideraciones de but some deny it in words; universalibus, quas plebei et clerici ignorant in particulari, que subtilibus logicis et metaphysicis reservantur. and there are secret depths of this doctrine Wulgus ergo, sicut ut brutum, cognoscit sibi conveniens 5 that acute logicians and metaphysicians alone can know. in specie et naturaliter afficitur sibi ex congruencia specifica, que non fundatur in signis.

2. Even when a man promises one particular penny, he promises a universal, because the universal is here included in the singular; only he promises it vaguely.

Ad 2^m dicendum quod promittens sub tali forma verborum, promittit communia; quia sicut non potest esse commune sine singulari, nec econtra, sic nec pro- 10 mitti. Verumtamen secundum, quotlibet gradus potest tam singulare quam commune promitti; ut confuse et confusius. Nam promittendo singulare primo et distincte, promittitur universale secundarie et confuse, et econtra. Sicut ergo sequitur: *A significat homo, ergo significat 15 animal, ita sequitur: promitto tibi illum denarium; igitur, promitto tibi denarium.* Unde in casu limitato promittitur denarius in universalis contractius, et promissione sic confusiori quam si promittitur cum paribus suis hiis verbis, *dabo tibi denarium.*

Universal and singular
are terms of
the 'second
intention'.

A term is of
the 'first
intention' when
it does not
connote either
universality or
the reverse in
the thing
signified; of the
second when it
does.

A term is of
the 'first
imposition',
when it has not
been artificially
created; of the
second, when
it has.

These two sets
of expressions
neither include
nor exclude
each other.
And the terms
genus, species
universal,
singular, are
analogously
employed for all
predicamental
beings, and are
above them all.

Nam isti termini, *universale* et *singulare*, sunt termini 2^e intencionis, connotantes communicabilitatem et incomunicabilitatem. Vocatur enim signum, terminus prime intencionis qui significat suum significatum, non connotando rationem universalitatis vel singularitatis; ut isti termini: *homo, animal* etc. Et vocatur terminus 2^e intencionis qui connotat alterum istorum, ut isti termini *universale, singulare, genus, species, substancia prima, et substancia 2^a.*

Sed terminus prime imposicionis vocatur terminus 3^o quicunque, significans primarie significatum quod non est signum articiale, ut sunt isti termini: *universale, homo, etc.* Et terminus 2^e imposicionis vocatur terminus minus significans signum humanitus inventum, ut sunt talia: *nomen, verbum, etc.* Ex quo patet quod terminus 3^o 2^e intencionis est terminus prime imposicionis; et multi termini prime imposicionis sunt termini prime intencionis. Patet eciam quod isti termini: *genus, species, universale, singulare*, sunt analogia encia circum decem genera, et sunt superiora ad quemcunque terminum prime 40

8. dr above the line B. 18. *īvīs* or *īvīs* B. 19. s' pro sic above
the line B. 21. a'qui B. 39. c'cu"eη B.

B 52^b intencionis per se in genere; cum omne singulare sit genus, et species, et omnis species est genus, et econtra; sed ratione differunt, ut prius dictum est. Unde iste raciones | 5 vocantur res 2^e intencionis; et res significate per ter- minos prime intencionis vocantur res prime intencionis.

Dicitur ergo quod cum verbis primo significatis promittitur denarius universalis; sed iuxta prius dicta, ille terminus singularis 2^e intencionis contrahit terminum communem ad supponendum limitate pro de- nario singulariter dando, sicut et faciunt signa parti- cularia. Ideo non est idem dicere: *dabo tibi denarium*, et *dabo tibi denarium singularem*; quia intendendo primam, feruntur intenciones universaliter incontrakte in denarium; sed intendendo 2^{am} feruntur intenciones 15 indifferenter in unum singulare; et illud principaliter est promissum. Et sic contrahitur eciam illacio per illum terminum: *alterum illorum*. Ideo ex ista pro- missione est dare denarium qui specialiter promittitur; sed solius promittentis est discutere quis sit ille. Ideo 20 sufficit legi quod cogatur dare unum denarium, vel alterum istorum. Nam, iuxta prius dicta, est dare in- finitos gradus contrahencium communium suis quacunque specie specialissima, ex limitacione accidentalis pro- prietatis adiecte speciei; ut, *vir* est specialior quam 25 *homo*, et *anglicus* quam *vir*; et commune ad utrumque istorum est specialius quam *anglicus*. Ita tamen non sunt species substancie, quia ponunt formaliter acci- dencia substancialium.

Et faciliter patet quid promittitur quacunque tali 30 promissione primo et principaliter; quia illud quod primo et principaliter significatur verbis promissionis; ut commune ad utrumque illorum promittitur, quando sic promittitur: *dabo tibi alterum istorum*. Ista tamen signa partitiva: *aliquid*, *alterum*, *singulare*, *duo*, *unum*, 35 et quotquot similia, limitant ad intellectum pluralem; et ita limitant verba predicata, ut: *intendo emere bovem*, *conducere equum* vel *apararium*, etc. intenditur parti-

We, therefore, answer that the words, as they signify, promise a universal penny; but they are contracted by the 'second intention' of the word *singular*, etc.

So the meaning is indeed different. Here, therefore, there is one particular penny to be given; but which it will be must depend on the giver, and the law cannot do more than force him to give some penny or other.

There are infinite degrees of individuation of a universal term.

What is, therefore, promised? That which the promising verb principally signifies, i. e. the universal.

17. ex ista and dare very illegible B. 22. ^{um} pro contrahencium B.

37. *apariū* B.

13. *Primam*. And. (I. 14.) 2^{am}. I do not know to what feminine substantive this refers, and therefore leave the words as they stand.

25. *Cummune*. Wyclif evidently means '*combinatum ex utrisque*', i. e. *vir anglicus*; but I do not think the MS. is wrong.

37. *Apararium*, I believe, means *apparel* here.

culariter de illo quem non habeo, et de quo potest esse rationabilis commutacio; quamvis logicus diceret hoc non oportere.

It may be said
that *man*
is an equivocal
term if it
signifies at once
the universal
and the
singular.
'Man' —
including a
painted 'man'
and a living
one — is indeed
an equivocal
term; not so
this.

How can
species differ
specifically
from their
individuals?
There would
be another
species
including
both, and so
on for ever.

I do not
admit that
mortal belongs
to the
definition of
man;
corruptibility
and
incorruptibility
may be
differences
found among
things of the
same species.
The Corruptible
and the
Incorruptible
differ very
widely; yet not
all things that
are one or the
other differ
so much.

A singular man.
denotes
incommuni-
cability; a
universal man,
the reverse;
man denotes
neither.

Et si argumentatur quod iste terminus, *homo*, sit equivocus, cum significat homines singulares et hominem communem, qui differunt plus quam genere, cum unum sit corruptibile et aliud incorruptibile; nec est illa vera diffinicio, cum unum sit mortale et aliud inmortale: dicitur quod iste terminus, *homo*, est equivocus, significando hominem et ymaginem hominis pictam, sed non significando universale et eius singulare; et sic eundem terminum contingit nunc esse equivocum et nunc univocum, secundum diversitatem intendendi per illum. Nec esset possibile quod species differret specificè ab individuis suis, quia super ipsam speciem quodlibet illorum. Nec est dare speciem specialissimam communem speciei, sibi et illis singularibus, nisi cavendum ne sit processus in infinitum. Et cum species sit quodlibet eius individuum, patet quod est *omne animal racionale et mortale*, et per consequens communicat in diffinicione cum eius individuis.

Credo tamen quod *mortale* non est propria differencia hominis, quia est accidentis privativum; ymo, stat res eiusdem speciei specialissime differre corruptibilitate et non corruptibilitate: ut patet de celestibus et sublunaribus, et de accidentibus eorum; ut numerus, linea, superficialitas, corporeitas, lumen, figura; et quotlibet talia accidentia in celo incorruptibilia sunt eiusdem speciei specialissime cum accidentibus corruptibilibus sublunaribus. Et sic, quamvis corruptibile et non corruptibile differunt plus quam genere, non tamen omnia huiusmodi plus differunt. Sed corruptibile et incorruptibile differunt istis proprietatibus, et non solum genere logico, nec solum genere suorum subiectorum, nec pluri diferencia quam differencia generis. Non tamen oportet quod differant plus quam aliqua que genere differunt.

Sic ergo iste terminus, *homo singularis*, de sua particulari significacione significat naturam hominis incommunicabilem multis personis; et *homo universalis* significat eandem naturam, ut communicabilis est. Et

15. *fripa* $\widehat{\epsilon}$ B. 35. *pli* B.

iste terminus, *homo*, neutram istarum racionum connotat. Frequenter tamen termini 2^e intencionis significant similiter sine connotacione racionis huiusmodi; ut patet in istis: *Ego sum species, ego sum homo communis*. Et 5 frequenter connotant tales raciones; ut in istis: *singulare differt ab universali*. Ideo, sicut supra dixi, in talibus que videntur contradicere non est repugnancia sententie.

Et si obicitur quod contingit intelligere alterum 10 *istorum*, sicut et *singularem*, non contracte, intelligendo unum singulare pocius quam quocunque, sicut experientia docet; dicitur quod sic intelligentes abutuntur significacione termini; et frequenter cogitat homo confuse de singulari, dum tamen ignoraverit; ut cogitando 15 quod *rosa est pulcer flos*, et *homo est elegans creatura*, communiter intelligendo illas species sub conceptibus ymaginabilium que notacius in una specie sunt in ymaginativa mea. Et sic facit maior pars hominem, que non habet intellectum elevatum sufficientem ad intelligendum universaliter illas abstractas essencias, sicut docet Lincolnensis. Intelligendo ergo sic similiter non repugnarent illa: *Alter istorum denariorum promittitur*, et *neuter istorum promittitur*; quia sicut hic non est contradiccio, *homo est species et nemo est species*, 25 propter suppositionis singularis mutationem in pluralem; sic nec in proposito, cum eadem sit causa, ut dicitur. Sic ergo, etsi nolim quod sit universale, non eo minus erit, me invito: ymmo, sequitur me illud promittere communi promissione, etsi velim oppositum. 30 Ad tertium dicitur quod talis promissio non valet ad lucrum illi cui promittitur; quia etsi esset dare invisibile, minime valens, cum tamen illud non potest per se dari, deficeret execucio iuris in talibus casibus. Ideo iurista reputaret omnes tales casus frivolos, sicut 35 et casum quo ponitur Sor mereri cum Platone per horam uniformiter gradu meriti ut 4^{or}, sed mereatur Sor usque ad finem inclusive et non ultra, et Plato usque ad finem exclusive. Certum est quod nullus iudex mortalis sciret proporcionare illa premia suis meritis 40 totalibus correspondenter; sicut nec testes possunt per experientiam proporcionare, vel docere quod de facto unus

But these adjectives are not always necessary to make the word *man* mean one way or the other.

To say that a singular means one particular singular, is an abuse of language; we often think by imagination of some particular which we do not know to exist. Such are the thoughts of most men, whose intelligence is not sufficiently lofty to understand abstract essences.

There is, therefore, no real contradiction between:

One of the two, and neither, is promised;

and the promise will have a universal object, even in spite of me.

3. The promise of 'something' is a valid promise, but a useless one; it could not be judicially enforced, as the smallest of things cannot be given.

As in the case of two men meriting a reward, but one during only one instant less than another: no man could settle the

difference
between their
merits; nor
could the fact
be proved.

When we
promise to
give a universal
of which the
singulars are of
equal value,
any of those
singulars will
do, but none of
less value;
when the value
varies, we are
bound to give
an average one
and the judge's
duty is to see
that, as nearly
as possible,
this is done.

When a man
promises *every*
animal, or all
the gold in
the world, we
may say that
the promise is
logically,
obligatory,

but ethically he
would not be
obliged, because
in all such
promises it is
understood that
the thing
promised must
be possible.

So every
impossible
promise or vow
is null and void.

sic alium excessit in merendo. Sic ergo quodlibet, promissum tali promissione, valet; sed promissio talis non est utilis propter defectum executionis de mere nobis cognito possibili. Deus tamen scit si promittens teneatur dare ex promissione tali quiddam, et quomodo tenetur dare.

Nota tamen quod, pro promisso de aliquo communi inter eius individua non differencia in valore, satis est dare quocunque individuum; ut promittendo denarium in communi, satis est solvere quemcunque denarium a genteum non peccantem in pondere vel figura; sed non est satis dare denarium peccantem in aliquo istorum, ut plumbeum vel aliter equivoce bonum. Quod si promittitur, cuius individua sunt gradatim bona, capiendum est de illis mediocriter bonum, secundum circumstancias promittentis et persone cui promittitur; quod relinquo politicis secundum epikeiam iudicandum. Ut, promittendo lignum vel bovem in specie, habet iudex proporcionare valorem individui dandi ad circumstan- cias [et] particularitates |. Et in talibus satis est quod iudex arbitretur, iuxta suum credere, arbitrio propinquorum veritati, quia non tenemur, cum non sufficiamus arbitriari iustum simpliciter. Et taliter arbitrandum est quando promittitur aliquid in genere; ut si sic: *dabo tibi unum animal*. Et, si queratur quantum debet dari, promittendo universaliter, distributo termino significante promissum; ut sic dicendo: *dabo tibi omne aurum mundi*, dicitur quod multe promissiones huiusmodi sunt inanes.

Ideo sufficit logico dicere quod de veritate significacionis esset solvendum. Sufficit ergo quod pro tempore con- gruo detur omne aurum quod fuerit in mundo pro tunc. Et patet quante differt universaliter promittere aut confuse. Et si ulterius queratur utrum illud quod non potest esse potest promitti, dicitur quod sic. Ideo diceret logicus quod sic promittens: *omne aurum mundi dabo tibi*, aurum quod non potest esse promittit; quia omne aurum significatum per terminum promittit et infinitum magnum significatur per terminum, *aurum*. Sed politicus diceret quod, quando sub communi includuntur aliqua ad intelligenda que obligatus non potest tendere regulariter,

7. promissio B. 8. non est B. 18. hone B. 20. et deest B.
26. v^m pro universum B.

est tacita condicio de possibilibus; ut in quocunque voto vel obligacione alia intelligitur: *si illud potest fieri*. Vana ergo est huiusmodi promissio universalis, et alia quecunque, que non potest impleri.

5 Ulterius conceditur quod fatue emendo bovem in ^{An ox, bought} communi incontrakte, universalis bos distinete emitur, ^{in general,} without any specification, is the universal
et quilibet singularis bos confuse. Et sic de vendi- ^{ox, or any one of its singulars.}
catione, accusacione, conduccione, que sunt in uni- ^{Is it absurd to}
versali; nec est inconveniens quod quis improvide vadat ^{go to the}
10 ad forum ad emendum vel conducendum res proprias; ^{market to buy}
quia intendit hoc, sed confuse; principaliter enim et ^{anything}
distinete, si discrete intendit tali commutacioni subi- ^{in general,}
cibilia quibus indiget; et sic contraccius intenditur quam ^{perhaps}
speciem; et sic non secuntur inconveniens adducta. ^{to buy one's own goods?}
15 Nota tamen quod facientes sophismata cum talibus ^{In all these acts}
verbis, negando universalia et actus confusos, habent ^{of buying, etc.,}
cum quocunque gerundivo talia facere sophismata, ^{there is an idea}
racioni verbi inclusi; ut: *vado ad videndum*, est sensus: ^{of intention and intelligence;}
vado pro videre. In omnibus enim talibus gerundivis
20 intelligitur actus proponendi, vel actus intendendi. Et si ^{it is, therefore, false to say that}
dicatur quod inconveniens est concedere quod homo ^{going out to buy in general,}
intendit vel proponit emere res proprias, dicetur quod ^{we explicitly intend to}
non loquendo de intencione vel proposito confuso ^{buy our own things.}
inordinata; sicut non est inconveniens hominem scire
25 illud quod nunc ignorat et cum difficultate adiscit. ^{If they choose to restrict our acts to particular objects, then a man, going to buy an ox, would go to buy none; or he would implicitly suppose certain conditions to individualize it; or such buying would be mere foolishness.}
Et si communiter delectant restringere tales actus ad ^{They think our point of view}
distinctos, tantummodo respectu illorum ad que principaliter terminantur, tunc concedendum esset quod homo ^{absurd; but how much more is theirs!}
bovem emit, sed nullum singularem; sed et vadit ad
30 emendum alloc, sed nullum alloc vadit emere. Vel ^{It would do away with all gratitude for gifts; nothing}
oportet dicere quod in omnibus commutacionibus sub-
auditur "taliter commutabile". Vel 3º commutacio illi-
cita est irrationalis; ideo fatuitas sequitur ex illa. Mo-
derni ergo, reputantes superiorem modum loquendi ab-
35 surdum, modicum attendunt quomodo absurdius esset
dicere quod vadens ad forum ad emendum victualia
nescit quid emat; ymmo, emit pisces et cetera multa, et
tamen nec deus nec ipse scit quid emit, quia nichil
B 54º emit. Ymmo, unus dedit sibi equos, sellas, et multa | talia
40 donaria, et tamen non debet sibi regraciari pro donatis,

12, 13. *sbicilia* B. 18. *errantes* est sensus *errantes* B. 20. *ppodi* B.

25. *indiffinite*; corr. in marg. B; ib. non *pro nunc* B. 26. *commune* B;
ib. *delcat* B. 30. *alloc or aleoc before sed* B. 39. *scillas telas* B.

has been given, cum alius nichil dederit sibi: ymmo, utroque oblis-
if v. g. A horse
is given.
cent donacionis, vanum esset laborare rememorando

Such sophistry would arouse the anger of their benefactors.
vel referendo quid donans vel magnificus dedit sibi,
sicut vanum esset querere de specie, magnitudine, bonitate, et ceteris accidentibus huiusmodi donacionis. Ta-5

Accusation concerns singular facts alone.
liter enim sophisticans ex sua sophistica incurreret indignacionem suorum benefactorum promulgando illam logicam suam. Accusatio autem est de singularibus; et de querela in casu de universalibus, ut dicitur, predatus conquiritur de latronibus, et post evidentem 10 notiam de personis predantibus, accusat eosdem.

Though a thing may necessarily

not be

necessary, if

does not follow

that what is not

promised is not

promised:

because necessarily

alludes to the whole

proposition;

and we must also have

something — universal or

singular — that

is promised.

I may know

in general that

a planet exists,

without

knowing the

existence of

any one in

particular.

And this knowledge,

even referring to particular

instances, is

distinct, i. e. in

its principle;

but not distinct

as to the facts

it may or may

not include.

Sed pro ultimo dicto est notandum quod sicut necessario aliquid est contingens, ita necessario aliquid est quod non necessario est. Sed non ex hoc sequitur per locum *a simili* quod possibile sit hominem pro-15 mittere aliquid quod non promittitur; quia actus termini mobilis fertur super veritatem significatam per illam propositionem: *Aliquid erit quod non necessario erit.* Sic ergo, si similitudo esset ad propositum, significandum esset illud quod promittitur. In omnibus ergo 20 talibus veris sophismatibus est dare commune, vel singularare, super quod fertur talis actus: ut distincte scio planetam esse quem non ut sic distincte scio esse; posito quod distincte sciam quod planeta est, et quod omnem planetam ignorem esse, tunc scio planetam 25 esse quem non distincte scio esse: est unum commune quod distincte scio, sed nullum eius singulare sic scio; et cum commune non sit dandum nisi aliquod eius singulare sit dandum, patet quod si distincte *quemlibet planetam cognovero esse planetam*, tunc falsum 30 est quod distincte scio planetam esse quem non sic scio esse. Infinitas tamen partes celi non distincte scio esse; et tamen, quacunque michi ostensa, sic quod sim certus illam esse partem celi, statim scio distincte illam esse. Unde planetam aliqualiter scio esse, qualiter nescio istum planetam esse; quia distincte scio *hoc* esse, demonstrando rationem; et tamen non distincte scio illum planetam esse, cum ignoro utrum sit planeta sicut pono. In proposito autem non est dare denarium quem non

2. bonum vanum at top of page B. 3. *t above the line for vel*
after donans B. 10. em^{tem} B. 23. *quē* = quem? B; ib. sicut B.
25. sc̄io B. 26. *quē* = communem B.

promitto super quem fertur talis promissio, cum omne singulare communis denarii promittitur confuse. Si autem promittam sub hiis verbis: *dabo tibi denarium quem tibi non promitto*, adhuc communem denarium confuse promitto. Et sic falsum dico; nec excusor per hoc ne teneat solvere denarium, quia in illo falso implicatur *quod dabo tibi denarium*; ad quod teneat, cum sit possibile.

Unde in talibus obligacionibus sunt tria: scilicet casus, actus obligacionis, et verba obligandi. Quodlibet autem illorum trium est possibile per se: sed primum est incompossibile cum duobus sequentibus: ut ponatur quod ego obligem me sub hiis verbis sic sequentibus, et quod dabo denarium quem non promitto; quia, si sic non obligem me, tunc omnem denarium promitto. Si autem sub hiis verbis obligem me: *dabo tibi denarium quem non distinete promitto*: certum est quod in solvendo universaliter promissum, generaliter verificatur tale dictum.

B 54^b Unde in tali casu: *promitto tibi denarium quem non distinete promitto*, et ille est dandus, quia quilibet denarius singularis est talis; et tunc sophisma est simile priori, ut cum distinete scis aliquid esse quod non scis esse. Sed in omni tali casu illud est dandum, nisi quia quid distinete promitto in tali casu, dicto quod *denarium quem non distinete promitto*; sed nec illum nec illum sic distinete promitto. Et si obligem me sub istis signis: *dabo tibi alterum istorum et quem non teneor tibi dare*, satis bene admittitur casus, quia teneat multa facere que nunc non teneat, cum succedente opportunitate temporis, vel alia variacione circumstancie, insurget nova obligacio. Unde deperdicio, consumpicio, vel alienacio unius promissionis obligat me ad dandum reliquum ex debito. Multiplex tamen est obligacio tenenda, vel debitum secundum variationem modi obligandi.

35 Unde, secundum theologos, aliqua debeo facere sub pena peccati mortalis, et aliqua sub pena parva amissionis antiqui meriti, cuiusmodi sunt opera super-

I cannot give the penny that I do not promise, for there is none such.

And if I say, I will give the penny that I do not promise, I tell a falsehood, and yet the object is

universal, and I am bound by my promise. Three factors here: the particular case, the obligation, and the words: the first is incompatible with the two others.

But if I say: I will give the penny that I do not distinctly promise, there

for any particular penny is such, and we return to the previous case (of distinct knowledge).

Also, if I say: I will give the one of these two that I am not obliged to give; for I may be obliged to give it hereafter.

Some acts are obligatory under pain of mortal sin, and others, of loss of merit.

12. *pōr* puta B. 19. *qp* || *que* B. 22. *ut above the line* B. 36. *vā* or *pā* pro *parva* B.

37. *Meriti*. According to the Catholic Church, merit can be lost only by mortal sin. *Antiqui* is very likely a mistake; perhaps *maioris* (*aris*) would be the right word.

As we cannot always do what is perfectly right, we sin continually. We ought not to oblige ourselves to do anything in the future; and I am not obliged to fast on any particular day; that my fasting would be more acceptable on any other. Thus I ought to do many things which I am not absolutely compelled to do; and if I gave them up for a year, I should sin continually. Another answer to the foregoing difficulties; I am obliged to give a particular thing; which? God only knows.

errogacionis. Unde non est possibile non bene omnia hic facere que debemus. Ideo continue peccamus, licet non mortaliter. Unde obligans se et heredes suos ad dandum annuatim 10 in perpetuum non debet infiniti-pliciter; nec debet dare 10; sed debebit isto anno dare 5 decem. Et ex isto patet quod non est possibile quod rationabiliter sim obligatus ad iejunandum aliquo die huius anni quo tenebor iejunare; quia, si bene iejunabo alii quando, tenebor tunc iejunare; nec potest esse rationale for it might be quod obliguer sub pena mortalis peccati iejunare illo 10 would be more die, quo non tenebor sub pena mortalis peccati iejunare; quia tunc deventus ad ultimum dierorum limitatorum, essem perplexus, et per idem ante illum diem. Multa ergo sunt racialiter fienda ad que deus non potest obligare me sub pena peccati mortalis: ut racionabile 15 est quod faciam multa ad que non obliguer sub tanta pena. Ymmo, si per annum cessavero a faccione talium, ego continue peccarem mortaliter.

Alia responsio est, concedens quod deus scit quod singulare universalis teneat dare, cum non potest esse 20 indifferencia quo ad deum. Sed ego ignoror illud; et ita est dare singulare quod debo dare, quamvis indi-viduum humanum deficiat. Et ignorancia istius inducit omnes illas frivolas conclusiones supradictas. Negando ergo formam casus ponentes in datoribus in talibus 25 commutacionibus.

All this is but an introduction to the difficulties of this subject. Ista autem iam dicta erunt occasionalis introduccio ad inveniendum latentes difficultates in istis materiis.

2. 9t^e in marg. B. 1, 5. $\widehat{\text{ifitip}}$ B. 8, 9. al $\widehat{\eta}$ B. 25. potes B;
ib. $\widehat{\text{d}fob}$, B.

CAPITULUM QUARTUM.

Sequitur de sophismatibus ortis de relatione relativi idemperitatis ad antecedens pluralitatis, discretum pro suppositis quorum non est dare totalem multitudinem. Continuation of the same subject; solution of sophisms.

5 In talibus enim fiunt huiusmodi sophismata.

Primum: omnia compossibilia illorum 4 contradictiorum sunt scripta, que vel sunt deus, vel illa non possunt esse. 2^{um}. Omnes homines quos deus potest producere, possunt esse chymere, vel illi non possunt 10 esse producti ab aliquo si non a chymera. 3^m Omnia que deus potuit facere, possunt esse deus, vel nichil 15 B 55^a potest differre ab alio. [4^m.] Aliqua possunt fieri; et si ipsa, vel aliquod illorum esset factum, deus differet a se. Et sic de quotlibet similibus sophismatibus.

15 Primum autem probatur, significando ista 4 contradictoria: *tu es, tu non es. Ego sum, ego non sum;* que sunt a, b, c, d, scripta secundum ordinem; et tunc patet quod prima pars est vera, sicut et sue exponentes; et secunda pars est vera, eo quod repugnat aliqua 20 esse omnia compossibilia illorum. Si enim aliqua duo dentur omnia compossibilia, supersunt alia duo compossibilia istorum: non ergo data sunt alia compossibilia istorum et 3^a istorum sunt omnia compossibilia istorum: tum quia quecunque istorum iam 25 dentur, illa sunt incompossibilia, tum eciam quia perinde alia 3^a essent compossibilia istorum. Nec 4^{or} sunt omnia compossibilia istorum, quia nulla 4 sunt istorum, sed ista, et illa 4 non sunt compossibilia.

Et isto modo probatur quod omnes homines universales similes, equales, socii, vel adversarii, currunt, et nullus illorum movetur. Et omnes ille conclusions

I. Four given written contradictions are either God or impossible. II. Impossibility of the production of man by God. III. All is God, or all things are identical. IV. God would differ from Himself by creation.

I. Demonstration. Take four such; A is B, A is not B; C is D, C is not D. A and C, B and D are two couples that can coexist; but the couples A and B, C and D cannot coexist.

Thus the four: A, B, C and D are and are not possible at the same time.

This reasoning, extended, applies to universals at the same

1. Cap. *deest*, space for initial S. 3. pl^ūis B. 9. chy^e B. 10. chy^a B.
12. ab al B; ib. 4^m *deest* B. 24—26. istorum—essent *in marg.* B. 26. pū, B.

time; yet the coëxistence of some of them at the same time implies contradiction. probantur per hoc quod nulla talia possunt esse omnia talia qualia exigerent conclusiones. Contra illas conclusiones argumentatur supponendo duo: primo quod omne relativum restringit suum antecedens ad kathgorice supponendum. Aliter enim non plus posset esse 5 suum antecedens quam adverbium vel aliud synkathegoricum. Et hoc pretendit illa posicio, ponens vere quod omne relativum idemtatis reflectans significacionem super suum antecedens significat idem quod suum antecedens; ut si omnis homo est animal et ille 10 currit, tunc ille qui est omnis homo currit. Per hoc enim probatur quod falsum est omnia compossibilita istorum esse, et illa esse finita vel infinita, eo quod tunc illa que sunt omnia compossibilita istorum sunt huiusmodi et finita: illud fundat omnes conclusiones 15 huius materie.

Every object of thought may be indicated by sive finita vel infinita, sive possibilia sive impossibilia, a demonstrative pronoun: if not, those aliter esset dandum de aliquibus quod illa non sunt 20 excepted; which is itself an indication. sunt demonstrabilia, ut illud patet expositorie; quia strari, vel concedendo quod *illa non possunt demonstrari*, satis implicatur per subiectum huius propositionis 'demonstrari illa que data sunt non posse demonstrari.' Ideo tam expositorie quam inductive patet supposicia. 25

Things that cannot exist, may be thus indicated, since they can be known to the mind. These may be pointed out in particular, and infinite others. For the number of things compossible is infinite. Similiter, aliqua que non possunt esse, possunt demonstrari, cum possunt intellectui notari; et eadem ratione omnia que non possunt esse: ergo nulla impossibilitas existendi impedit demonstrabilitatem. Et ex istis patet quod hoc verbum *demonstrari*, est summe 30 ampliativum, ita quod sequitur: *omnes homines demonstrantur, igitur omnes homines qui possunt esse vel qui non possunt esse demonstrantur*. Et forte deus necessario demonstrat alicui omnia demonstrabilia, et per consequens infinita que non possunt esse. Similiter, 35 secundum precipuos philosophos, unus numerus infinitus est reliquo maior, sicut tota universitas causatorum est infinita. Sed nulle tales propositiones essent concedende, vel negande, nisi infinita possent demonstrari illorum. Sive enim sit verum sive falsum quod 40 unus numerus infinitus est reliquo maior, dande sunt

23. implicatur; ex above B. 27. uori B.

singulares talium, per quarum subiecta bene intellecta demonstrari habent infinita. Est ergo firmissime tenendum quod si aliqua possunt intelligi, ipsa possunt demonstrari, et per consequens, cum necessario infinita intelliguntur, necessario contingit demonstrari infinita.

B 55^b Quibus habitis, argumentatur tripliciter contra primam conclusionem. Primo sic. Ista sunt \vdash omnia compossibilia istorum; ergo, aliqua sunt omnia compossibilia istorum. ^{Yet it is not so. These propositions are all that are compatible, understanding by these, all that can co-exist, and only those; for I am free to take which I like. And thus the whole aggregate is compatible.} 10 Et demonstro per *ly*, ‘ista’, omnia que sunt compossibilia istorum, et solum illa que sunt compossibilia istorum. Cum enim possum demonstrare quecumque voluero iuxta secundam suppositionem, et sine dubio libenter volo sic demonstrare, patet quod possum sic 15 demonstrare. Sicut ergo impossibile est rationale non posse intelligere quicquid voluerit, sic impossibile est rationale non posse demonstrare quidquid voluerit. Possibile est ergo demonstrare hoc aggregatum, sive possit esse, sive non. Et antecedens patet per hoc 20 quod omne demonstratum per *ly* ‘ista’ est istorum, sive sit multitudo, sive unitas; ut patet ex casu. Hec ergo proposicio: *ista sunt omnia compossibilia istorum*, primarie significat sicut est.

Similiter, ista sunt, cum quodlibet istorum est, eo 25 quod nichil demonstratur per *ly* ‘ista’ nisi quod est; et cum ista non sunt infinita, sequitur quod sunt finita, et omnia finita de aliquo numero sunt quo ipsa formaliter numerantur. Ergo et ista sunt de tali numero. Et quicunque detur, patet quod istorum 30 numerus sic est istorum sicut et ista habent illum numerum. Sic enim est idem numerus 10 canum et 10 equorum; nec forent ista formaliter multa, nisi haberent numerum, sicut suppono, cum omnis species quantitatis distinguitur a subiecto. Quod si loquamur 35 de numero pro rebus numeratis, patet idem, cum singula illorum sunt de istis, et partes numerales illorum; nec habet alium sensum hec proposicio apud bene intelligentes: *Ista sunt omnia compossibilia istorum*. Similiter, ista 4 sunt A B C D; sed illi duo binarii 40 sunt compossibilia: ergo ista 4^r solum sunt illa que $A \wedge B$, $C \wedge D$.

13. fppom B. 29. demonstratur de^r B. 38. omnia compossibilia
deest B.

B and D can be sunt compossibilia, et per consequens, sicut sunt illa coëxistent, and compossibilia, ita sunt aliqua compossibilia. Sunt enim these couples alone. duo paria compossibilia, et illa duo paria compossibilium non sunt nisi duo et duo, que sunt illa 4. But these two couples are the four contradictories, which are therefore compatible; Aliter enim non cognoscerentur plura compossibilia quam A; et sic, posito quod ista 4 essent omnes proposiciones, et sic prime essent tot compossibilia quot sunt binarii vel paria possibilium; scimus tamen quod BD sunt alia compossibilia quam AC. Ideo Deus conservans omnia compossibilia, conservat et cognoscit 10 plura compossibilia quam A et C. Non enim oportet quod singulum compossibilium sit compossible singulo, quia sic non contradicerent proposiciones, nec converterentur, nisi singula sic se haberent ad singula illorum; quod est contra dicta tractatu proximo. 15

Answer.

I consider this conclusion as impossible.

That each of the 4 is coëxistent with the others, I admit; they are those that they are, and yet differ from those that they are.

The four, and not only three of them, can be coëxistent.

Just as well as we can say that these four are contradictory, we can say that they are compatible; they are contradictory and compatible, two and two.

Note again the subjects and predicatorum; quia 4 proposiciones sunt convertibilia et predicates; the subjects are different, but the predicates either identical or contradictory. We grant that all things compatible

Videtur ergo michi quod prima conclusio, sicut et quelibet consimilis, est impossibilis. Ymmo conceditur quod ista sunt 4 compossibilia istorum, quia singulum istorum est compossible alteri; nec est inconveniens quod ista sunt istorum et tamen sunt ista, sicut ista 20 sunt ista et tamen differunt ab istis. Potest enim quelibet talis proposicio dupliciter sumi; in sensu composito vel diviso, tam ratione subiecti quam ratione predictati. *Ista 4 ergo sunt compossibilia, et non 3^a istorum sunt omnia compossibilia.* Nec sequitur ex istis 25 *quod 4 contradictoria sunt unum istorum vel quod unum 4 sunt pauciora quam 4.* Et si obiciatur quod 4, inter se contradictoria, sunt compossibilia, conceditur conclusio.

Unde pari evidencia qua conceditur ista 4 contradicere inter se vel sibi ipsis, concedendum est quod 30 sunt compossibilia inter se vel sibi ipsis: Sicut enim bina et bina contradicunt, sic bina et bina sunt simul; et sic de ceteris que diversim, reciproce, vel alternativam, inexistent, 4or vel quotlibet pluribus. Attendum tamen est ad numerum subiectorum et ad condiciones 35

Et si 2^o obiciatur quod omnia compossibilia sunt ponibilia et admittibilia, et per consequens sic est de 40 istis 4^{or} cum sunt compossibilia, conceditur conclusio.

Ymmo, conceditur quod simul sunt possibilia, et sic admissibilia; et concedo quod stat in casu ita 4 bene admitti ab ipsa ponentibus sic primarie significando; quia stat unum par bene admitti ab uno et 5 aliud par bene admitti pro eodem instanti a B 56^a reliquo. | Ymmo stat eundem bene admittere ista duo paria pro eadem mensura a diversis hominibus. Non tamen oportet quod si ista sunt compossibilia vel possunt simul esse vera, quia possibile sic et illa simul 10 esse vera, quia 4 sunt duo paria possibilium que possunt simul esse vera; sed non est possibile quod simul sint vera. De duobus tamen non sic sophisticatur secundum sensum compositum et divisum. 4 enim sunt compossibilia, quia duo paria compossibilium; et eadem 15 4 sunt duo paria incompossibilium.

Nec sunt aliqua incompossibilia. In 4 enim sunt 6 coniugaciones binarii possibilis, iuxta dicta de duobus; ergo sequitur *ista sunt compossibilia; ergo possibile est quod simul sint vera;* sed de 4 non sequitur, propter 20 combinaciones binariorum in 4 quales non sunt in duobus. Nec tantum dicuntur combinaciones compossibles, quamvis sint possibiles pro eodem instanti, sed quia significata primaria illarum stat simul esse pro eodem instanti. Multe autem sunt proposiciones com- 25 possibiles que, ut secum convertibiles, possunt esse vere pro aliquo instanti: ut patet de istis; *nulla proposicio est, et hoc instans est,* et multe possunt esse vere pro aliquo instanti que non possunt simul esse vere; ut iste due possunt esse vere pro medio instanti crastine 30 diei: *Ego sum et ego non sum,* quia utraque istarum in sensu diviso potest esse vera pro illo instanti; et tamen neutra simul potest esse vera cum altera istarum, continue sic primarie significando sicut iam significat primarie.

35 Et si 3º obiciatur quod iste 4 proposiciones non sunt compossibles, nec possunt simul esse vere, eo

Is may be objected that if these four could be true at

3. b $\bar{\eta}$ ad i p mitti ad b; place of words here very doubtful. 4—5. ab uno — admitti in marg.; instanti a reliquo bottom of page B. 9. quod; quia above B. 23. ne pro ut B. 26. ut — instanti in marg. B. 32. cum altera istarum in marg. B. 33, 34. sicut — primaria in marg. B.

17. 6. A is B; A is not B; A is C; A is not C; and so on. Of these pairs of propositions, six are compatible: A is B; A is C, A is D, B is C, B is D and C is D. But the six negatives (A is not B, etc.) are also compatible with each other.

one time they would be compatible; but it seems inconsistent to say that at the same time they are compatible and incompatible.

We repeat that they are compatible two and two, and incompatible likewise.

Thus four men may be friends and brothers, enemies and strangers, each to each, but not each to every one; like coaltemate angles.

So 4 contradictions may be true at a given time; but not two.

Thus two couples of contradictories are not necessarily contradictory; it is enough for one member be opposed to one in the other couple.

Opposites cannot be predicated of individuals, but they can of universals;

i. Essentially: divisus bene possunt. Et hoc tripliciter. Primo modo as of Christ, twofold and yet predicacione per essenciam; ut hic: *Hoc est divisibile* 40 *et hoc est indivisible*, demonstrando Cristum, qui est

quod tunc omnes iste 4 essent compossibles, et tales sensus pretendunt communiter loquentes in talibus sophismatibus. Non enim videtur bene illa sonare quod ista 4 possibile est esse vera pro B instanti, et non est possibile ista 4 esse vera pro B instanti; nec quod 5 ista 4 sunt compossibilia et eadem 4 sunt incompossibilia, et per consequens non compossibilia. Sic enim duo contradictoria et contraria incomplexa vere predi-

carentur divisim de eodem. Ad ista dicitur concedendo sicut prius, quod omnes iste 4 proposiciones sunt 10 compossibles, quia divisim bine et bine; et omnino ille

4 contradicunt, quia divisim bine et bine: et sic 4 homines sunt similes, amici et fratres, et tamen sunt cum hoc valde dissimiles, inimici et disparium

nacionum. Unde si quilibet vir sit frater alicuius, 15 omnes viri sunt fratres: non singulus singulo, sed singulus alteri. Anguli enim sunt sese respicientes, coa-

terne, aut contra se positi; etsi non quilibet sic se habeat ad quemlibet. Et sic conceditur, tam de 4 quam

de duobus contradictoriis, quod illa possibile est esse 20 vera pro B instanti, et non est possibile illa esse vera pro B instanti; sed 4 contradictoria possunt simul esse vera pro B instanti, et duo non. Et sic, si duo

sunt contradictoria, tunc utrumque contradicit alteri, nec de duobus similibus vel quibuscumque connotanti- 25 bus relacionem equiparancie. Non tamen oportet, si

duo sint paria contradictiorum, quod unum illorum parium contradicat reliquo; sed sufficit quod singulum illorum contradicat alteri vel alicui illorum. Et patet

quod sequitur: *hoc est par contradictiorum et hoc est par 30 contradictiorum; ergo, ista sunt contradictoria et paria contradictiorum*; et tamen non sequitur: *hic est frater et hic est frater: ergo isti sunt fratres*; cuius diversitas

satis patet.

Ulterius, quantum ad predicationem oppositorum 35 de eodem, patet ex prius dictis quod non est possibile de eodem ultimo singulari duo opposita diversim per se formaliter predicari, sed de eodem communi pro

1. Essentially: divisus bene possunt. Et hoc tripliciter. Primo modo as of Christ, twofold and yet predicacione per essenciam; ut hic: *Hoc est divisibile* 40 *et hoc est indivisible*, demonstrando Cristum, qui est

10. sic B. 26. eq'ponē B. 30—31. et — ergo *in marg.* B. 40. 2^m
above per B.

due nature. 2º modo de eodem ternario numerali predicantur duo opposita ad sensus equivocos; ut, *4 homines sunt similes, et idem 4 sunt dissimiles*. Et 3º modo coniunctum, ut: *ista 4º sunt numerus par et numerus 5 impar*. Sed duo contradictoria inconnexa non predi-
B 56º cantur per se divisim formaliter de eodem | ; ut, quamvis illa 4 sint incompossibilia, non tamen sunt *non compo-*
sibilia; quia tunc sunt illa que non sunt *composi-*
bilia; et per consequens ad nullum sensum sunt *com-*
10 *possibilis*. Sed termini privativi non sic negant.

Et si dicatur quod tenet consequencia ab affirmativa de predicato privativo ad negativam de predicato infinito, dicitur: est ut sic, et est ut non. Nam in terminis de plurali, ubi multi sensus sunt negandi, non 15 oportet predicatum privativum inferre sic predicatum infinitum quod plus negat. Nec valet subtiliatio illorum qui dicunt quod si iniustum est, quod tunc non iustum est, et nullum iustum est. Innumerabilia ergo contingit fieri sophismata secundum diversas combinaciones 20 sensuum, et denominacionum cum terminis de plurali; sicut hic et in fine tractatus proximi est videre.

Quo ad 3ª alia sophismata, restat videre si aliqui possunt esse omnes homines, vel omnia que deus potest creare. Si non, tunc illa tria sophismata et quecumque 25 similia sunt vera. Et si sic, tunc omnia talia sunt impossibilia. Argumentatur ergo 1º de hominibus, quod non est dare omnes homines qui possunt produci; quia significatis illis, si possunt produci, tunc possibile est quod illi sunt vel erunt. Posito ergo quod erunt, 30 querendum est utrum pro quolibet instanti vel tempore erunt infiniti vel non. Quomodounque dicetur, sequitur inconveniens; quia impossibile est quod sit magnitudo universitatis infinite vel multitudo encium actu infinita. Et si continue, omnes tamen erunt simul 35 infiniti; tunc deus continue creabit homines secundum ultimum sue potencie et sic terminaretur sua potentia ad valde parvum, quod foret maximum in quod posset; et tunc nemo possit producere suum simile, nisi qui de facto producet; nec posset accelerari produccio alicuius,

14. universaliter pro ubi? B.

21. *Videre*. In *Logice Continuatio* 2nd part, last chapter.
22. This is a favourite question amongst Schoolmen, bristling with difficulties, whichever answer be given.

2. Separately,
with different
meanings;
four men are
like and unlike.
3. Together:
four is at once
even, and
includes an odd
number.

We may say:
these four are
incompatible,
but not *not*
compatible;
privative terms
deny separately,
but not together,
like negations.
It may be urged
that privations
imply negations.
Yes and no.
No, when
plural terms
are affected by
them.

On this point
there are
countless
fallacies; see
the end of the
foregoing
treatise.

II. Can God
create the
greatest possible
number of
creatures?
If so, an infinite
number of men
could be
produced,
and exist
together;
but an infinite
number is
impossible; so
is infinite bulk.

God would
exhaust His
power in this
infinite
multitude, which
is yet very little.
No man would
be able to
beget his like,
unless he
actually did so,
and with his

ultimate effort
there would
be God's
infinite power
exerted to the
utmost.

Again, if a
general
resurrection is
possible, all
these infinite
men could
exist together
and the world
would be
infinite, or God
could not make
a more perfect
creature.

And then not
one man more
could either be
created or
perish.

The positing of
this greatest
possible number
would lead, by
the same
reasoning, to
the denial of
free will.

Take the word
man, and take
that greatest
number of men
possible; it is
certain that
man includes
infinitely more;

we cannot
exhaust the
signification of
a general term;

nor suppose
that *man* may
signify some
individuals that
God cannot
possibly
produce.

For what
reason could he
not produce
them?

nisi forte desperdatur potencia producendi hominem pro tempore futuro. Primo sic quilibet applicaret se ad producentem suum simile tam efficaciter sicut posset; et preter hoc deus tantum multiplicaret creaciones hominum sicut posset. 5

Similiter, quicunque homines possunt esse, possibile est eos simul esse, cum resurreccio generalis sit possibilis. Cum ergo omnes isti possunt esse, possibile est eos simul esse; et tunc haberetur mundus infinitus; vel in potentiam dei ad faciendum quamlibet creaturam maiorem; quod de facto est. Sequitur eciam quod nullus istorum prodest producere suum simile, nec deus novum hominem creare, vel aliquem istorum corrumpere; et si aliquem istorum corrumperet, non posset novum loco illius producere, eo quod tunc non 15 essent primo dati omnes homines qui possunt esse. Ymmo verisimiliter vel ex dubio sic ponenti *quotquot homines possunt produci sic producentur*, et per idem ex simili dubio: *omnia que evenirent inevitabiliter evenirent*, et nichil casualiter, nec aliquid posset mereri vel demereris 20 et tolleretur omnis contingencia ad utrumlibet et libertas.

Similiter, certum est quod iste terminus, *homo*, significat infinitos preter istos vel aliquem istorum; sed quemcunque iste terminus significat, deus potest producere. Ergo infinitos preter istos potest deus producere. Maior patet ex hoc quod non solum contingit

ymaginari vel intelligere quod infiniti alii ab istis erunt, verum eciam contingit probabiliter credere quod alii ab istis erunt. Et certum est quod sic intelligens conciperet per talen terminum, *homo*, istos alios ab 30 istis vel aliquo istorum; igitur talis terminus, *homo*, non solum significaret istos vel aliquos istorum. Et iuxta illud videtur sequi quod non est dare omnia que terminus communis quicunque significat. Et minor argumenti videtur, ex hoc quod caret omni ratione 35 significare aliquem hominem quem impossibile esset deum producere; cum quoslibet homines quos ymaginor esse infinitos, | deus potest producere. Ideo aliud B 57^a est dicere quod deus non potest producere talen essenciam, et aliud est dicere quod deus non potest 40 facere ipsam esse huiusmodi. Theologo ergo videtur

esse difficile fingere rationem quare deus non potest producere illum hominem; vel annichilatis istis omnibus, producere in toto novos, quia aliter, anichilatis omnibus possibilibus preter deum, non esset possibile esse 5 aliquid preter ipsum.

Talia ergo argumenta et multo potentiora contingit facere ad probandum quod non sit possibile omnia que possunt esse, fore in tempore eterno; quia contradictorie veritates contingencium ad utrumlibet possunt esse sive 10 fore: etsi una erit reliqua non erit; ut sunt quotlibet tales: *hoc fuit futurum*, et *hoc non fuit futurum*, demonstrando filium meum. Caret ergo omni apparencia probabilitatis quod nullus relativus vel eius significandum posset causari ab homine, vel ab aliquo, nisi id quod 15 de facto erit esset.

In oppositum argumentando, suppono prima aliqua esse infinita; sed quia istud communiter negatur, probo illud supponendo 1º quod, si sunt aliqua quorum numerus non sit distincte a nobis noscibilis, tunc illa 20 sunt naturaliter infinita. Ut, si aliqua sunt omnia puncta illius linee, non est nostrum distincte scire quot sunt, nec in qua proporcione se habent ad 4^{ium} vel ad quemcunque numerum nobis finitum. Quo supposito, argumentatur intentum sic: aliqua est universitas rerum, 25 sicut et aliquis est mundus; sed neutrum potest ponи, nisi aggregatum ex numeraliter infinitis: ergo aliqua sunt taliter infinita. Similiter contingit demonstrare quecumque infinita, ut patet ex predictis demonstratis; ergo, omnibus partibus que componunt hoc continuum, 30 et solum illis vel aliquibus illarum. Non est racio negandi quod isti sunt, aut quod ista sunt ista, cum proposicio solum significat illa esse que de facto sunt singulariter.

Aliter sequitur quod infinitum multa sunt corpora que deus non cognoscat nec essencialiter, et per consequens valde multa sunt corpora que non sunt cognita vel causata. Antecedens patet per opinionem concedentem quod non tot corpora possunt esse. Cum ergo sequitur: *infinitum multa corpora sunt*: ergo *aliquot corpora sunt*; et cum antecedente stat, ymmo sequitur,

Such arguments go to prove that in eternal time all that can be, will not be;

and that our principle concerning relatives is false.

To answer, we assume firstly that some things infinite exist.

Whatever multitudes exceed our power of distinct knowledge, are infinite. We cannot v. g. know how many points there are in a line.

As we must grant that the world exists, so we must grant things infinite;

for as already shown, we must assume that the parts of a continuum are so;

and that each part exists separately.

If not, we are driven to deny that God causes these parts or even knows them; and yet they are proved to exist!

⁶. S|| before talia zt³ in marg B. 13. reus B. 33. Silr = similiter B. 33. alr above; argumentatur B. 35. cor^a — con^a in marg. B. 40. ate B.

30. The general sense is sufficiently clear, but some words are probably wanting in this place.

quod deus non causat illa: ergo cum consequente stat quod deus non causat illa. Nec alia, vel plura significat antecedens unius relativi in una proposizione quam in reliqua: ideo relacio ad diversa antecedencia non facit diversitatem. 5

We also have to deny all propositions that imply the infinite, among which several are evidently true.

And in the case of lines, sounds and such things in general of which no ultimate element makes up the whole, but only a part, we must deny that they have a cause. The whole is no longer the sum of its parts, for then it would be infinitely great. I protest, these seem the poorest of all sophisms.

Some say that there is an infinite multitude, known by God separately; but then this infinite multitude really exists.

Others, that these (infinitely numerous parts) are; but cannot be separately affirmed; but if they are, they are beings; and therefore, these singular beings, or nothing.

Similiter, iuxta istam viam neganda est quecunque affirmativa in qua predicatum implicat kategorice infinita, ut tales: *hoc corpus componitur ex omnibus suis partibus*; *deus cognoscit omnia que ego cognosco*; *deus videt cuncta que fecit*; et sic infinita conservaret, ¹⁰ quorum nullum potest conservare, cum nullum illorum potest esse bonum vel non bonum. Ymmo, si ipse conservaret omnia corpora que ego conservo, tunc esset infinitum potencior quam est modo. Ymmo, quando infinita successive concurrunt ad aliiquid causandum, ¹⁵ sic quod nullum illorum faciet totum, sed quodlibet suam partem, sicut contingit de linearibus, de sonis, et aliis tam permanentibus quam successivis; tunc illud causatum non causabitur ab aliquo, nec ab aliquibus causacione univoca. Et sic ubi auctores ponunt totum ²⁰ esse omnes eius partes, vel saltem causari ex illis, ista via dicit quod si aliqua earum esset complete compositum ex omnibus eius partibus, ipsa esset infinitum; et tantum pompat de suis divicis, quod deus non potest cognoscere omnia bona sua propter multipliciter. Sed, deum contestor! inter omnia sophismata unquam inventa videtur michi quod ista minimum valent.

Nec valent responsiones devie que dantur | ad B. ⁵⁷
salvandum ista dicta; ut aliqui concedunt quod in-³⁰
finitum multe res sunt, et deus cognoscit eas in sensu
diviso; sed hoc est contra primam suppositionem, que
declarat quod ista implicat quod deus cognoscat illas
res que *sunt* infinitum multe; et hoc bene concedit
opinio. Alia via concedit quod *ista sunt* (demonstratis ³⁵
infinitis), sed *ista non sunt ista*: Sed certum est quod
si *iste numerus est*, tunc *ista que sunt iste numerus*
sunt; et per consequens aliqua sunt iste numerus; et
sic *ista sunt ista*. Sequitur enim: *ista sunt*; ergo, *encia*
affirmata; but if *ista sunt ista*, per conversionem. Sed que *encia*, si non ⁴⁰
they are, they are beings; and therefore, these singular beings,
or nothing.

1. *quante pro consequente* B.

8. *componi* B.

13. *g[ener]uo* B.

17. *Imbg* B. 22. *aliquod* B.

ista? Si enim solum demonstrarentur per *ly* "ista" *illa que sunt*, et illa demonstrarentur per *ly* "ista", sequens est quod ista sunt ista que sunt. Tercia via dicit quod omne demonstrantur per *ly* "ista" est, ^{Others, that each separate part is singularly affirmable, but not together in the plural.} sed non omnia demonstrata per *ly* "ista" sunt. Sed ista via, sicut et priores, dicit in devium; quia contra istam viam stant raciones priores. Si unum omne demonstratum per *ly* "ista" est, tunc omnis numerus vel multitudo demonstrata per *ly* "ista" est.

^{But if each, then all.}

Nec habet colorem quod omnia visa a me videntur a te et tamen, si deus cognosceret quod nos videmus illa, ipse annihilaret nos ambos; Sor tamdiu numerabit materias primas quo usque deus non possit ipsas cognoscere; et tamen quelibet quam numerabit est eterna; ^{Absurd consequences of the latter hypothesis.}

quelibet res intellecta a Sor est: et tamen si aliquis numerus esset omnium istarum, tunc ipse esset asinus, quia impossibile est quod sit aliqua multitudo que non sit pars alterius multitudinis. Similiter sequetur quod Sor promisit infinitos denarios et deus non potest satisfacere pro illo per se vel alium; sed Sortes satisfaciet promissioni, solvendo quemlibet denarium quem promisit, posito quod Sor in loculo habeat denarium cuius aliquam partem contingat inferre residuo, existente legali denario. Tunc patet quod Sor in illo infinitos denarios communicantes habet; promittat ergo Platoni omnes denarios qui sunt in loculo suo, et solvat omnem partem illius.

Supposito ergo quod quecunque infinita sunt demonstrabilia, argumentatur quod aliqui possunt esse omnes homines. Nam *isti homines possunt esse* (demonstrando omnes homines qui possunt esse et solum illos). *Nulli non possunt esse, nisi omnes homines: ergo, aliqui possunt esse omnes homines.* Minor patet ex hoc quod omnes homines demonstrati per *ly* "isti" possunt esse, sicut quilibet illorum potest esse. Sicut ergo omnes res collectim sunt omnis res, sic omnes homines collectim possunt esse omnis homo, cum ipsis non possunt esse alii. Similiter maxima significabilitas humane nature est danda, cum data parte, dandum est suum totum. Sed illa non esset danda, nisi esset danda maxima multitudo hominum quibus potest communicari: igitur etc.

^{As, therefore, each individual in this infinite number can be pointed out, some certain men are all men.}

^{As each of them can exist, so can the whole multitude: and as all things are everything, so all men are every man.}

^{We must admit a maximum of significance of the term "man"; if so, a maximum of individuals to which it can apply:}

or we should not know to what extent God can actuate the possibility of man.

And God Himself, not knowing the number producible would not know the essence of man perfectly.

Every individual signified by the term must be possible, or the term would signify what it does not.

There is, therefore, a maximum of men possible. And if of men possible, of men simultaneously possible.

If not, the indefinite number would imply a world that might be infinitely great, and, therefore, an infinite and useless vacuum surrounding our world.

This is a problem of far more depth than the preceding sophisms. It is answered:

By Peripateticans, granting an infinite number of men to exist in an infinite time and an eternal world: but not at the same instant.

By Christians, denying the

Aliter enim non esset dare quam productivus esset deus hominum, cum non sit precise tam causativus hominum sicut est conservativus hominum, nec tam conservativus individuorum alicuius speciei quam voluntivus est conservare eadem; quod repugnat omnī 5 potencie divine; et per idem non cognosceret deus gradum communicabilitatis illius termini *homo*, cum non cognosceret quot ad maximum significat. Nec cognoscit in qua proporcione sit iste terminus, *animal*, eo ipso communior: et similiter, cum omne quod iste 10 terminus *homo* significat potest esse, sequitur quod omnia que iste terminus, *homo*, significat possunt esse. Et certum est quod non plura nec altera, nisi illa vel aliqua illorum significatorum possunt esse homines. Ergo est dare | maximum numerum hominum qui B 58^a possunt esse, sicut est dare totalem multitudinem quam iste terminus, *homo*, significat.

Ymmo cum omnes homines qui successive possunt esse possunt simul a deo conservari, sicut est dare quot homines possunt simul esse ad maximum, sic est 20 dare quot homines possunt esse ad maximum. Si enim non est dare maximum numerum hominum possibilem simul, tunc infinitum magnus posset esse mundus, et per consequens esset vacuum infinitum extra mundum plus capax corporis quam aliquid esset causativum 25 corporis; quod claudit contradiccionem, cum tunc quilibet pars illius vacui superflueret, et per consequens esset causatum a deo et non causatum a deo. Et similiter, consimilibus mediis, contingit arguere quod omnium specierum vel generum est dare maximam 30 multitudinem individuorum possibilem.

Quoad istam difficultatem, patet quod longe aliud quam istam sophisticam requirit declaracio illius materie. Unde varie responsiones, secundum quod diversimode sic opinantur materiam se habere. Peri-35 patetici autem ponunt generationem rerum eternam esse a parte utriusque extremi; et illi ponent quod impossibile est omnes homines qui possunt esse, fore pro aliquo instanti. Verumtamen, ampliando verbum, bene possunt esse in tempore eterno. Cristiani vero 40

1. pducti⁹ B. 2. cān⁹ B. 8. qualia *pro* quot? B. 11. p̄ B.
33. itam sop⁹ B.

vere ponunt quod impossibile est mundum esse eternum
 a parte ante, cum necessarium sit quod omnes partes
 mundi pro certo instanti inceperunt esse, et pro certo
 instanti cessabunt generaciones sublunarium, cum
 mundus habebit ultimum eius complementum.

Et utraque pars oppositionis est bipartita. Nam
 primorum aliqui ponunt nulla posse esse, nisi que sunt
 vel erunt; et sic omnia ponunt inevitabilitate naturali
 evenire. Aliqui vero ponunt contingenciam ad utrum-
 libet, vel ratione materie, vel ratione libertatis prime
 cause. Et sic de 2^{da} secta. Aliqui ponunt quod deus
 terminat se ipsum maximo numero possibili numero-
 rum punctalium, ex quibus fit mundus, et sic
 nichil potest annichilare, nec mundum maiorare vel
 minorare; sed animas usque ad certum numerum
 creare et non ultra. Et sic terminat se ipsum,
 secundum raciones ydeales maximo numero indivi-
 duorum substancie possibili. Et specialiter de partibus
 mundi eternis. Quo ad illas enim ordinat numerum
 simpliciter congruum; ita quod superaddendo excederet,
 et diminuendo deficeret a proporcione debita, sicut est
 de magnitudine, figura, etate, et numero mundi, cum
 suis partibus.

Nec est talis limitacio propter defectum potentie, sed
 propter infinitatem sciencie, mensurantis talia secundum
 ultimum et optimum sue factibilitatis; sicut deus non
 est impotens, quamvis non posset facere hominem esse
 asinum, corrigere circulum vel aliud factum secundum
 ultimum sue complectionis. Et ita cessabit homines
 producere, cum sciverit tot esse productos quot esset
 conveniens produxisse; nec plura posset superaddere,
 quia non potest agere omnimode superflue, et omnes
 tales partes mundi servabit in eternum post datum tempus
 i. e. post diem iudicii: bestie tamen et alie substanciali
 corruptibilis cum accidentibus hominum possunt diversi-
 fieri in numero, magnitudine, loco, et tempore, et
 aliis circumstanciis. Et sic non omnia futura inevita-
 biliter evenient; cum illa que subiacent humanis
 actibus possunt impediri ex quotlibet causis fortuitis

eternity of the
 world, and the
 continuation of
 generation after
 a certain instant.

Of the former,
 some posit
 absolute
 necessity, and
 others admit
 a contingent
 happening.

Of the latter,
 some say that
 the maximum
 number of men
 corresponds
 with that of the
 punctal atoms
 of the world;
 and that nothing

can be
 destroyed,
 increased or
 diminished,
 God's power
 terminating
 itself with this
 maximum
 number;

and as all things
 are in ideal and
 necessary
 proportion, He
 can change
 nothing in the
 world.

This limitation
 proceeds not
 from finite
 power, but from
 infinite wisdom,
 doing all that
 is best;

just as God is
 almighty, though
 He cannot make
 a man to be an
 ass, or a round
 line straight.
 No more men
 can be
 produced, when
 all that should
 exist, exist. As
 for brutes etc.,
 and human
 actions, they are
 not subject to
 this absolute
 rule.

11. ¹² *cc pro cause B; ib. 2^o pro 2^a B.* 24. *po^e B.* 35. *acci^o horum
 hominum in marg. B.*

11. *Aliqui ponunt.* This is Wyclif's opinion

Thus, not all future things are inevitable: events that depend upon the human will may be prevented or not. In the state of immortality, there will be no generation of men, for the very reason of that state. If, therefore, God's power is said to transcend these limits, it is independently on His will;

vel iuvari, nec est de imperfeccione hominum, cum fuerint sic incorruptibles, quia tunc non poterunt producere sibi similia; nec deus tunc continueret generationem rerum secundum illum ordinem. Tunc enim erunt homines inmortales sicut celum et intelligencie; per consequens ad perfectionem illorum carebunt indigencia producendi sibi similia pro se salvandis vel perficiendis, cum hoc non sit perfectione | sic nisi secundum quid, ponens imperfeccionem evacuabilem. B 58^b

Quo ad dicta hominum quibus est credendum, dicitur quod, si ponunt quod deus potest in plus, intelligunt condicionaliter: *si voluerit*. In hoc enim stat omnipotencia sua, quod, si iubet aliquid fieri, tunc illud facit: quod impossibile est competere alteri ab illo: et ista negat secundam conclusionem sicut et 15

that anything can exist it is necessary to have a cause able to produce it; and of two seemingly possible souls, the one that will not exist is impossible, because God cannot will it to be.

primam. Sed concedit alia duo sequentia; quia contradictionem claudit quod omnia que ego vel quecumque alia res potest facere sunt vel erunt, cum a quoconque tali veritates possunt et fieri; et si una illarum fieret, reliqua non fierit. Ut patet de talibus: *Ista anima erit*, et 20 *ista anima non erit*. Nam iste [sunt] due veritates que possunt esse, et tamen nec deus nec aliud a deo potest creare ipsas, quia non possunt esse causate, nisi ab aliquo quod non potest causare illas. Et sic: *ista possunt causari*, demonstrando omnia creabilia; sed non 25 est possibile quod *ista creabuntur*, nisi aliquid potest causare ista; et sic ista ambo possunt esse, sicut utrumque illorum potest esse, quia utrumque potest

It is impossible that all these beings are or will be these singulars: separately they may be; but together, one excludes the other.

esse de numero quo ista possunt numerari. Sed non est possibile quod *ista sunt vel erunt ista*; quia si 30 unum erit, reliquum non erit; et ista deus potest causare, quia utrumque divisim; sed non potest causare *ista*. Et sic multa sunt cognoscibilia, sed deus non potest cognoscere illa, quamvis illa potest cognoscere; ut patet de istis: *Ego fui producturus filium*, et ego 35 *non fui producturus filium*.

Thus, without denying the infinite multitude of possibles, without denying

Non ergo negandum est aliqua esse infinita; nec repugnat signare quecumque deus potest facere. Ymmo, conceditur quod ista possunt esse ista divisim; et

3. gtr^{et} B. 19. una utre B. 21. sunt deest B. 23—25. ipsas — causari in marg. B.

quando ponitur quod *ista sunt vel erunt*, negandus est casus. Nec videtur michi verum quod infinita numeratiter sunt finita numeraliter. Sed infinitum multa sunt finitum multa, ut patet per exponentes; sed hoc non antecedit ad priorem propositionem, cum illa sit infinita cuius quodlibet singulare est impossibile, nec est aliter particulariter verificabilis. Non enim est dare ^{therefore, finite,} though an infinite number significabit subiectum eius a subiecto multiplici de 10 similibus terminis.

Est ergo signare aliqua infinita, quorum aliqua possunt esse et aliqua non possunt esse, cum numerus numerat aliqualiter que non possunt esse: non sic quod mensurat quot sunt, sed mensurat quot vere intuemur. 15 Et illa solet antiquitus concedi intellectualiter. Et si dicatur quod in aliis terminis talia convertuntur: *Ista possibile est esse et: possibile est ista esse; Ista deus potest cognoscere et: deus potest cognoscere ista, vel ista cognoscere*, quod idem est; dicitur quod hoc est 20 gracie materie, quia multa verificantur de infinitis que non competit finitis; et aliquibus finitis multa possunt competere que reliquis non possunt competere. Quandocunque hoc verbum *potest* (vel equivalentis) precedit affirmative oracionem imperfectam, impli- 25 catur potentiam posse in suum significatum; ut, *si deus potest ista cognoscere*, tunc est potencia vel possibilis ad ista cognoscendum. Sed quando mediat, tunc sufficit quod ad illa divisim est potencia cognoscendi.

Addit eciam illa posicio quod ille terminus, *homo*, 30 non significat infinita, sed solum illa que possunt esse, sicut nec aliquid significat: *inintelligibile* vel: *melius deo*. Isti termini iuvant ad significandum *hominem*, vel aliquid absolutum, aliqualiter se habere qualiter non possunt se habere; ut iste terminus, *homo*, consignificat 35 in casu hominem esse iusinitum magnum, et ipsum esse omnes res, vel infinita supposita, et quotlibet modis se habere, non per se, sed ratione adiuncti. Primo ergo et per se significat naturam illam, et secundarie significat quotcunque individua, quibus 40 ipsa potest communicari; et 3^o, ratione adiuncti, significat quecumque volueris, ut in ista: *Tot possunt esse*

that certain in particular are causatively possible, and even that all may be so, it is denied that all will be so.
An infinite multitude is, therefore, finite, though an infinite number is not.

Of this multitude some can, some cannot exist.

These things can be; therefore, it is possible for these things to be.

True, if by 'these things' the abstract objects of thought alone are meant; they are infinite. The place of *can or possible* in a sentence, may in many cases change the sense.

In this theory, man does not signify an endless multitude, but merely those that are really possible; the rest imply self-contradiction.

So it means in the first place, human nature; in the second, all individuals that can have that nature; and

thirdly (with an addition) anything whatever. *homines quot possunt esse animalia* significat iste terminus, *homo*, causatam multitudinem hominum quanta potest esse animalium; ymmo illam naturam per se, et homines qui possunt esse, primarie significat; sed secundarie posse esse tot homines quot possunt esse 5 animalia. Sed talis significacio est in pertinens communia termini, cum attenditur penes communia | bili-

This last meaning is, however, quite irrelevant to the universality of the term. *tatem sui primo significati et non penes multitudinem, cum ymaginabile est ipsam communicari; quia ymaginabile vel intelligibile est hominem esse omnia que possunt esse, vel ydemptificari cuilibet.* B 59^a

Thus God knows the precise degree of extension of each term, and the individuals each contains; and I much prefer this opinion.

Ideo, ut superius dictum est, deus scit gradus communitatuum terminorum, sicut scit quot ille terminus, *homo*, significat; nec significat ille terminus, *sol*, multos soles; nec iste terminus, *ly* "chymera"¹⁵ multas chymeras, cum talia multa possint esse, vel forte ex adiuncto. Et tenendo istam viam, que est michi valde opinabilis, tollerentur faciliter instance supradicte.

Another system is now more in vogue, which refuses to limit God's power to anything below the

Infinite exclusively.

For this reason, an infinite multitude has been denied not only to

exist, but to be individually affirmable as such.

Without this denial, there would be an infinity of things that God could not produce.

So God cannot distinguish what He can and what He cannot do; though He understands both.

These things are possible, though God cannot cause them;

Alia autem est responsio famosior modernorum que abhorret terminare divinam potentiam ad aliquod finitum, sed ultra omne finitum potest; sic quod potentia sua terminetur ad bonum intellectivum, ad infinitum exclusive. Et pro isto defendendo inventa est illa improbabilis logica, que dicit quod nedum nulla sunt infinita, sed nulla infinita possunt demonstrari. Dicit ergo quod signatis omnibus illis in que deus potest, sequens est quod signarentur infinities infinita que non possunt. Nec esset possibile omne signare omnia que possunt [esse], nisi signarentur aliique que non possunt. Unde deus, quamvis intelligat omnia illa que possunt, et omnia illa que non possunt [esse], tamen nescit distincte discernere inter ista, nec demonstrare illa seorsum ab aliis. Sic ergo, quantumcunque homo velit intendere distincte possibilia per se, ignoraret et non intenderet impossibilia. Nec sequitur: *quemlibet hominem quem ego intelligo deus potest causare: ergo, omnes quos ego intelligo deus potest causare;* quia multos intelligo quorum nullus potest esse, quamvis tamen quilibet quam ego intelligo possit esse. Et talis 40

6-7. *qm̄ B.* 7. *pes B.* 8. *pes B.* 13. *qm̄ B.* 20. *moder-*
orum in marg. B. 23. *bōm B.* 30. *esse deest B.* 32. *esse deest B.*

copulativa conceditur: *Omnes homines intelliguntur a me et illi non possunt esse*, quia non possunt esse omnes homines possibles, cum oportet, demonstrando omnes homines qui possunt esse, condemnari homines qui non possunt esse. Et sic deus non potest intelligere omnes homines qui possunt esse; quia tunc isti possent esse; aut saltem non potest cognoscere omnes causas cuiuscunque hominis, et tamen omnia que ego nosco.

10 Cum tamen solet dici quod ad perfectam causati noticiam requiritur cognoscere omnes eius causas, et quod deus docet hominem primo in cognoscendo omnia que ipse cognoscit; ideo non dubium quin iste conclusiones, sicut quotlibet similes, repugnant isti opinioni et veritati. Si enim aliquos significaret terminus, *qui non possunt esse*, potissime foret de multitudine infinita hominum, quod talis non est demonstranda, ut dicit opinio. Ymmo si esset demonstranda, adhuc illam posset deus successive producere, et potest anihilare, 15 iuxta sic opinantes. Ymmo simul posset in totam multitudinem, sicut et signabilem eius partem, vel saltem deus posset illos indivisim producere, etsi non posset producere illas. Non ergo possum demonstrare homines aliqualiter se habere, qualiter non possunt se habere; 20 et tunc non significat iste terminus complexus, infinitos homines; sed finitos significat esse infinitos. Nec potest intelligi *homo*, nisi aliquis illorum, demonstrando homines qui erunt, et illos oportet necessario fore; sed non sic omnia. Eligat ergo philosophus sentenciam sibi plus 25 placentem.

8. z3 in marg. B. 20. tom u^{bm} B. 21. sg^m B.

5. We must here note the Scholastic distinction between intrinsic possibility, or mere non-absurdity, and extrinsic possibility, or being causable. We can think of an infinite multitude of men as possible in the first manner and not in the second. But if God saw them as possible in the first manner, He would also see Himself to be their cause, i. e. they would be possible in the second too. Which would involve contradiction in the case of those who will never exist.

we can know objects that are impossible;
v. g. the existence of all men.

But God cannot, or they would be possible by His knowledge of them.

All this is false; to know a thing perfectly we must know its causes, and God's knowledge is the cause of ours.

If an infinite multitude of men were affirmable, God could produce them successively and annihilate them.

In short, infinite men means a certain fixed number, which is the Infinite, or maximum possible.

Let the philosopher choose which system is the best.

CAPITULUM QUINTUM.

Of causal propositions :
definition ;
propositions related by the idea of cause.

Divisions, affirmative, in which one proposition is affirmed to be the cause of another;

and negative, in which such causality is denied; the negative or affirmative form of the component propositions being irrelevant.

So to every causal we can substitute a categorical proposition with the verb *to cause*.

A causal, therefore, differs from a conditional, because it affirms both of its parts; and from a copulative, because it adds the idea of causation.

Sequitur de causalibus pertractandum. Ubi primo supponatur omnem yppotheticam, subordinatam principaliiter actui yppothetico causandi, esse causalem; utputa quando due kathegorice coniunguntur ad invicem cum nota cause.

Sunt autem causalium talium quedam affirmativa et quedam negativa. Affirmativa, quando significatum primarium antecedentis significati prioris consequentis asseritur esse causa; ut hic: *quia tu curris, tu moveris.*¹⁰ Ista enim asserit tuum *currere* causare tuum *moveare*. Et vocatur antecedens, proposicio immediate subsequens notam cause; et alia vocatur consequens. Vocatur autem causalis negativa yppothetica | per quam negatur principaliter huiusmodi causacio. Ut hic: *non ideo tu es animal, quia tu es asinus.* Unde stat esse affirmativam, quamvis utraque eius pars fuerit negativa, ut hec; *paries non respirat, quia non habet pulmonem.* Attendum est ad negacionem actus yppothetici principalis.

Ex ipsis patet quod quelibet causalis convertitur cum 20 kathegorica, in qua predicatur terminus significans veritatem consequentis, de termino significante veritatem antecedentis, mediante verbo causandi. Ut idem est dicere: *tu es animal, quia tu es homo*, ac si diceretur: *humanitas tua causat animalitatem tuam.* Non *quia tu times, tu curris*; et *non timor tuus causat cursum tuum*, et sic de aliis. Et sic de ceteris patet quod talis longe differt a condicionali et a copulativa. Causalis enim ponit utriusque partis significatum inesse, sicut non facit condicionalis. Et quamvis in hoc conveniat cum 30 copulativa, superaddit tamen causacionem unius partis

1. Cap. *deest*: blank space for initial S B. 7; \widehat{q} B. 8. \widehat{q} B.
18. pies B. 27. de ceteris in marg. B. 29. potest B.

per reliquam. Unde mirabiliter abutuntur tam grammatica quam logica, qui concedunt quamlibet copulativam converti cum causali. Ut si *ego sum, et baculus stat in angulo*, tunc *ego sum, quia baculus stat in angulo*; et econtra. Nam sic ponentes ignorant grammaticam, que ponit huiusmodi coniunctiones ideo esse causales quia sunt note causandi. Et ad talem sensum vocant logici yppotheticas causales. Per idem enim dicerent quod amodo existens cum reliqua causat ipsum.

10 Grave est ergo semper stare in significacionibus terminorum, communicando cum ignorantibus.

Et ex isto patet 3º, noscentibus istam grammaticam et logicam, quod species et genus differunt sicut subiectum et eius predicacio. Ymmo quodcunque subiectum 15 et eius accidens sequitur manifestissime differre ab invicem; ut: *quia tu es homo tu es animal et risibile et quantum et coloratum*. Ideo animalitas et humanitas differunt; et per idem risibilitas et quantitas et coloratio, et [cetera] huiusmodi differunt ab humanitate a qua 20 causantur. Et ista puerilis consideracio de causalibus est medium electum ad probandum quecumque accidentia esse, et distingui a subiecto. Quis enim negaret quin aliqua causa sit quare substancia est quanta, qualis, relata, agens, paciens, locata, temporalis, posita, et 25 habens? Nec dubium quin quicunque concedit aliquam unum talem causalem, habet consequenter concedere accidentia talia esse, et distingui a subiecto. Ut, si *Sor ex hoc sedet quia placet sibi*, tunc *placere sibi Sortis* est causa *sessionis sue*. Ideo vel negent tales causales vel 30 concedant; quod sequitur consequenter. Sed negatis causalibus, vanum est philosophari, cum ad hoc adiscimus ut sciamus causas rerum; nec aliter arbitramur nos quicquam cognoscere. Vanum ergo esset querere rei causam, quare animalia habent membra secundum talem 35 anathomiam ordinata; et sic de omni ordinacione nature. Non enim ageret natura, nisi propter finem, cum non posset esse causa quare natura aliqualiter ordinaret. Sed omnia talia corrumput bonam doctrinam.

Supponendo ergo ista tria corollarie illata, restat 40 describere causam in communi. Sed forte non potest

Some absurdly deny this last difference; according to them, coexistence and causation are the same.

Such an assertion contradicts both grammar and logic.

This shows clearly how species and genera, subject and predicate, differ from one another; i. e. causally.

This childish discussion, therefore, leads us to prove the existence of accidents distinct from their subjects.

Causals ought either to be denied, or the doctrines that follow from their admission allowed.

But without the former all science would perish, and nature would no longer work with a purpose; an utterly false doctrine.

What is a cause? As its

9. amo B. 14. prio B. 19. cetera deest B. 22. (2º?) B.
23, 24. quali^s B. 39. cor. 2º B.

signification is as wide as being, it cannot be described *a priori*, but *a posteriori* as that which causes its effect, and effect as that which is caused by a cause.

It follows that all beings are causes and effects.

If not a last, there is a First Being; which is Essence.

Four sorts of causes:
material, efficient and final.

The material cause is either analogous or proper; if proper, it is either that out of which, that about which, or that of which anything else is.

The formal cause is either intrinsic or extrinsic: either that by which or that according to which the thing is.

The efficient cause is what makes anything to be; in a wide sense every cause is

describi *a priori* vel nociore, cum sit analogum convenientie cuiilibet enti. Ideo oportet colligere noticiam cause *a posteriori*, sicut cognoscimus universale experimentale. Sicut ergo qualitas est accidens denominans formaliter substanciam accidentaliter qualem, sic causa est ens causans suum causatum; vel ens cuius *esse* antecedit ad aliud; et causatum e contra est ens cuius *esse* sequitur ad aliud.

Ex quo patet quod omne ens est causa; sicut omne ens est illud quod est causatum. Primum patet, ex hoc quia dato ultimo ente adhuc illud cognoscitur confuse a me et multis aliis. Et sic' habet infinitas denominaciones sibi accidentales quas omnes causat. Ex quo videtur patere quod est dare primum ens si non ultimum. Primum tamen ens est essentia que est 2º creata, et per consequens est unum creatum, quamvis illa essentia non causatur nec est creata.

Sunt ergo 4 genera causarum, scilicet, materialis, formalis, efficiens et finalis. Causa materialis est causa ex qua est suum causatum. Et hec est duplex, scilicet proporcionalis et propria. Proporcionalis, ut genus est causa materialis cuiuscunque sui per se inferioris. Si propria, hoc est tripliciter; vel quod sit pars rei ex qua et in qua est sua forma, sicut est materia prima elementi et materia proxima elementi; vel quod sit materia de qua, sed non in qua formaliter sit forma illa; ut subiectum de quo est sciencia est eius materia; vel 3º, quod sit materia de qua sed non ex qua fit parcialiter suum causatum; ut subiectum accidentis causat ipsum materialiter.

Causa formalis est causa a qua formaliter est suum causatum; et hoc dupliciter: vel quod sit causa intrinseca que est pars qualitativa rei; ut ignetas est forma ignis, vel aliter, causa formalis extrinseca; ut formula est causa exemplaris formati; ut deus est causa exemplaris cuiuscunque essentie causate vel create. Differencia etiam communis est causa formalis speciei; et omne universale dicitur forma.

Causa efficiens vero, large loquendo, dicitur esse quodcumque causans; omne enim causans facit suum causatum esse. Sed specialiter, restringendo terminum,

solum agens vel conservans active rem in esse dicitur
esse causa efficens; qualiter solum substancia activa
potest efficere: et illa vocatur causa unde motus.

Causa finalis est causa gracia cuius est suum causa-
5 tum, et hoc duplicitate: vel quod sit finis extrinsecus,
sicut deus est finis omnium rerum causatarum; vel
finis intrinsecus, sicut felicitas est finis operacionum hu-
manorum.

Ista ergo confuse dicta non docent ignorantem cog-
10 noscere causacionem; sed cognoscendo de quounque
ente quod ipsum est requisitum ad esse alterius, cog-
noscitur quod est causa eius. Ut video quod species
lignorum et lapidum requiruntur ad esse domus, quia
ipsis pereuntibus perit domus et non e contra, exinde
15 cognosco quod sunt cause domus. Et sic cognosco so-
lem causare lumen, et obstaculum, umbram. Multe
tamen sunt habitudines causandi quas non cognosco per
sensum; ut causacionem qua unum universale causat
reliquum, et causacionem qua unum universale eternum
20 necessario causat reliquum; ut deus causat universitatem
encium; pars materie causat suum totum, ut compositum;
et sic de multis causacionibus insensibilium.

Nec sufficit cognoscere quod unum sit reliquo prius
natura ad cognoscendum causacionem; quia, cum que-
25 libet pars materie prime sit eque primo natura sicut
alia non communicans cum illa, videtur quod sicut
materia ignis est ipso prius natura, sic quelibet materia
prima esset prius illo igne in natura; et tamen non
quelibet est eius causa, quia non quelibet requiritur ad
30 esse istius ignis, nec antecedit ad esse eius. Nec sequi-
tur: deus necessario requirit quotlibet veritates pro
causacionibus inferiorum, ergo ille veritates requiruntur
ad esse dei; cum ly 'ad' consignificat circumstanciam
causandi. Infinita ergo sunt sine quibus ego non possum
35 esse, que non requiruntur ad mei esse, quia non con-
ferunt ad hoc. Si ergo vis videre quid iuvat ad esse
alterius, [oporet] discurrere per 4 genera causandi supra
dicta cum suis membris, et videre ex quo vel de quo,
unde vel a quo est, secundum quid est vel quid est,
40 gracia cuius vel propter quid est; et si nullum istorum

efficient;
but it is
restricted to the
principle
causing
movement.

The final cause
is that for
which anything
is: it is either
extrinsic or
intrinsic.

When we know
of anything
that it is
necessary
to the existence
of another,
we know it as
a cause,

either by
sensible
cognition, or
otherwise.

Yet mere
priority of
nature, or the
circumstance of
being required,
does not give
us the proper
idea of cause;
it must have a
real influence on
the being it
causes.

We must, to
know if
anything is a
cause, enquire
if it belongs to
one of the
above-
mentioned
genera of
causes.

5. qpt pro quod sit B. 23. non above nec B. 26. a'g above B.
37. oporet deest B.

4 possis invenire, nec causacionem quesiti invenies. Et, si aliquod illorum inveneris, illud genus causandi invenisti. Sic igitur ad inveniendum istas raciones causandi deserunt regule quas invenerunt philosophi.

Priority of
nature can be
understood in
two senses;
in the order of
perfection and
in the order of
cognition.

Nota tamen quod dupliciter aliquid dicitur nocius; vel prius natura; vel quia ipsum est principalius intentum tanquam perfectionis in natura, sicut omne totum est prius ens et cognitum in natura quam est aliqua eius pars; vel quia ipsum precedit in ordine cognoscendi, qualiter omnis pars naturaliter precedit suum totum; et sic est ordo naturalis inter materias primas omnium, cum prima quo ad primum modum, sit maxima materia ex quo mundus constat, et prima omnium quo ad secundum modum, est materia punctualis; et sic alii quantis. 15

There are
many divisions
of causes; but
for brevity's
sake we shall
only take the
first: a cause
per se or *per
accidens*.

Per se has three
meanings here,
as in the case
of Being;
applying it
either to all
causes, or to a
principal cause,
or to a cause of
which causality
is predicated
from a certain
point of view.

Sunt ergo istorum generum causandi multi modi; ut aliqua est causa per se et alia est causa per accidens; alia est simplex et alia composita; alia in actu, alia in potentia; alia parcialis vel incompleta, et alia totalis et completa. Et de quolibet istorum modorum alia est causa universalis et alia est causa particularis. Sed propter brevitatem tantum loquendum est de primo modo. Sicut autem tribus modis aliquid dicitur per se ens, sic tribus modis dicitur aliquid esse per se causa. Magis tamen famosa accepcio est, vel large accipiendo 25 pro quaunque causa requisita, vel striccius pro causa requisita cum qua non concurrit ex equo alia in eodem genere causandi: ut tota materia ignis per se causat ipsum, vel ³⁰ quando causans sub ratione alicuiusmodi causat, utputa, quando sibi inesse causat per se ²⁰ ³⁰ modo predicandi per se; ut edificator per se edificat, medicus per se sanat, statuicaturus qui per se statuic平安: et sic de aliis. Nec refert sive iste terminus, *per se*, precedat, sive subsequatur, dummodo terminus supposuerit simpliciter. Et iste modus loquendi est cre-³⁵ brior apud philosophos qui accipiunt verba significancia tales actus, ut significant aptitudinem ad actus; ut *edificare* est esse *edificativum*; et sic de aliis. Nec sequitur:

3. al. Et *abore* sic igitur B. 9. ordin^e B. 12. om. B. 15. 2nds
q^{uis}is B. 18. alii *above the line* B. 23. quinque 2 bus *above* B.
24. quinque 2 bus *above* B. 26, 27. vel — requisita *in marg.* B.
27. exeq^o B. 29. acq[<] B. 30. causare B. 32. statu^{re}r^g B.

edificator per se edificat; omnis edificator est homo: ergo, homo per se edificat. Terniinis tamen supponentibus personaliter, utrobique bene corresponderet de dicto.

5 3 bus eciam modis dicitur aliquid causa per accidens alterius: primo modo, ex hoc quod causanti accedit datum causatum causare, sicut deus accidentaliter causat me. 2º modo, ex hoc quod causato accedit causari a dato causante; et illo modo individuum cor-
10 ruptibile causat speciem incorruptibilem, cum species possit esse sine illo. Et 3º modo dicitur aliquid per accidens causare causatum, quando ipsum non ut huius-modi causat causatum; ut musicus per accidens edificat, sed non ut musicus. Et sic idem est per accidens musi-
15 cum esse edificativum, et musicum per accidens edificare, ut termini supponunt simpliciter. Nec sequitur ad illum sensum: musicus per accidens edificat, et omnis musicus est edificator: ergo edificator per accidens edificator.

20 Ex istis patent aliisque veritates. 1º, quod stat eidem querere rationem cuiuscunque generis causandi; ut deus est finis omnium finitorum, forma exemplaris est, efficiens vel conservans continuatatem eorumdem, et est materia vel subiectum sapiencie. Non tamen est possibile quod componat tamquam partes rei; sic enim materia non coincidit cum forma, vel cum movente, vel cum fine illius materiali. 2º patet quod totum genus esse intrinsece materialis est propter formam, et totum genus esse formalis intrinsece est propter agens, et to-
25 tum genus compositorum agencium est propter finem.

Ex quo patet quod impossibile est quicquam habere causam, nisi habuerit causam finalem que sit per se causa; nec est racio causandi materialiter vel formaliter intrinsece perfectionis simpliciter, sed racio causandi
35 efficienter vel extrinsece finaliter. Et 3º patet quod ultimus finis simpliciter non habet partes integrales qualitativas, quidditativas, vel subiectivas. Et per consequens est omnino indivisibilis, unicus et eternus. Si enim haberet alias partes, tales causarentur, et per conse-
40 quens haberet causam finalem, et sic non esset finis ultimus. Et eodemmodo sequitur quod non sunt multi

Per accidens
has also three significations;
either that it is accidental for a given cause to produce a given effect; or that a certain causation is accidental to the thing caused; or that a given cause, producing its effect, does not produce it as such.

We thence conclude,
1. That the same being may be several causes in different ways at the same time, but not when those causes are tantamount to parts of a whole.

2. That the material exists but for the formal cause, this for the efficient and the efficient for the final cause.

3. And that the ultimate End of all things can have no parts; for if it had, they would be for the whole, and thus would not be the ultimate End of all: likewise it is unique and eternal.

3. torret B. 23. 9ti^m; in marg. 9ti^g B. 27. māti B. 38. in-
divisibile B.

tales fines, nec possunt fieri; quia sic haberet universale suam causam, et efficiens quod ipsas generat, ipsas conservans continue. Quamvis enim necessarium sit aliqua causare se reciproce in generibus diversis causandi, hoc tamen est impossibile in eodem genere causandi, sicut et impossibile est idem causare se.

Causal propositions follow the same divisions as the causes which they signify; some being *per se* and complete, others *per accidens* and incomplete, etc.

And this also holds good of reduplicative propositions; some signifying the same as cause, and some the proportional accompaniment of one fact by another.

When they signify causality, they are said to have four exponents: Because *A* is *B*, *C* is *D*, i. e. *A* is *B*, and *C* is *D*, and every *B* is *D*, and if anything is *B*, it is *D*. But one of these last is surely redundant. These exponents cannot be applied to reduplicative propositions that are not causal.

Notatis istis preambulis, notandum quod conformes | B 61^a sunt divisiones proposicionis causalis, sicut dictum est de divisionibus eodem modo, cum de qualibet causa et suo causato contingit facere causalem veram; ut dividenda est causalis per se et completa, cuius antecedens infert suum consequens; ut quia deus wult me esse, ideo ego sum. Et aliqua est causalis particularis et incompleta: ut, Sor currit, quia frigescit; et sic de aliis, ubi antecedens est causa consequentis, sed per accidens, incompleta vel remota. Et sic proporcionaliter dicendum est de divisionibus causalium, ut dictum est de divisione causarum; et cum omnis talis causalis sit reduplicativa, et non econtra, patet quod conformis est divisio reduplicativarum. Aliqua ergo reduplicativa re-duplicat gracia cause, et aliqua gracia proporcionalis concomitancie. Gracia cause, ut hic: *In quantum tu curris, tu moveris*; gracia proporcionalis concomitancie, ut hic: *proporcionaliter vel in quantum vel de quanto vel prout aliqua magis convenient, minus differunt; et econtra*. Et ista est yppothetica comparativa et non causalis.

Quando ergo sunt causales, tunc dicuntur habere exponentes, ut ista: *Ex hoc quod tu es homo, tu es animal*, dicitur debere sic exponi; *tu es homo et tu es animal et omnis homo est animal et si aliquid est homo, ipsum est animal*. Sed revera illud videtur michi superfluum et non sufficiens, quia sequitur: *Tu es homo et si aliquid est homo ipsum est animal*: *Ergo tu es animal et omnis homo est animal*. Ideo certum est quod due illarum superfluerunt, quantum ad istam expositionem. Multe eciam sunt reduplicative in quibus insunt tales exponentes signande; ut patet de talibus: *In quantum deus est, non idem simul est et non est; in quantum deus wult me esse, ego sum; et sic de aliis*. Ymmo ista est falsa, tenta causaliter: *In quantum tu es nichil tu es*

L
7. gñforos; conformes below B. 41. tēta cār B.

homo; et tamen exponentes sunt vere; nec exponunt iste exponentes sensum reduplicandi gracia proporcionis concomitancie.

Et ideo notandum quod terminus reduplicativus quandoque tenetur reduplicative, quandoque simpliciter, et quandoque comparative. Reduplicative, quando tenetur sinkathégorice et mobilitat terminum connotando completam causam, ut hic: *In quantum numerus aliquis est senarius, est numerus perfectus*: quod tantum valet ac si diceretur quod esse *senarium est per se et complete causa quia ipse est numerus perfectus*. Vel secundum volentes exponere sufficit capere causalem et condicionalem, ut: *quia Sor est homo est animal*; et si *aliquid est homo ipse est animal, ergo Sor, in quantum est homo, est animal*. Et sic sequitur expositorie: *quia deus est, nichil simul est et non est*. Et, *si deus est nichil simul est et non est: ergo in quantum deus est, nichil simul est et non est*. Et racione note condicionis debet terminus reduplicativus mobilitare terminum super quem cadit: ut, si *iusticia est bonum, in quantum bonum; tunc iusticia est omne bonum*; quia dato antecedente, tunc in quantum aliquid est bonum, ipsum est iusticia; et per consequens iusticia in commune est omne bonum. Vel si iste terminus, *iusticia*, supponat personaliter cum paribus in hoc dicto, *Iusticia est bonum in quantum bonum, tunc aliquam iusticiam implicat esse omne bonum*.

Quando vero terminus reduplicativus terminatur simpliciter, tunc dicit confuse kathegorice quamcumque causam vel formam racione inherencie predicati ad subiectum, ut hic: *motus est actus, id est forma mobilis in quantum actualiter est mobile*, quod tantum sonat ac si diceretur, *motus est forma actualis mobilis secundum quam ipsum formaliter est in motu*. Et ita auctores describunt quascunque formas, dicendo quod forma talis est actus secundum quem subiectum est sic formatum; et tunc isti termini *in quantum, secundum quod*, et sic de ceteris terminis usitatis in talibus descriptionibus significant circumstanciam cause formalis. Et patet generaliter quomodo forme quecunque sunt de scribende, et quomodo descripciones | auctorum sunt

The
reduplicative
term is
sometimes to
be understood
reduplicatively,
sometimes
simply, and
sometimes as a
comparative.
Reduplicatively,
when *as such*,
&c. point to a
cause or a
condition;

and in this
case, the
predicate
becomes
universal; if A
as such is B,
then every A
is every B.

Simply, when
it merely
implies in
general some
cause that
unites the
subject with the
predicate:
*as; A is B in
so far as it is C*.

In such cases
the terms
modified by
in so far does
not become
universal.

2. redu^{di} B. 18. d^t B. 20. est bonum est B. 28. te^r si p^r B.

30. actu*s*i.B. 32. ac*t*^l B.

intelligende, et iuxta illum sensum non mobilitat terminus reduplicativus terminum super quem cadit, cum idem sit dicere: *motus est actus mobilis in quantum movetur ac si diceretur, Motus est forma qua formaliter mobile movetur.*

5

But as for negative propositions, logicians do not agree.

Some admit v. g. that a white man, does not build, understanding the negation to fall on whiteness. Some admit that simply: Some say that he does build, considering whiteness as a remote cause. Some, denying this, would except the case of Christ's actions qua man.

In negativis autem, ubi reduplicativi supponunt simpliciter, altercantur logici; ut alii concedunt quod *Sor* in *quantum albus non edificat*, intelligentes propositionem negative simpliciter, scilicet ad illum sensum, *Sor per albacionem non edificat*; quod tantum valet ac si *white man, does diceretur: Sor albacione non edificat*, vel: *non in quantum albus edificat*. Alii autem concedunt illas ultimas propositiones in quibus negacio precedit terminum reduplicativam, et negant propositiones in quibus negacio subsequitur. Alii etiam in affirmativis concedunt propositiones reduplicativas, ponentes causam remotam causare suum causatum ut hic; Cristus secundum quod homo passus est, moriebatur et sitivit etc., et tamen humanitas non fuit per se causa completa talium. Alii autem negant omnes huiusmodi; sed concedunt quod Cristus secundum quod homo fuit ambulatus, materialis etc., nec Cristus secundum quod deus fuit inmortalis et immobilitus etc., quia non fuit inmortalis inmobilis.

I prefer the first opinion.

The reduplicative term understood as above, no inconvenience follows.

The human actions of Christ proceed from his humanity; and if also from his Deity, it is in another way altogether; so that they cannot be ascribed to the Godhead.

And thus a man does not build *qua man*, but *qua able to conformiter negatur quod aliquid, in quantum homo,* 40

21, 22. *albatus; ambulatus above deus;* Cristus *abore B.*
24. *imo^t B.*

edificativum est, sed in quantum habens artem; quia *build*, which is of a different esse *edificativum* non est passio sed accidens separabile; order of things. et sic homo est alterius generis quam edificabilitas.

Dubium tamen est apud multos logicos, si omnis substantia, secundum omnem rationem qua est, sit aliquid. Et videtur quod sic; quia sequitur: *secundum istam rationem Sor est: ergo, secundum istam rationem est ens* et per consequens *secundum istam est aliquid*. In oppositum sic: Si homo est secundum omnem rationem qua est aliquid, tunc per omnem famulatum accidentalem sui esset aliquid. Sed quid est per hoc quod est *albus, pater, currens* etc.? Certum est quod ille nichil esset per ista, nisi homo; et per consequens quodlibet illorum esset substantia et non accidentis. Dicitur ergo quod quilibet substantia infinitis modis rationum est, secundum quarum nullam est ipsa substantia vel aliquid; sed aliquantum, aliquale, vel alicuiusmodi. Pro quo nota quod ablativus in tali proposicione: *Isto accidente Sor est* potest regi ex vi cause, et sic esset sensus falsus; vel ex vi accidentis, et sic tunc esset sensus verus; ut: *iste equus est albo colore vel albi coloris vel secundum albedinem vel rationem albandi*: que omnia idem sonant. Et patet quod ista proposicio est equivoca: *Iste homo est isto modo*, ex hoc quod iste terminus: *iste homo* potest simul intelligi ut subiectum, et ablativus regi de ly 'est' ex vi accidentis ad illum sensum: *Ille homo est huiusmodi*; vel aliter, quod pronomen sit subiectum, et iste terminus, *homo*, sit appositorum, regens alterum ex vi cause formalis, ita quod sit sensus: *iste homo isto modo formaliter est homo*. Notata ergo ista equivocatione, patet quod quilibet substantia secundum infinitas rationes formales vel modos accidentales *est*, quia est illorum subiectum; et tamen non secundum aliquam B 62^a istarum est *ens* vel *aliquid*, | cum in talibus regitur terminus ab apposito ex vi cause; ut suppono ex grammatica. Homo ergo humanitate est homo vel substantia, aliquid, et *ens*; et quantitate est *quantus*, et qualitate est *qualis*, et aliis modis aliqualiter; sed nec substantia nec aliquid Nec sequitur *secundum istam rationem Sor est similis alteri*, ergo *secundum istam est aliquid*; quia circumstancie significate per huiusmodi

The answer is therefore that to be thus and thus, and to be being, are not the same; a man is something by humanity, great by size, such by quality, &c.

The argument from what is accidentally

3. edificat^{as} B. 5, 6. a'd B. 8. a'd B. 10. fatim B. 35. at^o
or o^{to} B. 39. after aliquid, a space for three words B.

more particular abstracta impediunt modum argumentandi a *per acci-*
to what is more *dens* inferiori ad suum superius; vel ad transcedens
universal, does not hold. superius. Sed in genere, argumentando a *per se* inferiori
ad superius, tenet consequencia; ut, si *ista albedine Sor est albus*, tunc *ista albedine Sor est coloratus*. 5

Can the same thing be, through these accidental modes, posterior to itself in its essential being? v. g. God, as cause of my being, is not God, and as such, He is in relation to me, and thus identical with my being.

On the other hand, if God is identical with me in any point of view, then He really is not above me in so far;

and God has become our equal by the Incarnation. Some frivolous adversaries never answer such arguments, unless by repeating the reduplicative term in the conclusion.

2º dubitatur si eadem res secundum raciones accidentales sit posterior quam est secundum rationem substantialem; et videtur quod sic, quia deus secundum infinitas raciones est, secundum quarum nullam ipse est deus; secundum rationem ergo qua ipse est causa mei 10 non est deus; et secundum illam rationem habet se in aliquo ordine ad me. Cum ergo secundum illam rationem est prior me, vel posterior me, vel eque primo mecum, non potest dici quod secundum omnem rationem ipse sit prior me; quia, ut sic, ipse est relatus michi, et 15 relativa, ut huiusmodi, sunt simul natura; et per idem sequitur quod non secundum illam rationem ipse est posterior me, potissime cum, ut causa huiusmodi, est prior suo causato. Sed ad oppositum videtur esse hoc medium: Si *deus*, ut huiusmodi, sit eque primo mecum, 20 tunc ipse est eque primo mecum. Et tunc per idem ipse est eque primo cuilibet rei, et infinitum est posterior se ipso. Sequitur enim: secundum illam rationem est deus eque primo mecum; ergo secundum aliquid et secundum veritatem est eque primo mecum. Nec aliter concederent 25 theologi quod deus ex humana concepcione est minoratus. Sicut ergo deus, ut homo, est par nobis, sic, ut causa illius causati est eque primo cum illo. Et in isto est tediosum communicare cum trutani qui nunquam respondent ad tales proposiciones, nisi addendo deter- 30 minacionem reduplicativi. Ut, quando queritur utrum pater est prior fili, dicunt quod pater, ut pater, est eque primo cum filio; et aliter non respondent; et in ista materia legiste et plebei sunt nutriti.

10. (8) *pro* rationem! B. 12. vel *pro* cum B. 16. h⁹ B. 20. me⁹ B.
26. huā cōc B. 29. trutaīs B.

16. *Simul natura*. This expression is one side of a double distinction: *together in time — together in nature*. I have chosen to render it by the idea of identity; for the difficulty of Wyclif is the very same as that concerning the identity of cause and effect, of subject and object.

Dicitur ergo quod dupliciter dicitur accidentis. Primo modo quando ipsum in sui natura est substancia sed secundum habitudinem alteri actualem habetur ab alio; et illo modo divicie sunt accidentia diviti, et igneitas 5 est accidentis essentie ignis, sicut et humanitas accident Verbo. Ubi ergo est unio talium naturarum in eodem supposito, bene sequitur illud suppositum, in quantum homo vel ignis, est aliquid, cum natura in se unita sit substancia. Cum ergo tale suppositum sit more universali salium multe nature, concedendum est quod est maius et minus, prius et posterius eodem; et sic de aliis que insunt illis naturis. Nec sequitur ex hoc quod idem sit maius et minus se ipso, ut verbum est par patri et minus patre, quia natura minor patre et tamen illa 15 natura est verbum. Nec sequitur: *ista humanitas incipit esse et ipsa est deus, igitur deus incipit esse.* Nec sequitur, etsi verbum quod est illa humanitas sit natura divina, quod illa humanitas sit natura divina. Nec sequitur, si verbum assumpsit illam humanitatem, que est 20 ipsamet persona, quod verbum assumpsit parem vel se ipsum. Nec sequitur quod illa humanitas sit in infinitum perfecta, etsi sit in infinitum perfectum. Nec sequitur, si libere contradictorie assumpsit illam naturam, quod poterit sumpsisse aliam, faciendo se alium hominem, 25 sicut homo facit libere se esse istum currentem, nec possit esse aliud currens. Nec sequitur quod aliqua res que est non idem deo possit fieri idem deo, cum illa natura non posset manere dimissa, cum illa natura sit *Verbum esse hominem.* Est ergo homo optimus possibilis, et tam bonus homo quam bonum est ipsum esse hominem. Aliud ergo est homo et aliud deus, quia alia natura; sed non aliud est iste homo quam deus, sed est homo eiusdem speciei et univocus cum quolibet altero homine. Cristus ergo, in quantum est homo, est B 62^b aliquid, quia substancia et creatura; | et in quantum homo, est posterior essentia divina.

Sed 2^o modo dicitur accidentis quod claudit contradiccionem esse non inherens, ut accidentia 9 generum; et illa non possunt in se esse substancie. Ideo nichil

Accident has two meanings. The first implies one substance that, happening to belong to another, is called its accident; as v. g. riches. Now when two such substances are united in one person, this person is greater or less, &c. according as we speak of one substance or the other; yet not greater or less than itself, nor does any other contradiction follow thence,

because they bear upon the natures, not on that which is these natures.

The second meaning of 'accident' is what must

20. pū B. 23. qdī B. 24. pītī B. 28. manere dī's dimissa:
in marg. dimēfa B. 30. pū B.

essentially belong to another; and such an accident brings no otherness with it, nor does it render the substance more or less perfect.

A cause is thus at the same time with its effect, and prior to it, because there is priority and simultaneity both of causation and of consequence. God is infinitely before the effect which he causes, precisely in the order of causation.

Aristotle, saying that relatives are simultaneously related, is to be understood to mean as to consequence; as to causation, one may be prior to the other.

This simultaneity, however, does not identify God with us.

I choose to answer that God, though like to me, is not identical; but that His likeness with me is identical to mine with Him.

in quantum sic accidentatum est aliquid, nec mutat speciem propter tale accidens; quia non est illud accidens concretive vel abstractive. Nec dicitur substancia prior aut posterior propter illud accidens, quia sic necessario deus esset posterior quam aliquid posset esse,⁵ cum esset postremum ens, et impossibile est dare postremum ens. Et sic conceditur quod deus, ut est causa mei, est summe prior me, ymmo omnis causa, ut causa, est prior natura suo causato; et tamen aliqua causa, ut causa, est simul natura cum causato suo; quia est¹⁰ dare duplēcēm simultaneitatem sicut duplēcēm prioritatem nature, scilicet simultaneitatem quo ad causacionem et simultaneitatem quo ad consequenciam. Et sic multe cause simultanee quo ad consequenciam sunt simul cum suis causatis; sicut omne subiectum est eius passio; sed¹⁵ non simultanee quo ad causacionem. Sed in propositionibus concessis tenentur termini reduplicativi simplificiter; quia aliter essent sensus impossibilis. Deus ergo, causando me, facit se esse summe priorem me; nec ex hoc sequitur: omnis causa mei esse summe prior est me.²⁰ Patet ergo quo ordine prioritatis deus se habet ad me, quia secundum causacionem qua causat me.

Et ad Aristotelem de simultaneitate nature relativorum dicitur quod ipse wult omnia correlata esse simul quo ad correlativa; et tamen non repugnat unum relativum²⁵ antecedere reliquum causacione secundum quam est relata, et simul alia simultaneitate. Alii vero intelligunt per relativa, aggregata per accidens ex subiecto et relatione; et illa possunt simul esse natura; et sic non est dare causatum, quin aggregatum ex deo et relatione³⁰ ad illud sit eque primo cum illo causato; et talia aggregata intelliguntur communiter per substanciam et per terminos reduplicativos. Et ex illis non sequitur: *deus, ut est causa mei*, vel *deus causans me est simul natura mecum*; ergo *deus est simul natura mecum*. Et sic de³⁵ similibus. Nec est ista sentencia falsa; sed cavillacio verborum stat in eleccione.

Ego vero determinavi me ad priorem responsionem, negando quod deus similis michi est simul natura mecum, sed similitudo dei ad me est simul natura cum⁴⁰ similitudine mei ad deum; et deus eque primo natura

10. quod B. 10, 20. nec — me in marg. B. 23. Ar. f. B.

est similis michi vel causa mei, sicut ego sum. Ideo God is like me, as I am; so I being after Him, this likeness is also posterior to Him.

deus isto gradu prioritatis vel posterioritatis est causa
5 mei vel huiusmodi; ergo *isto gradu est,* nisi equivocando intelligatur quod est subiectum huius gradus; et ita de similibus est dicendum.

Ex istis dictis inferri potest evidenter quod nullum accidentis inherens potest esse aliiquid per se existens, ut 10 partes substantie; quia tunc possibile esset quod substantia in quantum taliter accidentata esset aliiquid; utputa in quantum alba vel similis vel quanta esset aliiquid. Et per consequens proporcionaliter ut esset magis alba, esset magis illud aliiquid, et per consequens 15 in infinitum posset aliiquid unius speciei esse reliquo eiusdem speciei magis ens. Consequens est impossibile de naturis. Ideo dicit philosophus signanter quod substantia non suscepit maius et minus. Si ergo albedo esset aliiquid per se existens, aut natura potens per se 20 existere, tunc utique esset aliiquid, et unio illius ad subiectum esset accidentis quo subiectum foret accidentatum inmediate formaliter, et non illa albedo Omnis talis unio esset vere qualitas et non albedo data; ut alias declaravi.

25 Ex istis patent quedam regule. Prima, omnis proposicio de *per se* predicacione infert causalem in eisdem terminis, et non econtra; ut, si per se homo est animal vel risibile, tunc ex hoc quod aliquid est homo, ipse est animal vel risibile. Patet prima pars regule ex 3^a descripcione causalis vel reduplicative | complete et dictis de universalibus, eo quod quelibet species est completa causa sui generis et sue passionis. Et 2^a pars regule patet ex hoc quod multe sunt veritates, quarum una est completa causa alterius, inter quarum extrema 35 non est per se predicacio, ut patet in istis: *ex hoc quod paries non habet pulmonem, ipse non respirat; quia deus est, ego non sum asinus; quia deus vult me esse, igitur ego sum.* Et patet quam deminute sunt 4 exponentes supradicte, ymmo iuxta illas sequitur indifferenter 40 econtra quod in quantum sum risibilis vel gressibilis sum homo vel animal, sicut econtra Et patet quante It makes a great difference in the

2. filis B.

17. mats^2 B.

20. vere *above* utique B.

40. cov B.

41. cov B.

place the subject refert preponere subiectum ante terminum reduplicative before or after the reduplicative tentum, vel postponere ipsum, ut hoc est verum: *Ali term. quid in quantum est substancia, ipsum est homo, quia Sor ex hoc quod est substancia est homo et tamen non in quantum aliquid est substancia, ipsum est homo;* 5 *quia tunc, si aliquid est substancia ipsum est homo.*

II. Every causal proposition to which is added a minor stating the cause of the antecedent, gives a conclusion, thus: *Because A is B, C is D; monem non respirat, sed quia non est non habet pul-* *Because E is F, monem; ergo, quia non est, non respirat.* Tenet autem illa *Because E is F, regula per hoc: quidquid est causa cause est causa* 15 *C is D.* This reposes on the axiom: The cause of a cause is the cause of its effect.

And we must note that when a term is reduplicated, it becomes universal; 'qua man' means in so far as possessing the essence humanity.

2° patet quod ex omni tali, cum minore capiente causam sui antecedentis, sequitur sylogistice causalitatis antecedens cuius antecedens causatur, et consequens maioris consequens ad 3^{am} causalem cuius antecedens est antecedens primo sumptum, 20 et consequens est illud quod est consequens in minori; ut sic argumentando: *quia tu es homo, tu es animal, quia tu es animal tu es corpus; ergo, quia tu es homo tu es corpus.* Et tenet ista regula per hoc quod quidquid sequitur ad consequens, sequitur ad suum antecedens; utrumque tamen istorum dictorum intelligitur quando non est variatio in genere vel in modo causandi. Ex hoc patet quod terminus super quem cadit reduplicatio mobilitatur, ut sequitur: *In quantum tu es homo, tu es animal; tu es iste homo; ergo, in quantum* 30 *tu es iste homo, tu es animal.* Et si capiatur in minori quod *iste est homo*, sequitur simpliciter quod *iste est animal.* Sed tamen non tenet descendendo ad inferiora per accidens: ut non oportet quod, si *ex hoc quod tu es homo, tu es animal, et tu es iste homo* 35 *albus; ergo, ex hoc quod tu es iste homo, tu es animal.* Nam impossibile est quod *tu sis homo ex hoc quod tu es iste albus homo, pater, quantus, etc.;* sed ex hoc quod tu es homo, tu es hoc album, quamvis non secundum causam completam et per se sufficientem. 40

2. *tētū B* 24. *consequencia: regula ab ore B.* 33. *Non tamen illud; corr. ab ore B.*

3º patet quod sicut ex nulla causa necessaria per se sequitur logice contingens, sic non quelibet parcialis causa et per accidens inferens causatum sequitur logice ex eadem. Verbi gratia, quamvis deum esse sit causa 5 quare ego sum, non tamen si deus est, ego sum; sed oportet illi necessario adiungere causam contingentem, ut est volicio dei respectu mei esse, vel aliquid consimile. Ex quo patet quod non est latitudo causandi a prima causa usque ad contingens, quia totum genus 10 contingencium est creatum a causa necessaria, et inter necessarium et contingens est magna distanca. Ymmo, dato opposito, sequitur quod, posita prima causa, poteretur omne possibile. Ex quo sequitur quod oportet dare causas reciproce se causantes, ut volicio qua deus 15 est formaliter et contingenter volens me esse bonum est relacio ponens deum et me esse bonum; et illa causatur a me, sicut quodlibet extrinsecum volitum a deo causat in ipso, sine eius mocione, unam volitionem vel complacenciam; omnia tamen volibilia extrinseca 20 causantur ex eius volacione eterna, que est prima essencia.

Est tamen ordo in volacionibus dei, cum una prior B 63^b causat aliam posteriorem: | ut volicio qua wult me esse precedit volicionem qua wult me esse virtuosum; et sic volicio qua wult omnem hominem esse precedit voli- 25 cionem qua wult me esse: nec indiget volubili extrinseco ad eius volicionem, quia non indiget sic velle. Nulla ergo accidentia sunt subiective in prima essencia que implicant ipsam esse mobilem.

Exemplum 2º partis est: lumen ideo est, quia produc- 30 tur a luminoso; et anima est, quia creatur a deo: et tamen lumen et anima possunt esse sine talibus produc- tionibus. Tales autem producciones sunt cause parciales et per accidens productorum, et per se causa produc- 35 tionum passivarum, sicut producciones successive per manencium non sunt cause illorum productorum, sed suarum produccionum passivarum. Sic ergo produccencia mundi fuit causa per accidens mundi, sed mundus fuit

III. As a necessary cause does not infer what is contingent, so neither does it infer a partial cause. V. g. God is the cause of my being; yet God's existence does not infer mine. We must, therefore, admit that some causes cause each other; for instance God's will that I exist causes me and is caused by me to be such.

There is besides an order in the volitions of God, one being prior to another and causing that other; the universal v. g. causing the particular.

Though light is because produced by a luminous body, it can exist without that production; so also of the soul. This brings us to admit the existence of certain truths which are

¶. Sicut B.

29, 30. *Produccionibus.* I can only understand this passage by supposing Wyclif to mean by *production* and *creation* what takes place at the first instant of being; it is then true that during the rest of their existence, both light and the soul *are*, while the first act of causation is no longer.

neither the causing nor the caused substances; if not, the world could not have been produced.

Three objections severally answered.

causa per se sue produccionis, cum sit subiectum illius accidentis, sicut deus fuit subiectum illius active productum, nisi esset reciproca causacio, eo quod necesse est omne causatum habere causam, qua posita ponitur,⁵ et qua non posita non ponitur; quod non esset possibile nisi essent veritates preter substancias causantes, et encia reciproce causata a se ipsis.

Sed huic obicitur; si A causat B, et econtra, tunc A est prius natura quam B et econtra; et sic idem esset prius se ipso natura. Similiter complacencia dei, cum sit relacio, non causat suum causatum ipsa prius natura. Similiter subiectum pro instanti prioritatis naturalis foret non volitum a deo, cum non prius sit volitum quam deus illud velit.

15

1. If A and B cause each other mutually, they are each of them prior to the other. This, however, does not follow except with a distinction: prior *qua* causes, not otherwise.

Ad primum dicitur quod consequencia ultima non valet, quia est dare multos ordines prioritatum naturalium; ideo, ad modum exponendi hoc verbum *difert*, superius expositum, debet ista proposicio: *A est natura prius B*, sic exponi: *A est aliquo ordine nature prius B*;²⁰ et, notato omni ordine in quo utrumque est, capienda est 2^a exponens: *talis B non est isto ordine eque primo cum A*. In diversis ergo ordinibus utrumque antecedit reliquum.

2. It is false that relations cannot be causes; but one volition of God, if posited, at once posits infinite others. He Himself being the efficient cause of all.

Ad 2^m dicitur quod relaciones faciunt multa bona;²⁵ ut proporcio causat modum. Videtur tamen michi quod ista: *deus wult me esse*, ponit infinitas voliciones dei; et alia est causa *esse* mei, ut volicio qua wult me esse, volendo omnem hominem esse (et sic de multis aliis); et causa agens in ipsis omnibus volacionibus est ipse qui est prima voluntas. Complacencia ergo presupponens me esse, si sit causa conservans me, conservatur a me in illo ordine causandi obiective.

3. A creature must be willed by God before it exists; for if not, it would not depend on His volition.

Ad 3^m dicitur quod conclusio est impossibilis. Et admittantur quotlibet instancia nature esse simul in 35 eodem instanti temporis, cum illa instancia non sunt nisi gradus prioritatum naturalium. Nec posset deus

12. ipso B. 25. Ad 2^m dr *underlined* B. 31. Ad 3^m dr *underlined* B. 35. *qua pro instantia B.*

6. Before the world existed, God could not have become its cause, if there had not been *something* to make God that cause; that something is *the truth that the world is possible*.

ponere complacenciam suam in instanti nature quo est obiectum, quamvis utrumque sit quandocunque est alterum, altera. Pro illo ergo instanti nature nec est obiectum volitum a deo, nec pro illo est non volitum, sed pro illo est volitum *vel* non volitum in sensu composito. Illud patet de virtute sermonis, ut alibi exponitur.

4º patet quod si affirmacio sit causa affirmacionis, et negacio est causa negacionis: et hinc solet regulariter antiquitus inferri ex qualibet completa causali condicionalis facta ex causali oppositarum parcium; ut, si *Sor est respirativus quia habet pulmonem; ergo, si non habet pulmonem, ideo non est respirativus vel igitur non est respirativus quia non habet pulmone.* Solertia tamen est, quando capitur oppositum consequentis et quando oppositum antecedentis; quando enim consequens est naturaliter prius quoad consequenciam suo antecedente; tunc antecedit condicionaliter negacio consequentis negacionem antecedentis; ut: *quia tu curris, tu moveris; igitur, si non moveris tu non curris, quia non moveris.*

B 64º Sed si antecedens sit causa completa, convertibiliter inferens suum causatum, sicut est de subiecto et sua passione, tunc negacio cause antecedentis sequitur mixtim causaliter et conditionaliter ex negacione causati consequentis; ut: *Sor, quia est homo, est risibilis; ergo, si non est homo, ideo non est risibilis, quia ideo non est homo;* et non econtra; sed non oportet, si antecedens sit causa convertibilis efficiens consequentis, quod negacio antecedentis sit causa negacionis consequentis; ut: *quia deus mult me bene agere, igitur bene ago; si deus non wult me bene agere, ideo non bene ago quia deus non wult me bene agere,* non sequitur secundum aliquos; quia tunc deus esset causa quare non bene ago, et cuiuscunque inordinacionis mundi. Ac si gratis subtraheret volitionem suam, necessitando me cessare a bene agere, cum tamen cuiuscunque defectus moralis radicalis est causa in deficiente et non in summo bono conservante; ideo, sicut repugnat solem debite applicari medio diaffano et non illuminare idem, nisi defectus fuerit in medio, causans privacionem luminis, sic repugnat hominem esse non motum a deo ad agendum sibi

But we must distinguish between time instants and nature instants. In the same instant of time there may be infinite instants of natural priority. Before the creature exists it is willed or not willed.

IV. Affirmation causes affirmation, negation negation: thus every causal proposition

is tantamount to a conditional with a contradictory members.

Ex: *A is B because A is C; therefore:*

1. If *A is not C, A is not B* because not *C;*

or, 2. If *A is not B, A is not C,* because

A is not B;

1. being employed in the case of partial and 2. in that of complete causes.

This, however, does not hold, according to some, when the antecedent is the efficient cause of the consequent.

Digression concerning the origin of evil:

I do well because God wills so; if God wills that I do ill, I do ill because God wills it.

It would surely follow that, God's will that I do good being removed, I cannot do good;

4, 5. a deo — in sensu *in marg.* B. — 18, 19. above negacionem *an illegible word;* id? B. — 38. ymmo; ideo above B.

but the defect would be in me, not in God, as the opacity of an object prevents the light from penetrating; and God would not give His grace, because I should not receive it.

complacenter, nisi defectus sit in homine. Sic quod deus non causat istum defectum; quia defectus posizione illius solis, vel defectus applicacionis, vel invidia de *bene esse* alicuius non potest sibi inesse, cum tunc foret mobilis. Solum ergo antecedens quod est iniustum et per consequens naturaliter causans suum consequens est in beneplacitum deo; et consequens iustum beneplacitum; ut peccatum causat penam, sicut et negacio eius, affirmacio est diminuta. Et tamen talis displiceret deo. Sed consequens non sic, cum sit iustum. Ipse ergo est tam bonus et tam impotens deficere quod si non dat, ideo non datur, quia accipiens non accipit. De nobis autem qui sumus avari communicatum frequenter contingit quod ideo non accipit accipiens, quia non damus. Quod si arguatur deum esse causam uniuscuiusque causati, dicitur quod est impossibile, cum negaciones et privaciones et earum futuriciones vel pretericiones eterne sonantes in deordinacione non causantur ab illo, cum nichil causat nisi complacendo de causancia et causato.

We grant, however, that all, directly or indirectly, depends on the First cause: my want of resistance to temptation is in my nature, which, as created by God, is good; my peccability is an eternal truth,

but my act of sinning is of the extremest contingency, though radically dependent on God.

Verumtamen conceditur quod omnia creata habent 20 illa pauca sufficiencia ad resistendum; et non bonum est ut causatum a deo quod sum peccabilis. Sicut et ista veritas eterna est bona: *Omnis natura peccabilis erit peccabilis*; et ab isto bono processerunt contingenter futuriciones peccatorum, et de necessitate primo omnium futuricio omissionis alicuius debiti deo. Et prima omissionis habuit dispositionem et inclinationem in obmittente, cum qua non tunc stetit oppositum illius 30 omissionis; et tamen immediate ante instans omissionis fuit declinacio omissionis possibilis, cum summa contingencia sit de talibus futurionibus, cuius contingencie primaria et radicalis causa fuit prima essencia. Ista ergo generalia de causalibus notata habuerunt introduc- 35 toria in pulcerissimas veritates.

2. po^e B. 3. fol B. 13. av'e above avari B; ib. qmtr; in marg.
qmeati B. 23. mo or zuo B. 24. est et B.

5. *Antecedens . . . iniustum*. Wyclif means here, I believe, that the fact of sin, because of its injustice, being the cause of its punishment, pleases God. 34. *Primaria et radicalis causa*. It is well to note the boldness of Wyclif's speculations in this (apparently) his first work.

CAPITULUM SEXTUM.

Restat ergo dicere de terminis reduplicativis comparative tentis. Hoc autem non est commune omnibus terminis reduplicativis, cum iste terminus, *ex hoc*, ex-
5 presse connotat causam et non comparacionem, sicut isti termini, *in quantum*, *de quanto*, *pro ut*, *secundum quod* etc. Quando ergo predicti termini tenentur comparative, proposiciones ratione illorum exponende debent exponi secundum exponentes positivi gradus, de
10 quibus dictum est tractatu proximo. Sunt ergo deno-
B 64^b minaciones sibi mutuo correspondentes, ut bonitas | creature et eius obligacio deo, entitas rei et eius cognoscibilitas, et intellectivitas, et intelligibilitas; et sic de omnibus denominacionibus, quarum unam gradatim
15 repugnat correspondere alteri; sicut est de per se causis et suis completis causatis. Ut entitas rei causat eius cognoscibilitatem, sed non intelligibilitatem, eo quod omne ens est necessario eternaliter intelligibile, quanto deus est illius intellectivus; ipse enim est tam intellectivus quam
20 volitivus. Quamvis multa intelligit que non wult, quia non de omni intelligibili habet volitionem; et per idem est tante causativus, ordinativus, et productivus, sicut est volitivus. Multa tamen wult que non ordinat; et volendo se non causat se, quamvis causet illud quod
25 est ipse. Quilibet autem alia persona volitiva est plus volitiva quam causativa. Ipse eciam precise tam bonus est quam iustus est; et sic de aliis que non sunt sibi actualia. De istis autem respectu cuiuscunque subiecti est maxima difficultas, cum tangat raciones ydeales
30 que sunt principia rerum, sine quibus cognitis nemo est sapiens.

Reduplicative terms, considered comparatively. They cannot all be so considered; v. g. *ex hoc*. The exponents of such propositions follow the rules of comparisons of equality (*as much, as &c.*) already dealt with.

There are many qualities that go beyond each other in degree and cannot be thus reduplicatively affirmed. Examples: entity, intelligibility, &c.

But this question is full of difficulties, touching as it does, the ideal principles of all things.

1. Cap. deest. 2. Space for initial R. B. 26. *creativa B; ib.*

Ipsa B. 28. ²accua B.

The present chapter deals with positive and negative 'breadths' of qualities.

Is it true that if two things agree to a certain extent, they disagree to the same extent?

If so, every privation that admits of variation in intensity is equal with the opposite quality.

And many absurdities follow.

For if some opposite qualities are thus equal, all of them are so.

Take a line; an infinitely small part of it belongs to the line; so the line is what its part is, infinitely small; and its smallness is infinitely great: so it is both at once.

Increase, lessening, and change, are all impossible thenceforth.

What is proved of size can be likewise proved of all other qualities. An infinite number is infinitely small, because its smallness is infinitely small; &c.

Istis autem primisis, tractandum est de denominacionibus, latitudinibus positivis et latitudinibus privativis ex opposito sibi correspondentibus: ut si aliqua in quantum conveniunt, in tantum differunt. Quod si sit verum, tunc aliquorum consequencia et eorum diferencia sunt pares; 5 et per idem quelibet privacio suscipiens magis et minus foret parificabilis suo positivo; ut similitudo disimilitudini, magnitudo parvitati, intensio remissioni, rarefaccio condensacioni, distancia propinquitati: et sic de aliis. Quo dato, secuntur multa inconveniencia; et con sequencia prima patet ex hoc quod illa proposicio: *in quantum aliqua conveniunt, in tantum differunt*, expresse parificat comparata secundum convenientiam et differenciam. Et quod ex illo secuntur inconveniencia, patet ex hoc quod pari evidencia qua aliqua talia opposita sunt 15 equalia, et quelibet; et tunc sequitur quod nulla talis denominacio suscipit magis et minus. Si ergo omne magnum sit ita parvum sicut magnum, et econtra, tunc omne magnum est infinitum magnum et infinitum parvum; et per consequens, proporcionaliter ut est maius 20 est minus, et econtra; et per consequens non esset intuitu aliquod, cum nichil possit fieri intensius vel remissius, distancius vel propinquius. Prima consequencia probatur, dando oppositum de A pedali: quantumcumque parva est aliqua pars A, ita parvum vel magis parvum est A. Sed infinitum parvum est aliqua pars A; ergo infinitum parvum est A; et omne parvum est ita magnum sicut ipsummet est parvum. Per datum ergo infinitum magna est aliqua pars A, et per consequens A 25 est infinitum magnum, et infinitum parvum. Argumentatur ex hoc quod A est magis magnum quam aliqua eius pars, et precise tam magnum est quidlibet, sicut est parvum; ergo A est magis parvum quam aliqua eius pars.

Et idem argumentatur de qualibet magna vel qualicunque denominacione suscipiente maius et minus denominato; ut, si infinitum sit aliquis numerus, tunc infinitum par-

B 65^a si est magis magnum, tunc est magis parvum. Ex quo palam sequitur quod repugnat quicquam se habere pro-
porcione | maioris inequalitatis ad aliquid, eo quod ex-
cedens aut excellens vel plus denominaretur positivo quam
5 privativo.

Hic audivi multas fugas sophisticas. Illi enim qui ponunt omne ens absolutum, ponunt quod omnis privacio et suum oppositum comparantur sicut termini vel conceptus aut subiecta taliter se habencia; cum omnis 10 privacio vel sit terminus privativus vel subiectum privativum; et sic concedunt quod illa privacio est pedalis vel tanta, sed non est tanta privacio. Alii dicunt quod si parvitas augmentabitur ad suum duplum, tunc erit in duplo maior quando est subdupla quam est modo. Et 15 ali i dicunt quod talis privacio privative intellecta est tanta, et positive intellecta est tanta, ita quod ipsi faciunt ex sua consideracione ens extrinsecum esse tantum vel tantum. Sed falsificant se ipsos, et distinguunt ignoranter inter esse positive et esse privative. Tales ri- 20 mas circumpalpitantes excogitabant, qui per ignoranciam distinccionis encium tenebantur.

Supponatur ergo quod loquimur de entibus ex parte rei non causatis ex consideracione hominis; et tunc patet quod stat difficultas querens sub quo gradu est 25 ista parvitas; utrum secus sit tanta magnitudo sicut parvitas vel non; aut, sub aliis verbis, utrum subiectum sit tantum sub ratione qua magnum, sicut predicatum est sub ratione qua parvum. Idem enim est querere utrum tanta sit illa magnitudo, sicut est illa parvitas, 30 et querere utrum hoc sit tam magnum sicut ipsum est parvum. Nam iuxta primam responsonem, non sequitur A est tanta parvitas: igitur A est tanta res; quia parvitas proporcionaliter ut est maior parvitas est minor res, ut dicunt. Multum ergo differunt magnitudo et par- 35 vitas, cum est dare maximam magnitudinem et non est dare maximam parvitatem; et duplare parvitatem est subduplicare magnitudinem et nichil duplare. Ymmo facere parvitatem sic quod fiat et incipiat esse quantumlibet magna parvitas, non est facere sed destruere magni- 40 tudinem. Aliud ergo est rem esse magnam, et aliud rem esse parvam. Quod tantum sonat ac si diccretur:

There are many answers that attempt to elude the difficulty. Some say that a privation of size is so great, but not so great a privation of size.

Others that smallness, to be doubled, would require to be halved. Others that smallness and magnitude are both equally great, but one understood positively, the other negatively.

But we are speaking of things as they are, not as created by our mind. What we want to know is if greatness and smallness are equal or not.

The first answer says that as smallness becomes greater, entity decreases. There can be a maximum of magnitude and not of smallness; to double smallness is to halve a magnitude, and not to double at all. Smallness being thus distinct

18. se ipsas B. 25. f9 B. 36. duplae B.

4. A word is probably wanting after vel.

from magnitude aliud est magnitudo et aliud parvitas. Loquimur ergo the question bears upon the de tali privacione secundum rationem sue magnitudinis, magnitude that qua privatur, et ut distinguitur a magnitudine: et tunc is wanting; and neither patet quod nec prima responsio nec 2^a tangit difficultatem logicam illius materie. 5
the 1st nor the 2nd answer touches the difficulty.

The question is: "How can that privation have magnitude?"

It is a flat absurdity to say that at the same instant it is double and half of itself. If the smallness of A = 4 and will be twice as great when A = 2, this is merely calling things by contrary names

Thus the third answer avoids the difficulty too; for magnitude, positively or negatively understood, is still magnitude.

Less logically wrong than the two former answers, it is more erroneous than they are.

Every negative quality for which no medium degree can be assigned, becomes infinite by the very fact, like certain positive qualities.

And if the medium degree of a positive

Totum ergo intentum logici est querere quomodo magna est illa privacio; et non solicitatur de subiecti magnitudine. Patet ergo quod claudit contradiccionem in terminis apud quemcunque bene intelligentem dicere quod hoc erit in B instanti duplum ad hoc quod illa est; et tunc erit in duplo minus quam illa est. Si enim loquimur de magnitudine privacionis, ut distinguitur contra magnitudinem positivi, utamur terminis numeri ad denominandum maiorem gradum privacionis. Quando ergo dicunt quod parvitas A corporis iam est ut 4, et infinite erit in duplo maior quando erit ut duo, vel mensurant parvitatem secundum equalitatem subiecti, vel aliter, gratis vocant maius, minus.

Et patet ex eadem consideracione quod 3^a responsio fugit difficultatem, quia queritur utrum magnitudo positive intellecta sit tanta magnitudo, sicut est parvitas, vel privacione intellecta. Et supponatur quod in qua- cunque denominacione maius et minus sit signandum proporcionaliter maiori termino numerali, ut ipsum est maius. Est ergo illa responsio, ponens quod omnia 25 privative opposita sub mediis gradibus correspondent, et proporcionaliter ut gradus positivi supra medium gradum sunt intensiores, sub gradus privacionis remis- siores; et econtra. | Ista autem responsio minus peccat B 65^t in logica quam priores, cum respondit formaliter iuxta 30 veritatem sermonis; sed magis peccat in sentencia, cum per alias non devenitur ad aliquam difficultatem propter proterviam. Improbatur autem ista posicio per hoc quod cum latitudinum privativarum non sit dare medium gradum, eo ipso quilibet talis in infinitum procedit in 35 quibus positivum infinitum procedit; ut patet de motu et raritate. Ymmo, secundum magnificantes potentiam dei, omnis species denominacionis positive in infinitum potest procedere. Et si gradus medius in actu alicuius positivi sit semper par privacioni correspondenti sibi, 40

13. utantur B. 19. patet quod B. 34. latitudinū B. 36. in aliqui⁹ B; ib. zīñzū pro infinitum B.

sequitur quod quemcunque gradum positivum possible quality is equal
esset parificari privacioni sibi correspondenti. Et cum corresponding
tales gradus nunc equales non possent fieri inequaes, negative one,
sequitur quod omnes tales gradus correspondentes sunt then the same
5 equales. Sive ergo latitudo positiva ponitur procedere takes place in
in infinitum, vel non, semper procederet altera in every degree.
in infinitum, cum cuilibet parti finite terminate ad non If we posit a
gradum de una latitudine correspondet latitudo infinita de quality
suo opposito; ut magnitudini a gradu ut 4 usque ad extending from
10 non gradum correspondet in infinitum magna latitudo o to 4 in
parvitas. Et sic invenies in aliis.

Similiter videtur quod repugnat certe calculacioni ut, in such cases.
posito quod A calidum sub medio gradu ut 4 sit pre- It is impossible
cise ita intensum sicut ipsum est remissum; tunc, ipso to admit that a
15 remisso ad suum subduplum uniformiter in hora, intensity of
intendetur remissio uniformiter ad suum duplum, eo quod smallness; thus
proporcionaliter ut aliquid est magis intensum quam sub we shall always'
medio gradu est ipsum minus remissum, et econtra. In find the infinite
medio ergo instanti erit intensio A calidi ut tria, et re- in such cases.
20 missio erit ut sex; et per consequens infinitum velocius.

Et non proporcionaliter acquireretur remissio quam de- increased
perderetur intensio; cum tamen quantumcunque velociter infinitely faster.
fiet aliquid magis intensum, fiet ipsum minus remissum,
et econtra, cum illud sit motus utriusque. Vel aliter
25 oportet ponere processum in infinitum in motibus; non
enim gradum finitum motus infinitum velocem motum
consequi, et per consequens omnem motum velociter
in infinitum velociter moveri.

Ex isto videtur quod non sit possibile idem esse precise It is, therefore,
30 [ital] intensum ut remissum; quia tunc, acquisita remis- evident that no
sione dupla, deperderetur precise intensio subdupla, et quality can be
cum tantum deperderetur de intensione sicut acquirere- equally intense
retur de remissione, patet calculanti quod sequitur intens- and lax; for if
sionem fuisse duplam ad remissionem in principio. Non its laxity
35 enim stat aliquid ens crescere ad suum duplum propter doubled, only
tantam latitudinem acquisitam, quantum reliquum de- intensity would
perdendo decrescit ad suum subduplum, nisi primum be lost, and we
fuerit subduplum ad secundum, eo quod oportet sic should see that
the intensity was from the
beginning double of the
laxity.

22. intensio above remissio B. 30. it*x* deest. 36. acquirendam;
acquisitam above B.

5. Here Wyclif enters into mathematical calculations on a subject which is perhaps not to be dealt with thus, and at a time when mathematics were hardly able to grapple with questions concerning the Infinite.

What increases, increases by the whole of its intensity; what diminishes, only by the half.

The third answer denies that positive and negative intensities are comparable.

But this is false, since privations can be compared with positive qualities as to their good or evil results. No two things can bear the same specific name, unless they are in so far comparable,

at least analogously: which the very answer implies, by saying that positive and negative qualities differ;

for to differ supposes comparison.

They are besides properly comparable, for their magnitude is of the same nature.

And when we say that each has v. g. an intensity equal to 2, we mean that it really has this intensity.

All doubles being equal, the magnitude A is to its half B to its half; which makes a regular proportion.

augmentum acquirere tantum quantum ipsum est; et diminutum non oportet deperdere nisi medietatem sue latitudinis. Repugnat ergo illas latitudines esse pares.

3^a responsio negat omnem comparacionem privacionis ad habitum; et istam opinionem tenent aliqui (de quibus miror), qui ponunt omnem privacionem esse rem privatam. Ista autem responsio excedit, cum stat privacionem comparari quo ad bonitatem vel maliciam positivam; et sic de causacione et multis aliis. Nam habitus facit plus boni, et per consequens est religiosior data 10 privacione; sicut et una denominacio talis est reliqua durabilior, potencior, remocior, propinquior; | et sic de B 66^a quibuslibet denominacionibus extrinsecis. Ymmo, claudit contradiccionem aliqua esse, quantumcunque dispara fuerint, nisi sit comparacio inter illa secundum con- 15 venienciam et differenciam in aliqua denominacione specifica generali vel analoga. Et hoc invenitur in response, cum dicitur privacionem et habitum tantum differre quod neutrum est compossibile alteri. Omnis enim diferencia vel est comparacio, vel ad eam secun- 20 tur infinite comparaciones.

Item, videtur quod ille forme sunt proprie comparabiles, quia eadem est magnitudo utriusque, cum utrumque capit magnitudinem suam a subiecto preter eius subiecti magnitudinem; non est illis alia, quia aliter ad 25 omnem punctum, quam talis infinitum magna esset magnitudo parvitatis, et per idem ad omnem punctum mundi infinitum magna intensio.

2^o confirmatur illud per hoc quod utramque significatur vere habere magnitudinem ut duo, et unam esse 30 causatam in genere suo, sicut reliqua est in suo; cum ergo omnia quorum magnitudines vere significantur, cum eodem termino materiali sunt equalia, sequitur quod omnis privativa denominacio sit equalis denominacioni positive.

3^o sic: proporcio A magnitudinis ad eius medietatem est equalis proporcioni B parvitatis ad eius medietatem, as the smallness quia omnes proporciones duple sunt euales. Ergo illa 4^o sunt proporcionalia ad invicem secundum 6 genera proportionum, de quibus in 5^o elementarum Euclidis. 40

10. religio^r B. 12. diuturnior; corr. below B. 13. q, l3; and so very often throughout the MS. 25. e III aa B; ib. ar B. 26. q, B.
20. q, utrq3 vñrq3 B. 30. ad 13^m B.

Aliter enim non esset verum quod proporcionaliter ut privacio est maior est eius oppositum minus, et econtra.

4º sic; posito quod A et B in principio illius hore fuerint eque bona cum suis habitibus et quod habens 5 A sit frustratum ab illo, salvo B eque bono suo habenti, patet quod tam mala est privacio A quam bonus est habitus B, et per consequens malicia privacionis est par bonitati habitus. Et sic non solum malicia et 10 bonitas, sed carencia et habitus sunt equeales. Et per idem in quacunque proporcione maioris inequalitatis sunt comparabiles. Et idem patet de privacione privacionis; ut quam bonum est habere visum, tam bonum est carere cecitate, quia tantum proficeret (eo quod sunt proprie idem); sicut tantum nocet carencia rei, 15 sicut proficit habitus eiusdem; et sic iuvamentum et nocumentum, carencia et habitus, erunt quomodolibet proporcionalia.

Pro responsione ad istam difficultatem, suppono quod omnis privacio differt ab habitu et econtra. 2º suppono 20 quod aliqua sunt comparabilia immediate per se, ut due substancie comparantur in perfectione essenciali, due quantitates in equalitate et due qualitates in intensione. Quamvis enim talia formaliter comparantur relationibus distinctis a comparatis, non tamen habent accidentia 25 absoluta subiectata in illis et per que fundamentaliter comparantur; 2º comparantur aliqua per accidentia eorum absoluta, ut homo et asinus eque proprie comparantur in quantitate et figura et qualitate et aliis accidentibus, que univoce participant, sicut homo et 30 homo, quamvis substancie magis differant. Et 3º comparantur aliqua secundum accidentia respectiva extrinseca; ut due albedines sunt eque proprie michi, quia subiecta quibus insunt sunt ita proprie michi. 3º supponatur quod aliqua comparantur in denominacionibus 35 certi generis univoce particularis; ut, *Sor est melior lapide*. Aliqua autem in denominacionibus analogis extra genus; ut dicitur: *deus est sapiencior Sorte*; *Affirmatio est melior quam privacio vel negacio*. Tales enim denominaciones secundum quamdam analogiam insunt 40 vel circumeunt multa genera analogica. Et 4º supponitur quod aliqua sit comparacio vel proporcio proprie dicta, qualis est proporcio numeralis quantorum eiusdem

Again, it is evident that it is as bad to lose a good quality as it is good to have it; therefore goodness and badness are equal here, and also the 'having' and the privation.

To solve the problem, we must make a few assumptions.
1. That privation and possession differ.

2. That some things are immediately comparable with each other, and others by means of their absolute or relative accidents.

3. That some things are univocally, others analogically comparable.

4. That there is a kind of comparison properly so-called, as

among quantities of the same species, whether rational or irrational; and another sort of proportion, that is not mathematical but universal. It is obvious that all beings are comparable according to this universal proportion.

No negation is by itself and properly comparable with a positive quality; not even by means of an absolute accident, for they can be the subject of none such.

But they are comparable, even properly, if the comparison is founded on some extrinsic relation.

Some privations, especially worthy of the

specie, sive sit rationalis, que | inmediate denominatur B 66^b ab aliquo certo numero, sive sit irrationalis, sicut est medietas dupla, ut proporcio diametri ad costam quadrati. Alia autem est proporcio communiter dicta, que non est numeralis; sed ad illam sufficit habitudo. 5

Istis premissis, patet quod omne ens secundum proporcionem communiter dictam est comparabile alteri cuicunque. Patet ex hoc quod quidlibet habet se ad quidlibet aliud in quadam habitudine. Sic enim homo sapiencior est, deo similior, lapide perfeccior; et erit 10 affirmacio negacione melior; et tamen non oportet in talibus dare proporcionem numeralem, quia similitudo, perfeccio, bonitas, et magnitudo analogice ampliata ad magnitudinem molis et magnitudinem virtutis, circumeunt omne genus. In omni enim genere contingit reperire 15 similitudinem, perfeccionem, bonitatem, unitatem, magnitudinem, prioritatem etc., que convenient transcedenti.

2º dico quod nulla negacio vel privacio est positive proprie proporcionaliter, vel per se vel per absolutum accidens quod subiectat. Primum patet ex hoc quod 20 nullum genus est illis commune; ergo non per se sunt talia proprie proporcionalia vel comparabilia. Consequencia tenet ex illa suppositione; et 2ª pars patet ex hoc quod privaciones et negaciones non possunt subiectare aliquod accidens absolutum, nec forme illis 25 opposite; patet ergo quod non sunt secundum se proprie comparari, nec secundum quantitatem nec secundum qualitatem quam subiectant.

Et 3º, dico quod tales forme opposite possunt tam communi comparacione quam comparacione proprie 30 dicta fundata in accidente extrinseco ad invicem comparari; ut contingit dandas privaciones esse datis habitibus, in quacunque proporcione volueris, plures aut pauciores, diurniores vel breviores; et sic de aliis que insunt illis per accidentia suorum subiectorum vel alios 35 respectus. Et patet quid generaliter sit dicendum de comparacione privacionis ad habitum.

Sed pro ulteriore declaracione notandum quod aliique sunt privaciones que non suscipiunt magis et minus;

3, 4, 4^a B. 11. at³ma^{or} B.

3. *Irrationalis.* Irrational quantities, or surds; as $\sqrt{2}$ (proporcio diametri ad costam quadrati). But what Wyclif means by (l. 4) *medietas dupla*, unless it be *the square root of two* I cannot imagine. Mr. Matthew suggests *aut* for *ut*, on l. 4.

ut quies et cecitas, et breviter omnia que non comparantur in eodem subiecto aliquid positivi sibi oppositi. Et ille proprie et simpliciter privaciones sunt. Omnes tamen dicunt aptitudinem subiecti ad formam et negationem habitus talis forme. Sicut ergo omne privatum visu est quod non habet visum, sic omnis cecitas est cuilibet alteri cecitati par; et sic de talibus similibus. Alii autem dicunt quod tales privaciones sunt eo maiores quo forme quas privat forent maiores; de quo alibi.
 10 Alie autem sunt privaciones communiter dicte, et secundum quid, que ponunt sua subiecta et aliquid de forma, et alicuius gradus forme carenciam, ut parvitas, remissio, etc. que ex opposito correspondent suis positivis. Ista autem non proprie privative opponuntur suis
 15 positivis; sed quodammodo relative, ut duplum et diuidium; et de istis est nobis sermo.

De istis ergo dicitur quod nulla talis privacio est suo positivo maior vel minor, nec inequalis secundum essenciam, vel equalis. Illud patet ex 2^a conclusione; quia,
 20 si aliqua talis esset reliqua maior vel minor, aut finite aut infinite. Si finite, tunc contingeret aliqua talia parificari. Per idem non est causa dicenda quare non omnia forent paria. Si infinite, tunc omne magnum foret infinite magis magnum quam parvum, vel econtra; et
 25 quecunque pars detur, sequitur inconveniens. Si enim omne quantum foret infinite magis magnum quam parvum, tunc infinitum parvum foret in tanta proporcione |
 B 67^a magis magnum quam parvum, sicut maximum in mundo;
 et cum infinitum crescit parvitas alicuius talis super
 30 parvitatem maximam, sequitur quod minus, in quantum minus, foret maius. Et idem patet, dato quod quelibet parvitas sit infinitum maior magnitudine.

Ultimo dico quod omnes tales forme proporcionaliter et non secundum equalitatem ex opposito correspondent; 35 ut si magnitudo corporis fiat in duplo maior, parvitas eius fiet in duplo minor, et econtra; et sic de quaunque proporcione signanda. Ex quo sequitur quod si una talis forma acquiratur uniformiter, reliqua deperderetur difformiter; et econtra. Et pro tempore quo una
 40 velocius acquireretur, reliqua tardius deperdetur et econtra. Ut, maiorato A uniformiter ad sui duplum in

name, do not admit of increase or diminution; but all imply not only the denial of a quality but the aptitude of the subject to receive that quality. All these are equal to each other by reason of their absoluteness. Others are not so absolutely opposed to their contrary qualities, but rather relatively; it is with them that we have to do. We deny that any of these privations is greater or smaller than its positive quality, or equal or unequal; to grant this would be to admit many absurdities.

6. ^{est} ep, pro est quod B; ib. h̄ns above habet B. 12. pr̄m^s(?) B.

30. maxi B. 39. after econtra three lines crossed off B.

But they correspond one with another symmetrically, and not as equals; so that, as one quality increases faster, the other decreases slower; as one increases more, the other decreases less, but always in proportion.

hora, tunc in prima mediate maiorabitur, ad sui sexqui-alterum et in 2^a mediate ad suum sesquiterium et paritas econtra in prima medietate diminuetur ad suum subsesquiterium, et in 2^a ad suum subsesquialterum.⁵ Et sic invenies omnia talia opposita in suis denominacionibus et condicionibus valde dispariter se habere; ut, si una illarum quantumcunque tarde remittatur ad non gradum in situm, celeriter intenderetur reliqua, quia semper infinitum magno de uno infinito parvum correspondet de reliquo; et sic est de multis proprietatibus, iuxta quas possent multiplicari quotlibet conclusiones. Et patet responsio ad omnia argumenta, preterquam ad ultimum cum suis confirmacionibus.

To the first difficulty we reply that privation has no magnitude, nor parts.

Two shadows may make one doubly intense; but they are not the parts, but the cause of that new shadow.

If privations had parts, why should they not be extended like positive qualities?

Ad primum dicitur quod privacio non est mole magna; quia si sic, tunc infinitum modica eius pars¹⁵ quantitativa foret quantumlibet infinitum maior suo toto. Infinitas tamen parvitates in quoque continuo est signare quantumlibet maiores parvitatis tocius, quarum quelibet presupponitur adesse parvitatis tocius; et tamen non sunt eius partes, cum nulla talis privacio²⁰ habet partes. Unde, quamvis due umbre causant per idem medium umbram magis intensam, neutra tamen est eius pars intensiva, sed causa suppositiva. Aliquando non posui parvitatem habere duplices partes, sicut motum; utputa partes magnas mole et partes intensivas;²⁵ et sic proposui tales privaciones esse dupliciter magnas proporcionaliter ad illas partes, ita quod pars infinitum parva quo ad molem esset quantumlibet maior suo toto quo ad intensionem; quia grave videtur quod talis privacio sit continue magna sine hoc quod habeat partes.³⁰ Nec est explicabile qualiter parvitas partis principiare parvitatem tocius, nisi causacione intrinseca, tanquam pars componens. Si enim cecitas habet partes secundum extensionem subiecti, sicut et quies, et alie privaciones, quare ergo non extenderenter alie privaciones³⁵ que plus ponunt? Sed grave videtur fundare partes intensivas parvitatis vel principiare illas secundum disparem individuationem ab individuatione aliarum parciuum.

1. sex B. 4. ses B. 11, 12. gones B. 23. *Above* supp. p̄ B;

tb. alii; alin̄ above B. 24. possunt; posui above B. 33. sic, (?) B.
35. q̄r pro quare B.

Quomodo cunque ergo de hoc sit, certum est quod opposito modo est de talibus privacionibus. et aliis positivis; quia in quantis positivis maius minus presupponit tanquam eius partem; sed in privativis minus presupponit maius et minimum est dandum; ut patet de parvitate mundi. In proporcionibus autem conservantur maior proporcio maioris inequalitatis, et minor proporciona litter minoris inequalitatis; ita quod deperdita proporcione maioris inequalitatis usque ad equalitatem, infinitum cresceret proporcio minoris inequalitatis; et maiorata in infinitum proporcione maioris inequalitatis, infinitum diminueretur proporcio minoris inequalitatis;

B 67^b sic quod infinitum | magnam proportionem maioris inequalitatis, si detur, consequitur infinitum modica proporcio minoris inequalitatis et econtra: minima tamen proporcio, a qua alie procedunt, est proporcio equalitatis. Cum ergo magnitudo magnitudinis non sit, nisi illa magnitudo, sicut magnitudo parvitatis est vel ipsa parvitas vel eius passio, ne sit processus in infinitum, vel nugatorie replicetur eadem sententia: patet quod falsum est quod eadem est magnitudo magnitudinis et parvitatis. Nec est inconveniens, extendendo nomina intentionis et magnitudinis, concedere quod infinitum intensa magnitudo et intensio sunt ad quemlibet punctum mundi; sicut theologi concedunt de potentia dei. Ista tamen anologa per se supposita communiter intelliguntur de magnitudine molis et intentione qualitatis: magnitudo tamen parvitatis non est magnitudo, sicut nec intensio remissionis est intensio, si non equivocetur.

30 Ad secundum dicitur quod minor est falsa, quia, ratione certitudinis, in numeris qui sunt prime mensure rerum, signantur exemplariter per eundem numerum qui non possunt equari; ut perfeccio hominis vere designatur suo genere, gradu ut 8, et perfeccio asini gradu 35 ut 8, sicut magnitudo temporis, magnitudo corporis, et velocitas motus signantur gradu ut 8. Et tamen dicere quod illa sunt equalia est pure demencie. Et si argumentatur sic: A est tantum in suo genere, sicut B in suo genere; ergo A est tantum sicut B, eo quod quantum-40 cunque est aliquod ens in suo genere tantum est:

In positive quantities the greater implies the less; in negatives, the less supposes the greater, and as the one increases the other must diminish.

Now as there is no magnitude of magnitude, so there is no magnitude of smallness; and to say that both have the same magnitude is false; for we either mean nothing by that term, or else greatness and smallness in themselves: which are evidently not identical.

The second argument is met by denying that, if the same numbers are employed to designate things that are not homologous, they are therefore equal. Though 8 may stand for the perfection of a man in his species, of an ass in its

3. "mig p̄suppt "mai⁹ B. 6. gnt se; above gfernr B. 10, 11. et — inequalitatis bottom of page B. 15. nūā B. 23. fñt ~ B. 32. veris (?) B.
ib. signant⁹; f, nr above B. 33, 34. designatur B.

species, of a length of time, a volume, or a movement, if were folly to say that these are equal.

This may apply to all similar cases.

And it does not follow that two things being great, and neither greater than the other, they are equal.

dicitur quod argumentum non est verum de virtute sermonis; sed A est ut 8 in suo genere et B est ut 8 in suo genere. Et sic in consimilibus proporcionibus se habent ad gradus suorum generum eisdem terminis numeralibus signatis. Cum enim non cognoscimus gradus talium magnitudinum nisi ex suppositione, nec habemus disparem numeros proporcionatos ad denominandum omnes disparem magnitudines. Nec mirum, si magnitudines diversorum generum measuremus eodem termino numerali; nec sequitur: *utrumque istorum est magnum* 5 *et neutrum reliquo maius: ergo, utrumque est equale alteri;* quia oportet ad equalitatem esse convenientiam specificam fundam.

The third argument is valid; but Euclid understood quantities of the same sort. These quantities may be proportional with each other, even though neither equal nor unequal.

Thus the world is as much greater than a grain of millet, as it is less small than the same.

If not, we could neither assign a minimum nor a maximum of size,

Ad 3^{cium} conceditur quod argumentum est verum; sed quo ad illos sex modos argumentandi Euclidis, 15 dicitur quod ipse intelligit illas in quantitatibus eiusdem generis (quamvis aliqui illorum possunt habere locum) etiam quantumcunque disparatis. Conceditur ergo quod proporciones aliquorum sunt proprie comparabiles et proporcionata, nec sunt equalia nec inequalia per se, 20 sicut patet de proporcione temporis ad tempus, et spaci ad spaci, et similius discontinue proporcionarium quibus proporcionantur proporcione communiter dicta. Unde non sequitur: *proporcionaliter ut magnitudo est maior, parvitas est minor, et contra; ergo, parvitas* 25 *et magnitudo sunt equales vel inequalles;* sed sufficit quod proporciones excessum sint equales, vel ex opposito correspondentes. Ex ipsis enim probabiliter infertur quod omne finite denominatum aliqua tali denominacione participat proportionaliter suo opposito: ut mundus 30 situ sic finite magnus, est eo minus parvus quam mileum, quo est magis magnus.

Aliter enim non esset dare | minimum gradum quo aliquid est parvum, nec maximum quo nichil est parvum. Ymmo nulla foret subdupla parvitatis ad parvitatem 35 medietatis mundi; quia, dato quod sic, mundus foret in duplo minus parvus sicut est in duplo magis magnus. Non enim est verisimile quod addicio unius puncti ad istum mundum induceret parvitatem ad omnem eius punctum, postquam per ante non fuit usquam eius 40

7. quando *above* cum B. 11. *utrōq. q.* B. 17. pūt *above comit'* B.
18. despatē B. 23. cō pōrāter cōporōe B. 31. sc̄a *pro situ; very*
illegible B. 37. mi^a *underlined* B.

aliqua parvitas; et ablacio puncti tolleret parvitatem a remanente, cum unum talium oppositorum non possit auferri, nisi per oppositionem reliqui. Sicut ergo est dare maximam magnitudinem, sic est dare minimam but there must be a limit both to magnitude and smallness.
 5 parvitatem, quia aliter mundus infinitum maioratus successive non esset minor in aliquo instanti quam in quolibet instanti; et per idem posset in tantum diminui ad non quantum sine hoc quod minoraretur et non minoraretur, nisi pro instanti *foret* parvus; et per con-
 10 sequens, nisi fuerit ita quod est parvus.

Probabile ergo est dicere quod parvitas mundi est minima, sicut eius magnitudo est maxima; et sic gra- We may affirm that the world
 15 dus parvitatis mundi est primum et minimum, quod est is at once the greatest and the least small of metrum et mensura omnium aliorum illius generis; ut possible beings.
 20 alia sunt eorum minora, que ab illo sunt plus distanciam, et gradus magnitudinum mensurantur penes distanciam a non quanto; et sic principium magnitudinis non communicat in illa denominacione cum suis principiatis, sicut principium parvitatis communicat in illa denomi-
 25 nacione cum suis participiatis: quia perfeccionis est participare positivum et non communicare cum illo in denominacione imperfeccionis. Primum ergo principium est indivisible et tamen inmensum virtute, sed non mole; et ipsum principiat utramque denominacionem
 30 ultimate. Mundus ergo est parvus, non secundum com- The first principle of all things is infinite, but without dimensions, because indivisible: the world is not infinite since something exists greater than it, not in magnitude but in smallness.
 paracionem ad maius ymaginatum quod non est, sed in comparacione ad magis parvum; et alia sunt parva in comparacione ad maius. Et proporcionaliter dicitur de remissione, propinquitate, et similibus. Tales ergo 35 denominaciones que non sunt similiter denominaciones quo ad aliquid habent se positive, et quo ad aliud privative; ut densitas quo ad quantitatem privative se habet, sed quo ad multitudinem materie positive; et econtra de raritate. Et sic est de sompno et vigilia, que suscipiunt magis et minus, sed non proporcionaliter ut alie privaciones nunc citate.

Et si queritur quid est talis privacio, dicitur quod est forma denominans subiectum formaliter huiusmodi; et sunt de eodem genere in quo sunt sua positiva oppo-
 40 sita, sed per reduccionem; ut parvitas est in genere quantitatis, et cecitas in genere qualitatis. Non enim

The like may be said of remissiness, propinquity etc. but some qualities are positive from one point of view, and privative from another; as density, rarity, sleep and waking, etc. If asked, what this privation is, we answer: A form

5. minoratus above B.

6. maior above minor B.

27. $\mu\bar{n}$ B.

36. nc citate.

intrinsically causing its subject to receive a certain name, and belonging to the same genus as the positive quality to which it is opposed.

There is a question whether that which increases or diminishes can be called a privation or not; some admit this; some call privation the property of an accident and some, a mere want. Privations are either of something already possessed, or to be possessed, or that might be so; or of a merely intelligible form that cannot be possessed v. g. to be deprived of infinite size is to be small.

My opinion is that smallness is a property of quantity, not a privation of infinite size. Though not so properly as in the case of substances, accidents may have the five predicables; but the accident, difference or property of an accident belongs to the substance. As to the fourth argument, the conclusion may be granted. Opposite forms can be properly compared, though not in

oportet ponere privacionibus, negacionibus, futuracionibus, pretericionibus et possibilibus, nova genera; quia de ratione generis est dicere positivam quidditatem substancie vel accidentis, que est veritas de presenti in substancia, fundata per formalem inherenciam. ⁵

Utrum autem illa que suscipiunt magis et minus sunt privaciones vel non, est dissensio. Aliqui enim vocant ipsas | quantitates vel qualitates, alii melius vocant illas B 68^b passiones vel proprietates accidentium, non per se in genere. Et alii vocant illas privaciones carencias et ¹⁰ tunc illa verba *privari* vel *carere* etc., non mobilant terminos. Sed idem esset hoc, *carere quantitate* et *quantitate carere*. Unde aliqua est privacio forme habite de predicato, ut cecitas, vel visus debilitas; aliqua privacio est forme habende, ut privacio principians generacionem ¹⁵ compositi naturalis; aliqua est privacio forme possibilis, ut inpotencia infantis qui moritur in prima eius etate. Et aliqua est privacio vel carencia forme intelligibilis que non potest esse, sed subiectum habet formam talis speciei; ut omne quantum est parvum, et omne intensum ²⁰ est remissum, ipso carente infinita quantitate et infinita intensione. Si ergo esset aliquod tale infinitum magnum vel intensum simpliciter, tunc esset non parvum et minime remissum.

Videtur autem michi quod parvitas est proprietatis ²⁵ quantitatis et non carencia quantitatis infinite. Et sic de ceteris que suscipiunt magis et minus. Ad alias enim consequuntur carencie, sed non formaliter sunt carencie. In omni enim genere accidentium est dare genus et speciem, differenciam, proprium et accidens, quamvis ³⁰ non ita proprie sicut in categoria substancie. Omne tamen accidens accidentis est accidens substancie, sicut omnis differencia vel proprium accidentis inheret substancie per accidentis cui per se inest; ut parvitas quantitatis est subiectum, *sic quantum, esse parvum*; et sic ³⁵ illa parvitas potest separari a subiecto, sed non ab illa quantitate. Non tamen est possibile quod accidens habeat sic per se, posterius illo quod ipsum accidens posset esse non inherens et subici tali posteriori.

Ad 4^m dicitur quod in casu posito est conclusio pro- ⁴⁰ babiliter concedenda, cum tales forme opposite comparantur in suis denominacionibus ab extrinseco causatis;

et in talibus sunt ipse proprie comparabiles, iuxta 3^{am} conclusionem. Quod autem talis forma sit bona vel mala, hoc est per comparacionem ad utilitatem subjecti et ad multa alia; et ita de malicia est dicendum. 5 Omne enim bonum est quodammodo bonum debile; ut res quecumque est precise tam bona alicui alteri quam utilis est eidem; et tam mala est res alteri quam in utilis vel impediens est ab opposito alterius indebite.

Ex quo sequitur quod non proporcionaliter est res bona alteri sicut est bona in se, ut habere centum solidos est bonum virtuoso indigenti; et prodigo forsitan esset malum. Ymmo, cum diversis circumstanciis potest vicissim esse magis bonum vel minus bonum habere centum solidos, sicut patet de valore usibilium que sunt 15 eo alicui valenciora quo utiliora: ut panis valeret in tempore necessitatis famelico quodlibet magnum aurum, ubi non valeret denarium solidi pro loco et tempore quibus posset habere illum pro obula. Et sic gladius valeret iniuste obsesso centum guldenis; et tamen eidem 20 furioso esset alias malus. In omnibus ergo talibus, ubi agitur de valore vel bono sub ratione qua utile, attendendum est ad indigenciam alicuius cui est bonum, et ad commodum quod cum paribus sibi inferret; quia valde relativa est racio talis boni.

25 Bonum autem nature est eo maius quo ens habens illud est naturaliter perfectius, sicut fines perfectiones sunt hiis que sunt ad finem. Homo enim, qui est finis omnium | aliorum sublunarium, daret in casu iuste pro salvacione sua quotlibet talia bona. Ideo est quantum- 30 libet melior illis; sicut deus est sic optimum quod B 69^a potest esse, et quamvis omnis res naturalis absolute sit taliter bona, omnis tamen res naturalis est bona primo modo, quia aliter talis. Ymmo probabiliter potest dici quod quelibet pars mundi est cuiilibet indigenti utilis; 35 et de facto prodest cuiilibet homini ut quelibet pars celi, causando celum, prodest michi, cum ipsum celum causatum conservat me secundum corpus. Et sic inveneris de bonis accidentalibus quibuscumque. Vicia autem et peccata sunt occasionaliter bona, cum prosunt

18. s¹ B. 19. g^o pro guldenis B.

18. *Obula*. Cf. Lafontaine, *Le Serpent et la Lime*: "Seulement le quart d'une obole."

themselves.
Their goodness or badness proceeds from a comparison with outside objects, to which they are useful or the contrary.

Intrinsic and extrinsic goodness (utility) are not the same.

Money may be a good for a poor but honest man, and an evil for a spendthrift.

According to circumstances, the same thing, equally good in itself, changes its extrinsical value; as bread in a famine; or a sword in the hands of a warrior or of a madman.

In these things demand is an important factor.

Physical goodness

depends on the perfection of that being which possesses it.

The salvation of one man is worth more than the whole world.

But natural good comprises in every case usefulness to some one;

and even vice and sin have their uses.

Nothing can exist that is not good in some way. non solum in exemplum aliis, sed et ipsis peccantibus quod peccaverunt. Unde impossibile est esse ens, nisi fuerit quodammodo bonum.

The third sort of good — moral good — is useful; it is impossible to put virtue to a bad use. But things morally good are sometimes equally so, sometimes more, sometimes less; their utility also varies so much that at times very slight external advantages outbalance it. Evils in like manner are threefold: unserviceable, injurious, immoral. Nothing is of use to God; because he has need of nothing. He is unserviceable to none, since He preserves all nature in being, and punishes only for the good of the universe; so that the punishment He inflicts is not an injury. Moral evil can in no case be committed by Him. Thus God cannot make a man sin, though He can make his sin to be good,

^{3^m} vero genus boni, honestum est utile; ut omni virtuoso prosumt virtutes et actus virtuosi; ymmo tanta male virtute morali, sicut potest abuti virtute naturali, et forte intellectuali. Unde virtutes anime valent multa bona naturalia et extrinseca. Et quo ad rationem boni honesti, sunt quedam eque bona, quamvis quo ad rationem bona utilis quandoque plus prosumt et quandoque minus; ymmo quandoque superantur a parvis bonis extrinsecis. Cum ergo tot modis dicitur unum oppositorum esse, sic et reliquum.

Patet ergo quod 3^x est racio mali. Divicie enim quandoque actualiter sint male, eo quod alicui inutiles. Peccata nature et morum sunt mala nature; et actus viciosi sunt mala inhonesta. Ex quibus patet quod sicut nichil est bonum deo primo modo; sic ipse nulli est malus primo modo, sed cuiilibet alteri nature est ipse bonus primo modo, sed nulli tam bonus quam bonus est in sui natura. Prima pars patet ex eo quod deus non potest alio indigere. Cum ergo *utile* dicit indigenciam, nichil potest esse utile vel commodiferum sibi. Et 2^a pars patet ex hoc quod ipse pre-25 exigitur tanquam necessarius observator et dans omne bonum cuiilibet tali nature; et per consequens nulli tali est inutilis; quia si puniat aliquos, hoc est misericorditer, et ad universi honestatem, et ad eorum utilitatem. Ideo non nocet vel impedit aliquos, etsi infligat illis 30 malum pene, quod est malum et nocens nature secundum quid. Malum autem moris non potest principiari, quamvis illud bonum non formaliter.

Ergo deus potest facere hoc esse bonum quod Sor peccat, et tamen non potest facere Sor peccare. Et sic 35

4. honeste B. 16. accar^r B. 28. qui sic *above* B. 33. vd bon^m
nō for^r B.

32. *Malum moris* is here taken evidently in the sense of sin; I think that *peccata morum* (l. 17) may mean a bad habit. Scholastics divided good into *utile*, *delectabile* and *honestum*, evil into *inutile*, *molestem*, *inhonestum*. On l. 15, 16, we have *inutile*; on l. 16 *molestem* and on l. 17 *inhonestum*. Now only *inhonestum* corresponds to moral evil; and if we take *peccata morum* as sin, it would not necessarily be malum nature (i. e. molestum).

ista [conclusio] est bona: *Sor peccat*: ergo, *bonum est vel verum est quod Sor peccat*; et deus facit consequens et non antecedens. Racio, quia antecedens non est in ordine nature, sicut consequens; quia *Sor peccare est de 5 ordine nature*. Et primo conclusio probatur: *Sor peccat*; ergo verum est quod *Sor peccat*; ergo ens est quod *Sor peccat*; ergo bonum. Similiter: *Sor peccat*; ergo iuste punitur; deus facit consequens et non facit antecedens in sequela logicali, ut est hic. Et sic licet facit 10 posterius, non tamen facit prius in sequela logicali; licet in sequela reali semper faciens posterius, facit prius, dummodo illud prius non sit suppositum in ordine nature. Nec facit consequens et antecedens nonfacit, quia ipse non est naturaliter prius, cum non sit in ordine nature.

because the first does not belong to the physical order.
Whatever exists must be good.

Thus the antecedent, though really produced by God as a fact, is not logically ascribable to Him.

B 69^b 3^a autem pars patet ex 2^a; nec obest res eternas | habere God is good to indigenciam alicuius quod semper habent et appetunt all His creatures. sed non indigent aliquo quo eternaliter carent vel sperant, cum habent inamissibiliter quo indigent vel declinant.

Et quarta pars patet ex hoc quod tam bonus est deus 20 cuiquam quantum prodest illi, ut patet de virtute sermonis; sed nulli tantum prodest quam bonus est in se; ergo, etc. Nec sequitur quod deus infinite concurrit ad actum essencie create; quia necessario libere concurrit ad omnem talēm actum causate essencie, quante iuvat 25 ad illum; ideo proporcionaliter concurrit ad actum ut ipse est magnus; et hoc est melius quam esset, etsi infinite concurrerit ad quantumlibet actum. Et hoc est impossibile, quia tunc prima mensura immoderate haberet, quia nullum haberet motum ipse deus; quia ad 30 agendum magis vel minus equaliter se haberet. Et si infinite concurreret illi, non esset modus vel moderacio. Nec potest probari quod quante deus est, tante concurrit, vel est alteri similis vel dissimilis. Minima enim diferencia possibili differt primum suppositum a 2^a.

35 Et si arguatur sequi: *illo modo deus agit similatur vel differt ab aliquo quare deus est sicut est causa*: ergo *illo modo est*, dicitur quod non est color in argumento si non equivocetur; quia tunc esset respectus accidentalis causa, qualiter simulatur vel differt ab aliquo; et cum

But to none so much as He is good in Himself; for He is that infinitely, and He is good to His creatures only in so far as serviceable to them. God's concursus to the acts of His creatures, since it is free cannot be infinite; besides, it must be adapted to the intensity of each act.

Analysis of an objection, showing it to be based on an equivocation,

1. conclusio *deest*; que B. 11. 12. $\widehat{d}n^o$ B. 14. za^s B. 26. *actus sit undelineated after ipse*; est *above the line* B. 27. *actum undelineated; q, l; above B.* 28. $\widehat{m}esa$ B. 31. i' B. 36. \widehat{q} *quare, qualiter) ergo in marg. B.* 39. \widehat{qr} *dens est sicut est causa undelineated before qr B.*

taking the causa formalis sit eadem forma que est causatum, ablative case in sequitur quod talis respectus foret essentia divina. Quod different senses. si equivocetur in relatione ablativi casus, intelligendo in antecedente, "isto modo deus differt a me" ablativum regi ex vi cause formalis, et in consequente "isto modo deus est" ipsum regi ex vi accidentis, tunc est imperitantes sensui concludere, quia *quante deus est* quod *tante differt a me*. Non enim est subiectum tante quante est accidentis, sed plus. Nec est verum quod diferencia qua deus differt a me est par deo vel infinita, quia terminatur ad duo extrema, et non convenit deo in magnitudine.

It follows that many things that we call evils are good; for instance, punishments and misfortunes.

Patet eciam ex dictis quod multa sunt bona que dicimus mala; et alia plus valent quam estimamus, alia minus valent, cum omne tale imperfectum tantum valet quantum iuvat ad perfectionem universitatis. Prima pars patet ex hoc quod penalitates et alia que dicimus infortunia, sicut generaliter cuncta que nobis displicant, dicimus mala, cum tamen iuste ex divina providencia ad bonitatem universi eveniunt; et sic nobis placencia dicimus bona, etsi de facto sint mala; sicut patet de ignorantibus et viciis corruptis.

Also, that our estimate of values is often mistaken.

Dearth raises prices; we can never exactly regulate supply and demand.

Sometimes man's wickedness makes the estimate to err notably; sometimes it approaches truth; but it is Nature and not the estimate that really fixes the worth of things.

The measure of anything is its utility in the universe, even though it be not actually licet avarus in use:

Sed 2^a pars patet ex hoc quod venalia plus valent in caristia quam in fertilitate valerent, eo quod equivalens plus valet cum paucioribus quam, ceteris paribus, cum pluribus. Cum ergo nullus hominum scit proportionare incorrigibiliter usualia ad multitudinem utencium, patet quod ignoramus valorem talium. In empacionibus autem et vendicionibus, accedit quandoque error notabilis ex sceleribus hominum, et quandoque accidit iusticia ex quadam estimacione propinquia veritati; numquam tamen accidit valor ex sola ordinacione hominis, vel ex hoc quod pro pluribus vendi potest, sed ex dispositione nature regentis sublunaria.

Et ultima pars patet ex hoc quod *valere vel esse bonum utile* dicit habitudinem ad id cui est utile. Et cum universitas sit a deo cathereta participando quunque tali bono, patet quod participacio utilitatis ab universitate est mensura valoris rei. Nec obest rem cuius non est usus actualis valere, quia ipsa iuvat quiescendo; summe B 70

3. rev^e B. 16. pena^s B. 18. et ex sumā *abore* ex divina B.
22. venalia B. 24. veniat *abore* valit B. 29. sc̄ibg B. 30. iusta B.
36. cathēta B.

ergo inter creaturas valet humanitas in Christo, de qua non est nostrum scire quantum valet, sed relinquatur consideracio illius subtilioribus theologis.

Christ's Humanity is of all creatures that which has most worth. Thus to have may be as good as to want is evil;

Redeundo ergo ad propositum, conceditur quod est dare habitum rei tam bonum quam mala est alterius rei privacio; et sic bonitas et malicia sunt denominacionibus extrinsecis pares, sicut sunt habitus et privacio: sed hoc est impertinens ad concludendum magnitudinem et parvitatem esse pares; quia iste denominaciones sunt per se quante, et secundum se non possunt parificari, modo bonitas habitus rei et malicia privacione rei capiunt suam magnitudinem ab extrinseco, sicut a prodessencia vel utilitate universi quam ponunt vel privant. Et ideo generaliter tam bona est res corruptibilis quam mala esset, cum paribus, eius privacio. Et isti termini *tam* et *quantum* dicunt parvitatem proportionum et non parvitatem illorum proporcionatorum secundum sua intrinseca; ac si diceretur: tante est magnitudo illius minorata quante est eius parvitas maiorata; vel econtra. Et sic de similitudine et dissimilitudine et cunctis similibus. Et si aliquis inferret ex illo exemplo quod magnitudo et parvitas parifcentur, negatur; quia illa *tanta quanta* dicunt paritatem proportionem solum et non paritatem magnitudinis et parvitatis ab intrinseco.

but this does not prove that magnitude and smallness are equal.

25 Nota tamen quod dupliciter intelligitur inter aliqua esse similitudo vel conveniencia, et dissimilitudo vel disconveniencia: vel quo ad sua accidentalia, vel quo ad sua essencialia. Et utroque modo tripliciter, vel secundum speciem, et sic Sor et Plato sunt similes in 30 humanitate et accidentaliter similes in albedine; vel 2º generaliter, et sic homo et asinus sunt similes in animalitate et accidentaliter similes in colore; et 3º analogice, sicut motus et color sunt similes in *esse*, et accidentaliter sunt similes in calefaciendo. Et corre- 35 spondenter de dissimilitudine.

Similarity and unlikeness are either in accidental or essential qualities; and either specific, generic, or analogous.

Unde patet quod impossibile est quidquid produci nisi a sibi simili. Nam quodlibet est simile cuilibet, ut homo melior est deo similior, proporcione communiter dicta, fundata in similitudine analogica. Stat ergo infinitum 40 dissimilem alicui in uno accidente esse, quantumvis sibi similem in alio. Ymmo stat illud quod non est simile alteri in genere vel in specie, sive substancialiter

Nothing can be produced except by its like; but likeness can be understood in many ways, and is not contrary to difference.

13. aq^d descendē B.

sive accidentaliter, esse quantumlibet sibi simile similitudine analogia. Ex quo patet quod simile et dissimile non sunt contrarie nec privative opposita. Nam duo summe calida sunt in caliditate simillima; ita quod sunt calida infinitum simillima, et tamen sunt finita⁵ et ceteris accidentibus valde dissimilia. Similia ergo possibilia sunt supposita increata.

We say of help and hindrance what has been said of the useful and the useless; God, hindering one species from being another, does not properly hinder, but helps. Some say that everything is as much a hindrance as a help; but this is an abuse of terms.

As the privation of a privation is not a privation, neither is to hinder from evil properly to hinder, nor is the magnitude of smallness anything but smallness.

Hindrance may, therefore, be a thing positively good; and thus God may hinder some from attaining eternal happiness.

De iuvamento vero et impedimento dicitur correspondenter sicut dictum est de utili et inutili; ut deus summe iuvat, nec potest impedire vel nocere. Impedit¹⁰ tamen ne homo sit asinus, et ne mundus vel eius partes deficiant; sed hoc non est impedire sed iuvare. Unde abutuntur terminis qui dicunt quod quodlibet tantum impedit sicut iuvat, et quodlibet equale cuiilibet, ut sicut iuvat ad hoc quod homo peccat, sic impedit¹⁵ ne peccet. Ipsi autem dicunt quod omne impeditum est infinitum impeditum, et tantum adiutum, ut omne mobile impeditur ab infinito motu, ab infinita magnitudine, et sic de ceteris infinitis, et iuvatur ne idem perficitur cuiilibet; et sic de ceteris denominacionibus²⁰ infinitis, unde, iuxta sic loquentes, deus tantum vel plus impedit hominem fieri quam potest iuvare, quia quodlibet impedit ne faciat infinita bona.

Dico ergo, sicut privacio privacionis non est privacio | sic impendre rem a malo non est impendre sed iuvare. B^{70b} Nec magnitudo parvitatis est magnitudo, sed pocius parvitas. *Impedire* tamen quandoque accipitur largius quam obesse, et iuvare quam prodesse; ut omne habens naturalem inclinationem ad finem et prohibitum ab illo fine vel execuzione dicitur impeditum; et isto modo³⁰ grave impeditur a descensu, et leve ab ascensu. Sic autem loquendo de *impedire*, quod sonat in bonum et naturale, non est inconveniens deum impendre; et sic forte impedire aliquos eternaliter a sua beatitudine. Sed de limitibus huius impediti, et aliis huiusmodi³⁵ superficialiter solutis, sunt difficultates plurime; quas transeo, tam propter impedimentum ignorancie quam gracia brevitatis.

14. cle after quodlibet B. 35. desūb B.

34. *Beatitudine*. This looks like a foreshadowing of the doctrine of the 'Presciti', or foreknown. If God prevents any from attaining eternal bliss, it is in order to further the accomplishment of the Divine Plan of predestination.

CAPITULUM SEPTIMUM.

Consequens est ad dicta superaddere in capitulo de comparativis sentenciam de maximo et minimo. Voco autem propositionem comparacione yppothetica et nota 5 comparandi denominatam, ut hec, *Sor est ita sapiens vel magis sapiens quam est Plato*; et sic de comparativa vera. Nam ista species yppothetice multum accedit, ut dictum est, ad condiciones kathegoricarum; cum idem sit dicere, *Sor est melior Platone et Sor est melior quam 10 est Plato*, nec perfecte intelligitur altera pars sine coin- telleccione alterius partis. Ideo possunt dici tam quante quam quales, ut kathegorice. De exposicione vero talium ratione termini comparativi gradus, dictum est superius, et quomodo refert dicere, *Sor fuit melior Platone 15 et Sor fuit melior quam fuit Plato vel quam Plato iam est*. Si enim *Sor fuit melior Platone* tunc *fuit ita quod Sor est melior illo*, et econtra. Sed si *fuit melior quam fuit Plato*, tunc *fuit melior quam unquam fuit Plato*. Nec requiritur quod simul fuerunt, sed requiritur quod 20 aliquando fuit ita quod *Sor est melior quam fuit Plato*, vel quod est melior quam erit *Plato*, et ita [ad] dandum instans.

Comparativa ergo, sicut quecunque alia proposicio, tunc est vera quando est signum primarium veritatis, 25 et falsa quando deficit veritas quam primo significat. Supponatur ergo ex ante dictis quod nichil vere comparatur alteri, nisi in aliquo communi univoco vel analogo, quod utrumque participat; et hoc sive sit essentiale comparatis sive accidentale. Patet quod omne sic 30 comparatum alteri vel comparatur sibi secundum magis vel secundum minus; aut aliter secundum equalitatem,

They very
much resemble
categoricals.

The way of
expounding
them and
pointing out
their different
meanings, has
already been
shown.

The truth of
these
propositions
depends on
their
comparisons
being true.
Comparison
must be made
respecting some
other thing
common to
both, and
concerning
excess,
deficiency or

2. Blank space for initial C. 4. comparacionem yppotheticam B.
20. al η B.21. zit \wedge ; ad deest B. 26. parte pro ante B.

7, 8. Ut dictum est See Logica, Vol. I, p. 30, l. 27—37.

equality of
that thing
which is
common.

Every power is
limited by the
utmost that is
possible to it;
and this is not
only true of
active power,
but of every
sort of
potentiality.

All there
proceed from
the first active
power, which
is purely Act,
and the term
of Divine power
is the limit of
actual
possibility.

Thus we must
in every
proposition
presuppose the
power of the
First Entity.
Those who
sustain that a
negative
proposition
cannot be
absurd, put
logical
potentiality
before Divine
Power; at the
same time they
lose the
meaning of the
word.
God's being is
absolutely
necessary.
If God is
possible, He
exists.
But God's
existence is
possible;

et sic equale vel inequale, que proprie competit
quantitati, transumuntur ad denominandum quemcunque excessum vel paritatem in quacunque denominacione signanda.

Et hinc dicitur quod quelibet potencia terminatur ⁵
affirmative vel negative maximo vel minimo in quod
potest, nec solum restringitur potencia ad potentiam
activam, que est accidentis de 2^a specie qualitatis, sed
ampliatur ad omne posse logicum respectu cuiuscunque
denominacionis predicabilis, ymmo respectu cuiuscunque ¹⁰
entis possibilis, cuiusmodi sunt tales potencie cum suis
contentis: posse esse substanciam, posse esse quantum
discrete vel continue, posse esse quale, posse esse ad
aliquid, agens vel paciens; et sic de potenciis respectu
privacionum, potenciarum, pretericionum, futuricio- ¹⁵
num, et negacionum. Omnes ergo tales potencie pro-
cedunt a prima potencia, que sic est actus purus quod
sibi non inest potencia respectu sue denominacionis
absolute, nisi quam habet ^{B 71^a} | necessario actualiter coeter-
nam; et ideo, cum omne posse causati procedit ab illa ²⁰
potencia que est actus, potest dici quod quilibet ter-
minus alicuius potencie terminat potentiam activam.

Ex isto patet quod omnis potencia logica vel natu-
ralis presupponit potentiam primi actus. Si enim potest
esse quod nichil sit ab alia potencia, potest sic esse. ²⁵
Aliter enim non quelibet affirmativa poneret significatum
sui verbi; sicut fantasiantur illi qui dicunt quod nulla
negativa includit repugnanciam. Ipsi enim preponunt
posse logicum posse dei; sed nesciunt exprimere quid-
ditatem illius potencie, sicut nec sciunt huius verbi ³⁰
potest significacionem declarare.

Secundo patet quod absolute necessarium est deum
esse; eo quod, si aliqualiter potest esse, deus est; sed
absolute necessario aliqualiter potest esse; igitur etc.
Maior patet ex nota proxima; minor patet per deducens ³⁵
ad impossibile. Si enim potest esse quod non aliqualiter
potest [esse] tunc potest esse quod nichil potest
esse; et cum iuxta opinionem nichil potest esse

27. fantasiat^r B. 37. esse deest B.

19. From the beginning of f. 71^a there is another hand,
much more cramped than the former, up to f. 82^b. After which,
and until f. 122^a, there is again another.

impossibile, nisi claudans formaliter contradiccionem, sequitur quod potest claudere contradiccionem quod aliquid sit quod nichil simul est et non est; quod si homo est, animal est; et sic qualitercunque proposicio nata est significare. Et cum nichil potest claudere repugnanciam nisi quod claudit repugnanciam, sequitur quod claudit repugnanciam aliqualiter posse esse: quod est impossibile.

Tercio patet quod omnia citra deum que dicuntur possesse, dicuntur possesse a potentia aliena. Sicut enim homo potest vinci a potentia aliena, sic qualitercunque potest esse ipsum; vel suum antecedens potest esse a potentia prima. Actus enim principians est simpliciter prior potencia, sicut esse est naturaliter prius posse; cum omne posse sit esse. Patet ergo quod ad unam simplicem que est actus primus possibilis habet reduci quelibet alia potencia, cum quelibet talis sit causata.

Sed hic obicitur. Videtur enim quod potentia dei terminatur ad eundem terminum ad quem terminatur quelibet alia potencia, quia usque ad illum terminum potest deus cum tali potencia, et non ultra. Et sic non distingueretur posse dei absolutum a posse ordinato, sed omne potens tantum posset quantum posset cum cursu prime potencie et sic quodlibet foret cuilibet eque potens, quia vel ad eundem terminum terminaretur eius potencia usque ad quem deus posset cum illo et non ultro, vel aliter non terminaretur.

Ad illud dicitur quod potentie sunt distincte respectu dei secundum formalem distinctionem ab invicem et ab eius essencia; et quelibet talis potencia terminatur ad deum ut ad eius subiectum. Et preter hoc est dari extrinsecum in quod potest et non in aliud, cum tot posse sunt in deo quot res possunt causari ab eo; nec est tale posse alia essencia, sed veritas ponens deum esse, et tantum causatum causari ab eo. Nec est inconveniens deum deperdere quotlibet tales potencias per lapsum rei in preteritum quam impossibile est redire; sicut patet de motu, tempore, et multis aliis. Et in talem distinctionem dei incident qui verbaliter illud negant, dum ponunt quod aliqua deus potest a

9. cir dm B.

38. *Quam. Rem* understood.

otherwise nothing would be self-contradictory.

All powers below God imply another power that gives them movement for act is simply prior to power, and all powers have their source in Act.

Objection. The power of God goes no further than any other power; thus absolute and ordinary power are not distinct in Him; every power does all it can with His concourse.

Answer. There are as many powers in God as there are things able to be caused; and these powers are formally distinct from each other and from His essence.

When a thing becomes past, God loses that power, it is true, but this makes no change in Him.

An eternal accident may exist in God, if independent of all but Him.

Thus active power merely expresses the fact that God can act thus and thus; like the visual power of the eye.

And such power can be lost, but not acquired, by God.

God's power of producing things is anterior to their potentiality of being produced.

Why should this power be called an accident?

Because it inheres in a subject and qualifies it. Active power does so formally;

passive power does not, though it is also in God as in its cause.

It has been denied that there are relations in God, on account of there being no foundation of such relations.

But logical (not real) relations are generally admitted, which imply only the existence of the First Essence; and I am willing to grant that they are such.

potencia absoluta que non potest de potentia ordinata. Nec est inconveniens accidens eternum esse in deo, cum non dependat ab essentia extra ipsum. Nec est talis potentia activa, quia ipsa potest quicquid agere, sed quia ipsa denominat formaliter deum posse agere: sicut virtus oculi visiva dicitur, et qualitates potentie active, quia per ipsas potest subiectum agere. Tales ergo potencias potest deus deperdere sed non acquirere, sed cum sint relaciones, habent possibilites passivas ad quas dicuntur. Et, ut ego credo, prius est deum posse in hoc, quam hoc posse fieri, non quoad consequiam, sed quoad perfectionem. Nec repugnat veritatem eternam que non est accidens obiective terminare accidens eternum in deo secundum rationem obiecti, esse quodammodo prius posse dei sibi relato. Sic enim tam non potest facere deus me esse asinum quam non possum esse asinus, quam econtra.

Et si queretur quare deum posse agere est accidens et non rem posse agi ab illo, dicitur quod ideo quia de ratione accidentis est inherere subiecto quod presupponit et determinat modo. Non dubium, conciliante alias veritates, quin deum posse producere B actu, sicut est veritas, sic est in deo, et denominat ipsum formaliter id posse; et cum idem accidens potest desinere esse per causacionem B actus, patet quod a divina essentia quam presupponit. Sed B actum posse produci, quamvis sit in deo causaliter, non tamen denominat ipsum formaliter, nec per consequens aliquod aliud subiectum. Ideo non habet rationem accidentis. | B 71^b

Et, si dicatur quod auctores negant esse relaciones in deo propter defectum fundamenti absoluti, dicitur quod communiter ponunt auctores relaciones rationum esse in deo, et non dicere mobilitatem subiecti, nec requirere accidens absolutum pro suo fundamento; et tales ponunt in predicacione modali esse illam primam essentiam, quia nullam aliam ponunt. Sed non est dubium quin tales distinguuntur formaliter a subiecto, si aliqua distinguuntur. Et placet michi quod sint relaciones rationis. Modicam enim vel nullam realitatem ponunt aliique relaciones preter realitatem subiectorum. Et, si dicatur quod multe tales positive

superfluunt, cum nunquam procedunt in actum, dicitur quod non sequitur; sed videamus quid valet quod deus potest *hoc* producere (demonstrando unum quod nunquam producetur). Ad hoc valet prima potencia; et sic 5 facit multa bona, sicut privaciones et negaciones, cum omne *causare*, extendendo terminum, sit facere; nichil tamen agit proprie nisi essentia absoluta, cuiusmodi est substantia habens propriam inclinacionem naturalem, a qua procedit accio extrinseca, ut sepe 10 dictum est, quod alienum est a quocunque accidente.

Dicitur igitur quod nec potencia dei nec alicuius alterius terminatur ad aliquod non existens. Ideo, si maxima quantitas quam possum habere non est, tunc nulla potencia terminatur ad ipsam. Si autem illa 15 potest esse, tunc sicut ad illam possum maiorari, et non ultra. Sic unum *posse* dei usque ad illam potest me maiorare et non ultra. Et ad illum intelligentibus dicitur communiter huiusmodi potencias ad tales terminos terminari. Ad quam sensum concedendum est 20 nullius potentiam terminari ad aliquid non inseparabiliter malum, quin potencia dei terminetur ad illud. Talia enim mala non sunt in deo, sicut nec causantur ab illo, sed sunt in rationibus eternis que causantur a deo.

25 Ulterius per distincionem potencie absolute a potencia ordinata est notandum quod illos terminos magistrales et consimiles diversi diversimode concipiunt. Aliqui enim large intelligunt, per potentiam absolutam, essentiam rei sub ratione qua absolute est potens, non 30 considerando possibilitem vel impossibilitatem termini in quem potest per alicuius posterioris ipsa potencia; et 2^m talem potentiam Filius dicitur producere alium Filium, infinitos modos, et ipsos infinicies annichilari. Ipse enim, ut prius dictum est, habet suffici- 35 entem potentiam ad omnia illa, si illa possent esse.

Et ad illum sensum dicunt auctores quod potencia absoluta potest multa facere que non possunt fieri: ut post lapsum operis mei, manente potencia eadem, sum ita potens sicut fui in principio; ideo non est 40 defectus in potencia absoluta mei quod non possum

To say that a power that will never be exercised is superfluous, does not include these;

for the real agent is God's essence.

No power can have the non-existent for its term. If there is no maximum of quantity, nothing can produce it; if there is, it can increase so far and no farther, and God's power is limited by that maximum.

Likewise, God's power extends to every act, however evil, if not inseparably so, by means of the eternal laws of things. *Absolute* and *ordinata* power have different significations;

some understand by the first the essence of a being, as having power, distinct from that on which it has power.

In that sense it is said that God can do things that cannot be done:

For instance it is impossible to do the same thing twice, yet the power to do is not gone.

facere illud opus, sed impossibilitas est ex parte factibilis. Sicut non est defectus in visu meo quod non possum videre remotissimam arenam in oceano, sed ex impossibilitate proporcionate applicationis; ideo potencia absoluta est potencia, sed deficit potencia respectiva que ponit, et agens posse facere productibile, et illud posse esse; et illud vocatur potencia ordinata.

Others say: All that can be done by God's ordinance, can also be done by His absolute power; and vice versa.

Alii dicunt quod omne quod deus potest facere de potencia ordinata potest facere de potencia absoluta, et econtra, et solum que ordinavit fieri de potencia ordinata potest facere. Et ista via ponit omne quod fuit vel erit esse deo presens, et sic nullam potentiam a deo deperdibile; ut dicetur capitulo ultimo.

But I follow this opinion:

that a past thing must have existed, and many things future do not exist.

The distinction between the two powers, though practically useful, would imply a power (absolute) that is never exercised unless with the other (ordinate).

And the loss of such power merely on account of the want of receptive power in the subject is no defect.

I grant that every being can act in so far as it is able with the concourse of the First Cause.

In so far as God can give aid, in so far it is possible to act.

How far? I do not know; but God knows.

Hic tamen prosequor prius dicta quod rem preteritam impossible est non fuisse, et quod multa erunt que non sunt; et sic de aliis que sunt magis famosa. Oportet enim gradatim ascendere in subtiliora. Quamvis autem illa distincio deserbit pro auctoribus concordandis, videtur tamen michi quod nullum potens potest in aliud, nisi posset in ipsum de potencia ordinata. Illud patet ex hoc quod omnis potencia activa dicitur comparative ad potentiam causabilem; ut, si posset facere hoc, hoc posset fieri. Nec propter deperditionem potentie respective materie potencie absoluta dicitur aliquid simpliciter minus potens, sicut nec Pater est potencior Filio, quamvis potest producere quod Filius non potest producere; eandem enim potentiam absolutam habet uterque, cum illa sit essentia communis trinitati. Quamvis ergo tertium suppositum non potest tantum producere sicut alterum priorum, est tamen id quod potest tantum producere.

Ulterius conceditur consequenter quod omne agens tantum potest, et usque ad tantum, sicut potest cum B 72^a concursu vel iuvamine prime cause. Et sic, si deus potest facere me causare quocunque opus ad quantum cunque intensivum gradum, et ego possum usque ad illum gradum in illud opus. Striccius tamen sumitur quandoque potencia pro sufficiencia quam potens habet; sicut dicitur puerum non posse in actus viriles antequam acquisiverit potentiam naturalem. Si vero queratur a me usque ad quantum potest talis potencia, deum contestor ego ignoro de quacumque, sed bene credo

quod est dare terminum quem deus satis noscit. Ideo damus nos per modum peticionis vel suppositionis termini talis potencie, quis, queso, non ignorat gradum magnitudinis, intensionis, vel alterius singularis accidentis subiecti? Nec est cura de talibus individuis corruptilibus, cum non sit sciencia habitualis de illis ut de subiecto prime sciencie propter confusionem et rectitudinem. Ideo iubent populo quiescere a talibus et intendere utilibus.

10 Istis ergo premissis plus pro fundamento declaracionis materie quam pro fructu sciencie qui exinde patefecit pueris, videndum est quomodo regulariter ponendum est tales potencias terminari. Et quicquid moderni dixerint, videtur michi probabile 2^m sentencias antiquorum, 15 quod respectu cuiuscunque potencie terminabilis est dare cuiuscunque speciei denominacionis maximum in quod potest; ut est dare maximam quantitatem sub qua homo potest esse, maximum gradum quantitatis et cuiuscunque alterius accidentis sibi possibilis; et pro- 20 porcialiter de aliis potentias.

Et suppono quod ille terminus *maximum* dicat superium vel excellentissimum in quod potest talis potencia. Probatur ex hoc regula: quelibet talis potencia dicitur esse maior, que cum similibus paribus in plus potest; sed cuiuscunque talis potencie est dare maximum gradum possibilem; igitur etc. Major patet ex hoc quod quelibet talis potencia eo est magna quo in magnum potest; ergo est eo magis magna quo in magis magnum potest. Aliter enim non diceretur in qua proporcione est potencia que 30 precise in duplo plus potest quam A, maior quam A.

Sed hic dicitur quod non est dare quantum precise potest, et per idem non est dare precise duplicatam vel in quacunque proporcione rationali proporcionatam ad illam. Sed illud videtur michi nimis mirabile quod 35 data sit potencia finita et non sit dandus gradus magnitudinis sue. Aliter enim foret mirabiliter magnum, si nichil posset cognoscere quam magnum ipsum esset. Ymmo, per exponentes sequitur quod hoc est precise tam magnum sicut ipsa est; et per idem sequitur quod

The foregoing questions being elucidated we come to the main point, and affirm that every power is limited by a maximum: v. g. that there exists a maximum size possible for a man, &c.

The word *maximum* implying the highest stretch of possibility, we affirm this, because the more anything is able to do, the greater its power is said to be; and there is a *maximum* of anything that can be done.

It may be said that there is no precise limit to power, and therefore our proportion does not hold. But if the power is finite it is limited, and the limit is precise. The very meaning

7, 8. v'etjne B. 8. plō B. 21. t'm B. 26. et maximum gradum possibilem pro etc. B. 32. duplam B.

2. *Ideo.* To give this sentence a reasonable sense, it would be necessary to supply too many words wanting. Perhaps *non* is superfluous. At any rate, the text is corrupt.

of the proposition proves that two things can be precisely equal; if not, there would be no equality, and if a power can be doubled or halved, it is exactly half its double and double its half.

Every power is as great as the sum of its parts:

it can diminish to zero and increase again.

If the power of a given subject increases uniformly from a given instant to another until it is four times as great, then, when exactly half the time has elapsed, it must be exactly twice as great as at first.

illa potencia potest equari alteri, quod possibile est alteram et ipsam precise esse eequales, cum contradiccionem includit equalia non esse precise equalia, eo quod qualitas consistit omnino indivisibili. Et per idem, si aliqua potest esse dupla vel subdupla, aut in qua-⁵ cunque alia proporcione ad illam, tunc stat quod ali- quid sit precisely duplum vel subduplicum ad illam; nec magis quam duplum, nec minus quam duplum, est duplum. Ideo omne duplum ad aliud precisely est duplum ad idem. Et sic invenies de quacunque proporcione to racionali. Si enim millecuplum foret duplum ad suum submillecuplum, et per idem esset sesquialterum, et equale; et omne magnum esset sub quocunque gradu parvum, quo alia esset pars, esset parva: quod non est opinabile.

Quelibet ergo talis potencia est precisely dupla ad eius medietatem et quadrupla ad eius ^{4^{am}}; et sic de aliis proporcionibus. Et per idem sine dubio est precisely tanta quantam eius partes ipsam constituant. Et con firmatur ex hoc quod potencia, cum sit debilis, potest ²⁰ remitti ad non gradum, et iterum crescere; vel saltem subiectum potest intendi vel remitti in potencia. Pono ergo quod subiectum intendatur quousque fuerit in ^{4^{lo}} magis potens; et sit A totum temporis per quod erit in duplo potentius quam est modo. Et sit B tantum ²⁵ temporis per quod erit minus quam in duplo quam est modo. Talia enim tempora sunt danda, cum iste proposiciones sint primarie significantes; A est plus quam in duplo potentius quam fuit in F instanti, et A est minus quam in duplo potentius quam fuit in F instanti, ³⁰ manebunt vere in suis adequatis temporibus. Sit ergo C medium instans inter illa duo tempora, et patet B ^{72^b} quod in C erit subiectum precisely in duplo potentius quam est modo; quia, si excederet, tunc non esset datum tempus totum per quod subiectum erit plus quam ³⁵ in duplo potentius. Et per idem si deficeret a potentialitate dupla, non esset datum tempus totum per quod erit minus quam in duplo potentius. Nec potest dici quod illa tempora non erunt inmediata, quia tunc esset dare medium inter contradictoria. Relinquitur ergo quod pro ⁴⁰ C instanti erit precisely in duplo potentius quam est modo.

Dicitur quod forte est dare quanta est quecunque ^{If it be objected} potencia, sed non est dare quante potest. Sed contra, ^{that every power has its magnitude, but no maximum of possible effect,} illud est primo illud quod superius tangitur, quod potencia non dicitur magna quo ad molem, sed eo maior ^{we remark that, powers having no dimensions, their magnitude and that maximum are identical.} 5 potencia quo plus potest. Sic enim dicit potencia relacionem ad suum potenciale, iuxta dicta. Cum ergo potencia capit suam magnitudinem per comparacionem ad potenciale et non nisi ad maximum, sequitur quod tunc, data magnitudine respective potencie, dandum esset 10 maximum posse. Ymmo illud posse est illa potencia.

Similiter, cum posse plus vel minus sit denominacio consistens in latitudine, est dare gradus et proporciones in illa latitudine. Et per consequens est dare unum quod precise tantum potest sicut illa potencia, unum 15 quod precise in duplo plus; et sic de quacunque proporcione: et stant raciones superius facte. Ut ponatur quod A sit in quadruplo plus potens quam B et remittatur quousque precise tantum possit sicut B; et sit C tempus maximum per quod poterit in duplo plus quam B et D tempus per quod non poterit in duplo plus quam B; patet quod in medio instanti illa 20 precisely in duplo plus poterit A quam B. Et patet iuxta superius arguta, cum non sit latitudinem dare subito acquisitam vel deperditam, quod in medio instanti precise poterit in duplo plus A quam B. Sed, iuxta opinionem adversam, est dare potencias indefectibiles, respectu quarum est dare maximum in quem possunt. Et cum infinitum modica sunt, sit aliqua potencia talis: 25 sequitur quod est dare potentiam defectibilem et potentiam indefectibilem equales. Ergo sic ut est dare maximum in quod potest prima, sic et de reliqua. Non enim est possibile quod, duarum potenciarum equalium quo ad posse, una plus potest quam reliqua. Nec valet dicere illas potencias esse incomparabiles 30 propter differentiam corruptibilitatis et incorruptibilitatis, quia talia sunt propriissime comparabilia: ut patet de qualitatibus et quantitatibus eiusdem speciei sic differentibus, et patet de quantitate partis celi et quantitate hominis, que sunt eiusdem speciei, et tamen 35 differunt corruptibilitate et incorruptibilitate. Nec 40 differunt corruptibilitate et incorruptibilitate. Nec

Again, to be more or less able, implies a certain breadth of power; if so, there are degrees in that breadth and it may be exactly the double &c. of another. If A, four times as powerful as B, loses its power uniformly until both are equal, then when exactly half the time is past, A = 2 B.

It is admitted by all that certain forces do attain their utmost limit; but there are other forces that are equal to them, being in the same genus, though perhaps differing by incorruptibility, present or absent, which makes no difference;

nor does the length of time

3. car. B. 26. indebilis B. 28. tis. B. 29. debilem B.

30. indeficem B. 36. ppigfsc.

during which they are active, make them to differ.

Nor can we call a negative limit a limit properly; what cannot be done is not the limit of what can.

A stone that is too heavy to be carried by me is no more the limit of my strength than any greater weight, unless it be — which can never be known — the least weight I cannot carry: The proposition is therefore proved.

Objections:
1. This theory would destroy all difference between active and passive power.

2. It would make all power — even God's omnipotence — to be limited by some extraneous bounds.

3. If a given power can carry a maximum of weight for a

capiunt potencie suam magnitudinem a diuturnitate temporum per que possunt esse, quia potentia non consistit in sucesione, quia tunc quelibet defectibilis foret infinitum minor [in] defectibili, cum tamen aliud sit posse ad diuturnitatem et aliud posse quo ad maiorem causabilem.

Similiter, per deducens ad impossibile, patet quod non est dare terminum negativum, ut communiter signatur; quia si terminus temporis est, tunc non potest esse ad terminandum potentiam, cum illa potentia non potest in illud quo non plus illud est finis termini illius quam quodlibet aliud. Ut, si non possum ferre A lapidem, que racio quare ille plus terminat potentiam meam quam quodlibet reliquum quod non possum portare? Non enim illud potest esse signum noscendi magnitudinem potentie mee, quia nemo potest cognoscere quod illud sit minimum quod non possum, cum non possum tantum nisi sicut possum. Exponentes enim talium negativarum sine putacii sunt incompossibilis. Sequitur ergo quod proporcionaliter ut potentie ad potencias, sic posse potentiarum habent se ad invicem; illud patebit particularius in processu.

Sed contra illud arguitur primo: Aut sequitur quilibet potentiam esse activam, cum passiva potentia differt ab activa in hoc, eo quod activa eo ipso quod potest in maius potest in minus, et potentia passiva econtra eo ipso quo potest in minus potest in maius. Sed vix ^{2^m illam viam est dare maximum in quod quecumque potentia potest.}

Similiter, quantumcumque potentia debilis proporcionatur passo, potest melius proporcionari ab extrinseco; ergo nec est dare per maximam potentiam resistivam in quam potest, nec maximum gradum accionis possibilis. Sic enim ex proporcione equalitatis proveniret motus, vel accio; vel aliter unum excedit aliud per indivisible, et deus terminaretur maximo iuvamento quo posset iuvare agens.

Similiter, cum facilius sit difficillimum facere parem per minus tempus quam per maius tempus, sequitur

4. in deest B. 5. a^{rt}; B. 19. putacij B.

28. *Maius.* There is probably a sentence missing in this paragraph, somewhere about this place.

quod si potencia debilis facit difficultatem per A tempus, per partem illius temporis posset facere maiorem. Ymmo potencia minor sufficeret ferre tantam difficultatem per tempus minus, et illud communiter tangitur 5 deportacione. Et per idem non est dare maximum temporis per quod corruptibile sufficit durare; et sic universaliter de omni accione quam debile sufficit ferre.

Similiter non est dare maximam quantitatem sub 10 qua potest esse homo, sicut nec maximam parvitatem sub qua potest esse: ergo regula falsa. Antecedens patet ex hoc quod, signatis 2^{bus} hominibus, quorum unus sit maximus possibilis, et alius minimus possibilis, neuter sufficeret ferre aliquam lesionem, cum maior 15 propter quamlibet tensionem, ab ictu vel punccione desineret esse; et minor propter quamlibet ablacionem partis superflue corrumperetur; et sic esset dare ultimum instans hominis et in infinitum debilem hominem.

Similiter non est dare maximam multitudinem 20 habituum quos quis simul potest habere; quia Sor habens illos ipse, esset habilior ad ulterius descendendum. Aliter enim impediret plenitudo sciencie Sortem ad quid- 25 quid discendum a sensu; et sic esset habitus de infinitum facili mobilis. Et idem argumentatur de cumulo mixtorum que possunt per homines congregari, de gradu et de multitudine caliditatis vel frigiditatis, quos potest homo simul habere. Videtur enim quod, sicut non est dare difficillimam penam quod potest tollerari, sic nec in maximum gradum quantitatum nocivarum.

30 Similiter de potenciis passivis, videtur quod non sit dare minimum quod data virtus sufficit videre; tum quia infinitum modicum sufficit cum alio confuse videre, tum quia, visuidente illud, possunt 8 circumstancie concurrentes ad visionem vel aliqua illarum meliorari, 35 et per consequens videns sufficeret minus videre. Ymmo, cum non sit dare remississimum gradum visionis, nec acutissimum pyramidem radialis, sequitur quod minus visible sufficeret videns confusius et sub apparenzia minoris quantitatis videre aliquod visible. Tales quot- 40 libet evidencie se offerunt deducendas in quibus materie difficiles possunt introduci.

certain times,
it could carry
double that
weight during
half that time,
the quadruple
during the
quarter &c.;
so there is no
maximum.

4. The biggest
or smallest
man possible
is impossible;
the first could
not receive
a blow, nor
could the
second lose
any part of
himself,
without ceasing
to be a man.

5. There is no
maximum v. g.
in learning;
the more one
learns, the
more
one becomes
able to learn.

6. So also of
passive powers:
a minimum
visible is
absurd.
We see
(confusedly)
even the
infinitely small.

i. difficult^m B. 4, 5. tār deplacōē B. 15. tuo᷑ B; ib. puccōē B.

General Answer: Not only is there a most perfect substance of all, but every substance is as perfect as it can be; there is a maximum in the possible number of points in any continuous body; also a limit to the velocity of movement, action and passion; to the number of possible men, &c.

Confutation of objections:
1. Every power must be active, in so far as ease of dissolubility is impotence, not power in the form that disappears.

The potentiality of primordial matter is only extrinsically passive; and as it cannot receive one form while it has another, its power has a maximum — the maximum of the form that it can receive.

Ad illud dicitur sicut prius, tenendo generaliter partem affirmativam in talibus dimensionibus, ut est dare perfectissimam substanciam que potest esse, sicut et quelibet substantia est tam perfecta essencialiter sicut potest esse; et sic est dare maximam multitudinem punctorum et punctualium que possunt esse, sicut patet de punctis mundi et maximam quamlibet continuitatem que potest esse; ut patet de corporeitate, de loco, et de duracione mundi. Est eciam dare velocissimum motum, accionem et passionem, que possunt esse; et sic generaliter de omnibus aliis, tam simpliciter quam respectu speciei. Est enim dare maximam multitudinem hominum qui possunt, simul vel successive, esse; et sic de aliis speciebus; quia, signata minima multitudine hominum possibilium que non potest esse, patet quod auferendo unitatem ab illa multitudine foret residuus numerus maximus sub quo homo posset esse. Et sic generaliter, cum omne continuum sit compositum ex non quantis, dato numero negativo, patet quod, auferendo ab illo vel vel addendo ad illud unum indivisibile, foret residuum maximum vel minimum respectu talis potencie.

Ad primum dicitur quod impossibile est signare rem absolutam quin sit potencie active, nam posse faciliter vinci vel corrumpi non attestatur super magnitudine 25 potencie, sed super impotencia minoris potencie; quia aliter ad omnem punctum mundi infinitum magna foret potencia, et infinitum minoris potencie cuiuscunq[ue] corruptibilis pars, quam ipsum totum; sicut communiter argumentatur quod omne | corpus sit infinitum potens B 73^b ratione materie sue prime, que videtur infinitum potens passive; quia infinitum passivior quam forma vel compositum. Potencia ergo materie prime est potencia passiva denominacione extrinseca, et est finita, cum terminatur ad maximum in quod potest; quia capacitate 35 eius repleta, sive forma substanciali sive forma accidentali, non potest ulterius recipere formam illius rationis, stante illa, quia recipiens oportet denudari a natura rei recepte. Unde, si aliquod subiectum haberet secundum ultimum sue capacitatis formam innatam, non 40 reciperet super illam formam eiusdem rationis.

Et hinc est quod intellectus non habet species innatas eiusdem rationis cum speciebus quas recipit. Nec materia prima formas substanciales, nec primum organum sensus recipit species ducentes in distinctam noticiam qualitatis sensus conformis gradus cum gradu quantitatis sui organi; sicut supposuerunt philosophi tanquam per se notum. Sicut enim subiectum habens 2^m ultimum sue capacitatibus formam quamcumque, non recipit super illa novam consimilis rationis; sic subiectum cognitionem, i. e. animal secundum partem corpoream non gignit distinctam noticiam per receptionem similitudinis ab aliquo simillimo, sed confunditur noticia sensus per notabilem fixionem speciei in suo primo organo extranei accidentis.

15 Prima pars patet de racione, cum recipiens formam ulteriore non habuit capacitatem prius saciatam; et 2^a pars patet experimento, quo scimus visum non noscere dyaphanum quale est in *xpo elayde*, que est primum subiectum visus; nec auditu sonus percipitur in 20 crystallo connaturalis aëris in miringa; nec olfactu, gustu, vel tactu qualitatis connaturalis primi sui subiecti: ut tactu non percipitur distincte qualitas sub illo gradu sub quo est organum sensus tactus. Sensus autem interiores sunt multiplicate per organa spiritualia, quia 25 per sensus alentes, et tamen non illis distincte cognoscuntur quantitates sui organi. Et 3^a pars patet ex hoc quod intritus vel habens fortem impressionem visibilis, confuse iudicat de aliis visibilibus; habens tinnitus auris, vel forte sonum extraneum, permixtum discernit de 30 aliis: et sic de habente fetorem narium, de ethico, de habente gustum infectum (ut febricitantes); de ethico non percipiente propriam inanicionem propter calorem occupantem diutine nervos tactus; et conformiter stupescunt sensus propter fortem sensibilis extranei impressio- 35 nem. Ymmo ymaginativa in sompnis movetur ad apprehendendum secundum impressionem humoris complexionati; ut melancolici sompniant de nigris; et sic de aliis, sine hoc quod species primo recepte sint in sensu

Digression on the forms received by intellect and sense; if either had any 'innate' forms, they would be incapable of receiving any others.

Sense impressions become confused when the organs are very strongly impressed in one particular way.

Both reason and experiment teach us this.
The first subject of vision, hearing &c. must be quite free from any quality perceptible by those senses.

If not, both sight, hearing, taste feeling and smell are apt to judge wrongly of their impressions.

10. *âl* B. 12. *gfur* B. 18. *xo above xpo* B. 24. *spualia* B.
25. *ales* B. 27. *itr'tus* B. 32. *tanicô* B. 36, 37. *coplexiôti* B.

18. *Xpo elayde*. Of *xpo* I can make nothing; but *elayde* seems to stand for *hyaloide*, the vitreous humour; which would very well agree with the sense.

This proves that intellect, which perceives all beings distinctly, has no organ; and that wherever there is a receptive faculty there is a maximum of reception, both as to number and intensity of the forms received. Return to the main subject: the distinction between active and passive power is at fault. Whether active or passive, the power is in any case a form.

The stronger a man is the more work he can suffer. Sight is active and passive at once.

The essence of these powers is identical, but the point of view from which they are considered is different. And as a fact, the world is the maximum of our sight, and also of our power of producing change.

There must be some limit — though unknown to us — to the aid given to the power of any creature. Whether, v. g. pigs can fly miraculously, is but a small thing;

particulari. Et per illam consideracionem probatur intellectus cuiuslibet entis distincte perceptivus non esse organicus. In quibus omnibus patet quod, data capacitate, danda est maxima multitudo forme quoad partes quantitativas et quoad diversas species; maxima eciam intensio et maxima diurnitas temporis per quod materia prima potest taliter transmutari. Ideo materia est omnimode potentie finite. Sed non obest partem plus esse passivam suo toto.

Redeundo ergo ad propositum, dicitur quod non bene distinguitur potentia activa a potentia passiva per differenciam recitatam. Sed potentia activa est forma qua substancia est formaliter activa. Et potentia passiva est forma qua substancia est formaliter passiva. Et talis vocatur habitudo ad agendum vel paciendum. Nota tamen quod in omni obiecto quo substancia est possibilis, potest agere et econtra; ut fortis homo potest plus pati laborando quam datus debilior, et idem homo qui potest oculo plus diaphano recipere speciem visibilis potest plus active videre ipsum idem. Virtus enim visiva est tam activa quam passiva, sicut materia prima habet actionem manentem; raciones autem illarum potentiarum, sicut et ipse potentie, formaliter et abstractive intellecte, distinguuntur, quamvis essencia sit eadem: multe ergo sunt potentie active que, si possunt in minus possunt in maius, ut potentia videndi, potentia transmutandi; et sic de multis similibus. Est enim dare maximum quod quis potest videre, ut patet de mundo; et maximum quod alteratum potest alterare | ut mundum vel eius materiam partem. Est eciam dare potentiam passivam que, si potest in maius, potest in minus; ut potentia portandi, potentia recipiendi, et sic de multis aliis. Non ergo in hoc dicuntur potentie supra dicte.

Ad 2^m dicitur quod est dare optimam applicacionem possibilium, et maximum iuvamen possibile ab extrinseco, quod nobis vanum est venari sive supponere. Utrum autem possibile sit porcos volare, muscas arare, et plumbum natare, cum iuvamine extrinseco, [est] alterius negotii. Talia enim creduntur deo valde possibilia 2^m acciones quas nostri vocant miracula. Non tamen potest [facere] lapidem posse intelligere vel

12. dñ B. 16. abto B. 27. trnsdi B. 37. ḡluppōe B.
38. est deest B. 41. facere deest B.

sentire: et sic de accionibus appropriatis speciebus. on the other hand, God Suspendere tamen nisum gravis ad inferius vel levis ad superius; vel iuvare nisum porci plumbati ad volandum in aere, vel musce trahentis quodlibet trahibile videtur 5 deo satis facile. Nullum tamen istorum sufficit in ista de sua natura; sed si deus potest ista iuvare ad talia, tunc est dare maximum gradum iuvaminis deo possibilem et maximum gradum motus vel actionis cum tali concursu dei. Nec est ymaginandum quod una pars 10 actionis tribuatur deo et alia pars intensiva vel extensiva agenti; sed tota accio tribuenda est utriusque, cum nullum tale agens 2^m potest sine deo iuvante et agente communiter totam actionem, quidquid agere.

Nec sequitur ex isto quodlibet esse tante potencie 15 sicut aliud, etsi possit cum deo iuvante tantum agere, quia non habet in se tantam potentiam vel sufficienciam ad sic agendum, sed hoc potest potentia activa. Essentially tamen quantum potest quicquid cum iuvante, tantum potest. Et si amplietur potentia ad posse logico 20 cum, tunc conceditur quod tantam potentiam habet quodlibet tale agens sicut aliquod, sed non est ita sufficiens nec ita activum vel passivum, quia isti termini dicunt dispositionem actualem potentis. Unde deus currens miraculose cum tali agente 2^o infundit sibi potencia 25 tenciam, quia aliter non ageret totam actionem. Ideo creditur non esse possibile deum sic insoliter agere, nisi adaugeat potentiam cause cum qua concurrit. Non enim potest concurrere ex equo ut unus homo iuvat alium sine augmentatione sue potentie; et credere 30 quod talis potentie sit absolutum quod per se esse potest, quamvis sit qualitas, non est sani capit. This does not prove that all things have equal natural power; for God, making one being to do more than it can do naturally, gives it an augmentation of power. If we mean by 'power' mere absolute possibility, one may have as much as another; but this is not the proper signification of the word. And thus, for one being, to equal another in act, its power must be increased by the help of God.

Ulterius dicitur quod stat unum excedere aliud minima proporcione maioris inequalitatis; et per consequens minus habet se ad maius in maxima proporcione minoris inequalitatis. Est ergo dare motum velocissimum possibilem, ut motum equivocalem, vel cuiuscunque quod in quolibet [instanti] oppositi motus acquirit unum indivisibile materie motus 2^m eius indivisible. Et quando supponitur motum [in] infinitum velocitari ex subtiliacione

18. quod quantum B. 19, 20. lo^e B. 28. bonus B. 31. q^s B.
36. eq'voc^t B. 37. instanti deest. 38. m^e B. 39. in deest;
ib. velor^t B.

infinitely rapid movement is either not properly a magnitude, or is impossible; as in the case of movement *in vacuo*, in which there would be a successive change of place, but rapid in the highest possible degree.

If it be asked what cause could produce such a movement, it is to be answered that there would be present only the aptitude of the motive power.

In movements that are violent, the cause is a proportion of greater or less inequality between the activity of the motor and the resistance of the thing moved;

and the greater the inequality, the more considerable the movement is.

But there are also natural movements, in which the thing moved does not resist, but the influence of the motor may be greater or less: as in the movement of the heavens. But it is often impossible to say by how much such an

cione medii, vel capitur hoc ex dicto, sicut fecit Aristoteles, vel supponitur impossibile, gracia argumenti. Potest enim aliquid subito moveri et multiplicari per quotlibet loca, sed nullum tale subitum est magnum, sic nec aliquod indivisibile est quantum. Posito ergo 5 vacuo, per summum impossibile, simpliciter mobilietur successivo motu in illo motu naturalissimo 2^m ultimum sui appetitus, pro quolibet instanti acquirendo quolibet eius indivisibili situm indivisibilem.

Et si ponitur partes eius laterales non resistere toti 10 (sicut tamen communiter ponitur, proper appetitus earum per lineam rectam brevissimam); et si queritur de proporcione ex qua talis motus causaretur; dicitur quod proporcio ex qua talis motus causatur non est nisi ydoneitas vel sufficiencia moventis ad movendum 15 mobile. Unde in motibus quodammodo violentis vocatur proporcio maioris inequalitatis, maior ydoneitas moventis ad motum quam est resistive ad impediendum. Unde, quamvis minus potens agat in magis potens, propter bonitatem applicacionis, propter iuvamentum 20 extrinsecum, vel propter difformitatem passi, potentiarum, aut aliam talem causam, non tamen ex proporcione minoris inequalitatis | provenit motus, sed ex propor- B 74^b cione maioris inequalitatis, que est maioris sufficiencie moventis ad movendum quam est resistencie ad resi- 25 stendum.

Alii autem sunt motus pure naturales, qui causantur ex proporcione maioris inequalitatis, que est dominium moventis super motum, sine eius reclamacione vel probibitione. Taliter enim proporcionatur motor celorum 30 ad quasunque partes eorum motas; et taliter proporcionatur anima corpori. Sed in multis proporcionibus istis non est dare excedens et excessum; sicut in proporcionibus quantitatum. Nec sunt ille proporciones racionales; ideo non abutitur terminis qui vocat 35

1. car^r B.
34. qu^u B.

19. motum B.

21, 22. poz^z B.

28. dm^m B.

34. qu^u B.

1. *Velocitari*. Aristotle demonstrates as follows the non-existence of a vacuum: If the resistance of the medium in which a given body moves is halved, quartered, &c. the velocity must be doubled, quadrupled, and so on: thus a vacuum being absolutely unresisting, movement would be infinitely rapid.

proporciones (quas motus consequitur) nec proporciones maioris inequalitatis nec proporciones minoris inequalitatis. Sed una proporcio est 2^{la} vel quomodolibet magna ad aliam, sine hoc quod ista proporcionata propriam comparentur. Quis, queso, scit signare proportionem 2^{lam} maioris orbis ad eius partem, vel fundare illam proportionem in fundamento debito? Unde est ordinatum quod intelligencia proporcionetur uni parti orbis ad movendum illam certo gradu motus? quem ex supp*o*sitione mensuramus termino numerali, ut 2 vel ut 4. Sed quod illa proporcio sit 2^{a} vel alia numeralis, non est docibile.

Ulterius, pro ultimo verbo nota quod solum loquimur pro presenti de iuvamento quod deus potest naturaliter vel ordinate 2^{m} possibilitatem cursus naturalis facere, et non de illo quod deus potest facere de potentia absoluta. Sed revera illud verbum non solvit, cum quicquid deus potest facere cum agente 2^{o} , potest facere de communi cursu nature, et de naturalitate agentis 2^{i} . Ymmo, iuxta dicta, deus nichil potest facere de potentia absoluta, nisi quod potest de potentia ordinata; quia quotquot miracula deus potest facere, potest ipse ordinare potentiam ad illa faciendum. Ideo stultissimum est verbum modernorum quo dicitur deum non posse de lege vel potentia ordinata talia facare; quia si intelligent quod repugnat isti ordinacioni et legi qua deus voluit eternaliter universitatem ordinare, certum est illi legi vel ordinacioni [repugnare] quod [ne] quicquam boni fiat preter illud quod fit vel fieri, cum eternaliter ordinavit quod solum ista vel aliqua illorum fieri. Et si intelligent de parte legis ordinata, illa esset explicanda, sicut repugnancia illius ad illud quod deus potest facere. Et non assignabitur repugnancia; quia talem contingit assignare inter aliam partem ordinacionis dei et potentiam cuiuscunque preter illud quod de facto erit. Dicendum ergo est de talibus, utrum potentia eorum repugnat ordinacioni dei vel non. Si ergo loquimur de potentia que potest esse ordinata, a qua talia possunt fieri, tunc certum est quod nichil potest facere nisi de potentia ordinata.

influence may be greater or less; and so these proportions might even be said to be neither of greater nor of less inequality. We can indeed suppose, but not prove, that a greater orb has influence on the movement of a smaller, as 2 to 1. The present question concerns the aid that God gives naturally and ordinarily to His creatures, not that which he can absolutely give. But there is no real distinction between absolute and ordinary power.

If God can work a given miracle absolutely, there then can be an ordinary power for the miracle to be wrought. To say that such and such an act is against God's ordinary power, either means that it is contrary to the eternal law of what is and will be; or that it is opposed to something that God can do: in the first case the act is impossible; in the second, no such opposition can be proved. So God can do nothing but by His ordinary power.

8. m^{eta} p^{ro}reoc^t B. 17. rena' B. 28. repugnare deest; ib.

Speaking, therefore, of this latter power, there must be a maximum limit to it. For if there is a limit to causability, there must also be a limit to causing power; and, therefore, there is a maximum in both cases. If God was indefinitely able to create, we should have to admit an infinite vacuum, because beyond the limits of this world, God could create still. This vacuum would be necessary, and more able to receive bodies than God to produce them; unless we suppose that God could create a world as large as this vacuum; it would again be coeternal, with God, not to be annihilated or changed in any way. And God could not accelerate to an infinite degree the speed of the world; because all movement supposes a new accident (of position) successively gained and lost; but here there would be no succession at all.

Supposito ergo quod loquamur de posse dei relativio, ponente possibilitatem factibilis, tunc videtur valde inconsonum quod non sit dare quam causativus sit deus alicuius causabilis. Posita enim sua causabilitate, oportet ponere causabilitatem causabilis sibi parem; quibus datis, oportet dare maximum in quacunque specie produccionis quod deus potest producere; sicut patet ex superius deductis. Nam causativitas est eo maior quo plus potest; ergo, data maxima causativitate vel causibilitate, est dare quante ad maximum deus potest active causare, et quante causabile potest passive causari.

Similiter, si cuiuslibet speciei effectus sit deus infinitum causativus, tunc necessario est vacuum undique infinitum; quia si versus aliquam differentiam terminatur, tunc extra eius terminum deus posset producere mundum, cum non posset producere mundum nisi in vacuo. Sequitur: si vacuum potest esse, necessario est vacuum undique infinitum. Et quod illud sit passive susceptivum corporis plus quam deus est productivus caret omni apparenzia. Si ergo ipsum potest suscipere tantum corpus sicut ipsum est, tunc deus potest producere tantum corpus. Sed non dabitur quod ipsum est tante susceptivum quante est, nec quod [pars] suscipiens sua sit per totum tanta precise quantum est totum, nisi ipsum possit suscipere precise tantum corpus quantum est ipsum terminis.

Similiter, cum illud vacuum sit a deo, et tam utile sibi quod non posset producere mundum sine illo dato, patet quod est necessario coeternum, sic quod deus non posset ipsum annichilare, vel unam partem eius cum alia coextendere. Si enim posset, tunc non requiritur vacuum recipiens rem corpoream, | ut dicitur, et tunc sine dubio deus non infinitum velociter posset movere mundum versus occidens, ut communiter conceditur quod omnis motus successivus ponit formaliter ali- 35 quod accidens aquisitum mobili, et aliquod deperditum; quia aliter non est fingenda causa quare mundus tam infinitum velociter movetur versus omnem differentiam,

12. effusus B.

23. pars deest B.

26. t'p B.

36. acciens B.

38. dram B.

19. Plus quam. Because the vacuum would be actually infinite; and God, however able to create new worlds, would never fill it up successively.

eo quod nullum ens foret aquisitum mundo, si de possibili sic moveretur, quia iam aquiritur; et sic de deperdito.

Ponendo ergo vacuum, ut nostri senciunt, oportet 5 ponere ipsum esse ens positivum, specificans motum et eius accidencia. Si ergo vacuum sit tante permanencie et necessitatis, patet ex racione substancie quod esset substancia, eciam ordinata valde. Sed quomodo hoc, si, infinitum multas et magnas partes eius auferendo, 10 residuum sufficeret? ideo est servicium ad quod totum deservit. Frustratorium ergo esset vacuum ad omne eius punctum, et huic sine dubio non esset a deo bono conservatum.

Similiter, iuxta modernos ponentes potentiam terminari 15 exclusive ad infinitum quod non potest deus, non tantum potest producere quantum potest, cum non potest cognoscere quantum potest producere, et per consequens non potest cognoscere quam potens precise ad quidquam producendum sit, et per consequens est plus 20 causativus vacui quam substancie corporee, et sic non omnium specierum est eque causativus. Causat enim vacuum, et contradiccionem claudit quod tante esset corpus, cum exclusive et non inclusive usque ad tan- 25 tum potest causari corpus. Potencia ergo qua deus causat vacuum per indivisibile excedit producibilitatem corporis. Vel aliter sequitur quod due sunt concausantes eiusdem rationis, et una earum non potest tantum cau- 30 sare sicut reliqua, cum tamen ille potencie dicuntur pares, quia illis paria possunt causare. Corpus ergo per indivisibile excessum a vacuo foret maximum in quod deus posset.

Similiter, iuxta illud sequitur quod unum infinitum sit reliquo maius; quia rectificaret deus lineam girati- 35 vam (cum sit secundum se totam rectificabilis) et pre- tendat ipsam in infinitum versus oriens, servando a punto continue fixo Oxonie; quo facto, pono quod in qualibet parte proporcionali illius hore deus protra- hat A, totam lineam, versus occidens, et devento ad finem hore noto lineam terminatam ad situm Oxonie, 40 ubi finit A punctus in principio, et signo illam per AB, sive fuerit finita ad reliquum extremum linee girative, sive non. Circumducat ergo deus AB lineam, fixo B

To posit a vacuum is to posit it as a real being, nay as a substance; and yet it is useless; for no one part of it is necessary.

The moderns admit that God can do all things, except create what is infinite; then God can do more than He is able; since He is not able to know all the objects to which His power extends; and at any rate He would conserve vacuum in being, rather than substance.

And the maximum of God's creation would be a body infinitely small, surrounded by an infinite vacuum. One infinite would be greater than another. Example to demonstrate this.

If one end A of an infinite line AB being in Oxford, God was to make the whole line turn on B,

we should have an infinite circle surrounded by a vacuum, the circle could generate an infinite sphere; other volumes could be inscribed or circumscribed; all which are impossible things.

puncto, et patet quod in vacuo causabitur circulus infinitus, quo circumducto super polos, et axe quiescente, causabitur spira infinita; et per idem contingit inscribere vel circumscribere quadratum et habebitur quæcunque figura superficialis vel corporea infinita in vacuo: quod claudit contradiccionem in terminis. Patet ergo quod [ad] nullum tale est deus infinitum [potens], cum ipse cognoscit ubi sit quilibet eius punctus et quante pedale confert ad eius magnitudinem; et sic per consequens in qua proporcione se habet ad pedale, et ¹⁰ ad quamcumque eius partem, proporcionalem: et per idem deus scit ubi terminabatur A linea in principio versus oriens; quia aliter, circumducendo A, stante extremitate eius fixo et circumducendo B lineam infinitam versus oriens excessam ab A per pedale, sic quod tam ¹⁵ B quam A fiat infinita versus occidens, foret B maius quam B per pedale sine alterius maioracione vel minoracione: et sic de infinitis quorum primum excedatur a B per pedale, ^{2^m} per 4rupedale, et sic in infinitum.

20

Refutation of certain weak answers to this difficulty.

1. Denies that the Infinite is not great, because it is not small. But in this case it would really be smaller than a part of the infinite vacuum;

besides, the idea of quantity includes that of magnitude.

2. Considers each proportional part of such a line as equal to the whole; but there can be no proportion between equals.

Thus an infinite line must have a half, a quarter, an eighth, &c.

Hic sunt responsiones inutiles. Prima dicit quod tale quantum infinitum magnam, partem habet, sed ipsum non est magnum quia non est parvum. Sed hic non valet, tum quia est minus parte vacui infiniti, tum etiam quia ad esse quantum sequitur omne magnum sive ²⁵ immensum, ut videtur de vacuo sive finite magnum, B ^{73^b} sicut est de linea girativa. Quid, queso, componerent magnitudines parcium A linee, nisi magnitudinem? cum pars, ut huius[modi], requirat suum totum.

Secunda responsio dicit quod quelibet pars proporcionalis linee A est ita magna sicut A. Sed contra illud est descripcio proportionis multiplicis que non potest esse inter equalia. A ergo habebit se ad eius medianam, ³⁰ 4^{am}, 8^{am}; et sic in infinitum in proportionibus multiplicibus correspondet. Aliter enim non fieret alia pars finita ipsius ad eius quantitatem, nec per consequens ad eius esse. Cum enim tantum sit residuum sicut est hoc totum, quomodo habet hoc totum esse sic magnum ab ista parte? Ymmo, aggregatis infinitis partibus in A et totidem in B, sic quod prima in A ³⁵ 40

2. axem quiescentem B. 4. 4^m B. 7. ad deest; ib. potens deest.

26. īm̄fū B. 29. modi deest. 32. multꝫ B. 35. a^a pro alia B.

38. ē₃ B.

sit dupla ad primam in B, 2^a sit dupla ad 2^{am} , et sic Yet one of its
in infinitum; patet quod totum aggregatum ex primis parts taken
est duplum ad totum aggregatum ex 2^{is} , ut patet away, it
11º elementorum Euclidis, prima conclusione. Nec remains as
5 refert sive illa fuerit finita sive infinita. Et evidencia great as before.
ad illud est quod non quantum additum finito quanto An infinitely
facit totum maius: ergo per idem, quodlibet finitum, small added to
pars infiniti, facit totum maius. Et ad illud valet quod a finite quantity
10 quelibet linea quantumlibet magnum est par alicui de makes the
genere superficie vel corporeitatis. Non ergo foret pars whole greater;
linee per se causa sue magnitudinis, nisi, illa ablata, therefore a
residuum foret minus. finite added to an infinite quantity should
make it greater too.

Tertia responsio negat deum taliter posse movere 3. Denies that
vel causare substanciam vel accidens infinitum, ut in God is able to
15 infinitum potest movere lineam, rare facere corpus, et cause a
sic de aliis; sed repugnat quod illa maneant in fine. substance or an
Illud non valet isti vie, quia in vacuo infinito est linea accident that
infinita, vel extremum simillimum linee, cum vacuum is infinite; a
sit quasi quantitas abstracta. Nec dubium quin, si deus body infinitely
20 potest protrahere illam lineam vel rarefacere illud expanded would cease to
corpus [in] infinitum usque ad finem illius hore, vel aliter exist.
continuare recte lineas pedales ad invicem, ipse potest But for those
omne tale finitum conservare in fine, eo quod non who admit an
corrumpetur nisi ab eo; et ille libere contradictorie cor- infinite vacuum,
25 rumpit illud, cum tamen non necessitaret se ad corrump- this answer is
endum illud, propter producciones precedentes, cum of no use.
sit tam conservativus rerum talium, sicut est productivus. If God can
Nec deest sibi locus ad conservandum, quia est expand a body
vacuum undique infinitum, cui deus non potest quid- in *vacuo*
30 quid addere vel quidquid auferre. Deus ergo, in infinitum so that it
rarefaciendo mundum usque ad finem illius hore attains the
exclusive, repleret illud totum vacuum, quia cuiuslibet infinite in a
partis illius repleret aliqua parte. Ideo replecio totalis, given time, He
sicut rarefaccio totalis, erit ita magnum sicut vacuum. can also
preserve it from ceasing to exist,
being as much the preserver as
He is the cause of everything;
nor would room be wanting for
this expanded body, since the
vacuum is also infinite.

35 Et, ut breviter dicam, non est aliquod inconveniens Thus the
deducibile ex admissione corporis infiniti, quin conforme hypothesis of an
deducibile sit ex posizione vacui infiniti. Quelbet enim infinite vacuum
pars eius superflueret; et cum nullum eius punctum entails as
foret sursum vel deorsum, ipsum non posse circum- many difficulties
40 duci, nisi pro quolibet instanti transiret infinitum as that of an
magnum spaciun, sicut patet ymagnando lineas concur- infinitely large
body.

4. 9ºne B.
21. in *deest* B.

12. maius B.
26. per B.

16. maneat B.

18. *x^mfilim* B.

supposing an infinite space traversed; for however small the angle made by the lines that meet in the centre of revolution, still they are at last at an infinite distance.

Other difficulties.

That there is a limit to God's power can also be proved by arguments leading to absurdities. If there was no limit He could make one part of the world as large as the whole, together with many other impossibilities.

rentes in centro, causando quantumcunque acutum angulum infinitum. Namque magna basis terminaret aliquem angulum conatum in centro. Ideo infinities infinitum spacium transiretur, antequam una parva linea deveniret ad situm in quo est reliqua. Nec posset deus alterare, movere localiter, augmentare vel diminuere aliquam partem vacui, cum sit per se quantum et immutabile. Ymmo tunc deus posset movere se, cum quiescit in vacuo tenebroso, visibili per totum, ut tenebra videtur et infinitum taccio. Cum ergo quotlibet talia inconveniencia sequuntur ex posizione vacui, et necesse sit ponere vacuum ad hoc quod deus posset talia mirabilia mobilia facere, videtur quod deus non potest facere talia.

Similiter per deducciones ad inconveniens videtur idem probari. Videtur enim quodlibet tantum posse sicut aliquid; sed nichil tantum quantum ipsum potest. Deus enim potest facere quodlibet secundum tantum causare sicut aliquod ut formica, et quelibet pars mundi potest esse tanta sicut totus mundus potest esse. Et per idem tantam difficultatem facere |, et cum difficul-
tas attenditur penes gradum proprie potentie, sequitur quodlibet habere tantam potentiam sicut deus, cum quilibet habens tantam potentiam sicut deus, haberet corpus infinitum magnum, quod foret deo par in potentia. Et si dicatur quod omnis talis est potentia dei, et non potentia rei tante potentis, vere sic posset dici nullam substanciam habere potentiam, inclinacionem vel actionem; sed totum fit, aliis solum passive se habentibus. Ymmo, non essent raciones immobiles secundum quas partes mundi ordinantur, eo quod contingentissime posset esse ita ordinatum quod terra locetur in supremo mundi et sol in infimo, et quod minima species corporum foret maxima species, et sic de anathomia hominis et cuiuscunque partis mundi; ymmo inclinaciones et proprie acciones rerum possent in toto

3. conatu B. 6. altar' B. 9, 10. teneb^o vi^r B. 10. tctio B.
18. βn.δ B. 24. habet pro habens B. 31, 32. gtm^m B. 35. antho^a B.

16. *Idem probari.* This evidently makes the present paragraph a mere sequel to the preceding one. I have not been able to see the sequence, and not understanding this paragraph clearly in any sense, have been very sparing of marginal notes.

communicari. Omnes ille leges dependent ex voluntate dei contingentissima, secundum quam posset facere quamlibet partem mundi esse totum mundum, ut hominem posset constituere ex terra vel parvis accidentibus, cum anima, ita magnum sicut iam est mundus, sine aliquo corpore alio preter eius partem. Et sic periret substancialium certitudines, raciones eterne et incorruptibilitates rerum.

Posset ergo philosophus dicere quod deus in omnibus talibus terminat se ^{2^o raciones eternas maximo in quod potest; quia aliter esset imperfectus; nec est solum infinite potencie durative, ut aliae partes mundi, sed tripliciter excedit alias potencias. Primo in hoc quod quilibet alia potentia habet finem extrinsecum finientem ipsam; sed nichil potest finire deum. Et ad illum sensum demonstrat Aristoteles deum esse potentie infinite ex hoc quod eternaliter movet celum, tanquam finis ultimus. ^{2^o excedit potencias quascunque alias infinite, in hoc quod eternaliter gignit actum vel intelleccionem sibi equalē, et nichil potest causare tam perfectum causatum, nisi fuerit infinitum. Tercio, in hoc quod ipse potest creare sine materia preiacente, et hoc claudit contradiccionem aliud facere.}}

Et ex ipsis sequuntur multe proprietates in modo causandi independenter et ultimate sumendi; et sic de ceteris, que solum sibi possunt competere. Nec est alicuius potentie intellective, nec proporcionaliter sufficit facere maius opus, nec est plus potens, nec est modo minus potens quam quando produxit mundum, ^{3^o etsi nunc non possit mundum producere. Nec sequitur quod prius potuisse mundum, nec forte posterius, nec maiorem nec minorem, et sic libere contradictorie produxit mundum. Et conformiter est dicendum de aliis factis ^{2^o ultimum sue factibilitatis. Nec probatur ex operibus que deus fecit, vel ex auctoritate sufficienti quod ipse possit taliter facere. Nec valet protervia qua dicitur, quod deus tante potest quante potest sustineri ipsum posse. Sed potest faciliter sustineri quod ipse potest [in] infinitum perficere et operari, ^{4^o cum quocunque, igitur etc. Taliter enim arguant aliqui, induendo habitum responsalem, quando deficit illis}}}

God's power,
thus terminated
by a maximum,
differs in three
ways from that
of His
creatures;
_{1st}, because He
alone has only
Himself for end;

<sup>2nd because He
eternally begets
an Act which
is infinitely
perfect;
and <sup>3rd because
He can create
without any
previous matter.</sup></sup>

Many other
consequences
flow from these
principles.
Though God
cannot create
the world now,
He is just as
powerful as
when He
created it.

Nor could He
have created
the world
before or after
the fixed time,
nor larger nor
smaller than
He did.

To say that God
can do as much
as He can be
maintained to
be able to do,
is idle obstinacy.
It consists in
merely shifting
the burden of
proof upon
other shoulders

We do not however deny that God, if He chose, could render any being indefinitely perfect.

III. It must be admitted that there is a limit to the difficulty that can be overcome by any given power.

To deny this would be to deny both the totality of any force and the limit attained by its highest act, and the maximum of difficulty to be overcome by it.

It is quite certain that every suppositum can produce another equal to itself, and this is the highest act of all, similar to the begetting of the Word in God's essence. There are also certain actions in which a maximum of difficulty is overcome; but in reckoning this, we must not say that these actions are greater in proportion as they last longer,

nor that the difficulty is in direct ratio with the effect produced;

difficulty may be overcome without any external effect being produced.

probacio. Non ergo infinite potest deus concurrere cum quolibet, sed mensurate cum agentibus secundum proporcionem ad eorum potencias. Posset tamen, si vellet, ut superius dictum est.

Ad 3^m dicitur quod est dare maximam difficultatem quod quecunque potentia sufficit facere, et multitudinem et magnitudinem, que communiter attenditur 2^m eius ultimum virtutis. Et sic locuntur (quamvis inconvenienter) illi qui negant potentiam terminari maximo in quod potest. Ipsi enim nec darent totalem potentiam, nec maximum nisum eius possibile, nec maximam difficultatem eius possibile fieri a data potentia; ita quod grave plus posset niti, sicut omne divisibile per comparacionem suarum parcium posset melius applicari 2^m partes que propter distanciam ocliantur, non tantum intendentis sicut intenduntur propinquius posite. Sed quomodounque sit de hoc, claret michi quod quelibet essentia habet unum suppositum, 2^m quod producit aliud suppositum par priori; et illa est accio immanens perfectissima possibilis tali nature, 2^m aliquod eius suppositum; ut perfectissima et difficillima accio quam deus potest agere est produccio ad intra, et proportionaliter de aliis essentiis.

Est eciam dare acciones et facciones ad extra perfectissimas et difficillimas possibles | respectu talium agencium; que acciones non sunt eo maiores quo per maius tempus durant; quia sic infinitum modice difficultatis esset portare maximum lapidem per tempus, cum portare ipsum per horam sit tantum finita difficultas, et nisus minor esset portare ipsum per infinitum minus tempus. Et sic in infinitum magna difficultas esset portare quamlibet leve per tempus eternum, et per consequens nulli difficultati finite proportionalis. Nec attenduntur tales difficultates penes magnitudinem effectus extrinseci producti; quia tunc semper ad maioritatem motus consequitur maioritas difficultatis, et per consequens quantamlibet magnum difficultatem sufficit quantumcunque movens facere. Nec in aliquo consequerentur se magnitudo potencie prime agentis difficultatem et difficultas facta. Ymmo stat "facere difficultatem" univoce cum "producere effectum extrinsecum"

2. misfate B.
ducente B.

17. a3 (03?) pro claret B.

30. nisi B.

41. pro-

solum conservando productum vel resistendo produccioni, sicud patet de conservante lumen vel quemcunque effectum alium, et de portante proporcionale vel prohibente accionem agentis.

- 5 Videtur ergo quod hoc nomen, "difficultas", sit nomen equivocum, sicut et hoc concretum, "difficile", et termini illis oppositi. Quandoque enim quecumque res difficultis dicitur difficultas, sive sit accio, sive obiectum circa quod est accio; et ista accepcio est
 10 valde extensa; ut sic loquendo: *omne difficile est difficultas.* 2º modo accipitur pro illo quo res formaliter denominatur difficultis, quod est accio vel passio circuens multa genera: ut res varie dicuntur difficile. Dicitur enim aliquid difficile, quia est ens circa quod est
 15 agencia requires certam potentiam. Et cum omne ens sit taliter intelligibile vel conservabile, qualiter a sola potencia infinita potest conservari vel intelligi, patet quod cuncte res sunt summe difficiles, inseparabiliter quoad aliquem actum: ut puta actum intelligendi vel
 20 causandi. Sed 3º modo dicitur res difficultis propter eius perfectionem; penes hoc enim uno modo mensuratur difficultas causancie. Et sic est maior difficultis producencia qua deus producit animam quam producencia qua producit lignum. Et forte non est una difficultas
 25 respiciens illas ambas, si non aggregative. 4º modo dicitur aliquid difficile, quia infert fatigacionem vel debilitacionem exercendi potenciam circa illud.
 Et ita tripliciter dicitur difficultas formaliter. Prima respicit perfectionem potencie causantis subiectum
 30 difficulter. 2ª respicit perfectionem causati. Sic enim duobus modis dicitur causancia bona. 3ª vero difficultas respicit fatigacionem vel debilitacionem causantis subiectum illius difficultatis. Ut summe difficile, tam primo modo quam secundo, est producere deum; et
 35 quoad primum modum eque difficile est intelligere vel causare quidquid finaliter. Omnis autem causancia pure naturalis excludit difficultatem 3º modo dictam, cum omnis talis respicit penam vel debilitacionem potencie. Nec video quod ille 3 dicuntur univoce difficultates; sed forte omnes fundantur in causaciis.

Different acceptions of the word difficulty:
 1. The thing itself that is difficult is called a difficulty.

2. That by which it is difficult; requiring a certain power either to be made or preserved in being, or understood; in this sense all things are difficult.

3. The perfection of one thing above another, requiring a greater display of power to produce it.

4. The tendency to tire or weaken the force that produces it. Only the three last kinds express difficulty properly so called:
 1st as requiring a cause,
 2nd as implying perfection in the effect,
 3rd as implying that the effect makes the cause to deteriorate.

The 3rd sort of difficulty is to be first discussed. Nothing is in this sense difficult to God or to purely natural agents, only to things that act by material movements.

The same thing may be more or less difficult to different agents; it follows that there is no sense to the word "difficult" unless we determine the agent. It follows also that the magnitude of the difficulty is in direct ratio to the deterioration or fatigue caused by it.

Also that it cannot increase infinitely, since that would totally destroy the agent that is to overcome it.

Conclusions.

1. If it be asked how difficult it is to carry a bean, we must, to answer, first know, who carries it, how long, and in what way.

2. But speed or slowness makes no difference; and the carrying it for one instant or for a longer period bears the same proportion as one instant to the same given time.

3. The length of time only accidentally affects the fatigue, and consequently the difficulty;

De tercia autem fiat nobis primo sermo. Et patet quod sic loquendo nichil est deo vel aliis pure naturaliter agentibus difficile, sed mobilibus physicis que continue modo moventur, et sic sicut idem uni est bonum, et alteri est magis bonum, et 3^o non sic bonum; sic eadem accio uni est difficilis, et alteri est magis difficilis, sed 3^o facient illam est ipsa non difficilis; ut deo et homine et eius factis, faciendo idem opus. Nec est oracio perfecta qua dicitur difficultas sic magna, vel res sic difficilis, nisi explicetur illud respectu cuius ultime dicitur; ut imperfecta est locutio dicere quod aliquid est simile, nisi explicetur cui est simile. Sic ergo, loquendo de difficultate, patet quod est eo maior quo maiorem penam vel maiorem fatigacionem vel debilitacionem infert, sive agenti, sive pacienti, sive quilibet aliter accidentato; ut uni est magna difficultas comburendi, alteri est magna difficultas stare vel sedere, vel esse in tali loco per tantum tempus etc. Nunquam tamen crescit talis difficultas in infinitum, cum nichil B 77 in infinitum puniri, fatigari, vel debilitari potest, sed in omnibus talibus est dare maximum terminum possibilem.

Unde querenti quante difficultatis est portare fabam, querendum est econtra difficultatem cui, qualiter, et per quantum tempus; uni enim esset maior difficultas et alteri minor uno modo portandi; ut velociter movendo esset maius difficultas, et alio modo portandi minor; per maius tempus portare esset maior difficultas quam conformiter portare per minus.

Ex quo 2^o patet quod velocitas vel tarditas motus est impertinens tali difficultati; et difficultas instantanea, vel aliter indivisibilis, est taliter comparabilis difficultati temporanee vel aliter divisibili, sicut instans est comparabile tempori; vel continuare res 2^m puncta tantum non est simpliciter infinitum facilius quam continuare 3^m ipsas 2^m lineas vel superficies; sicut nec superficies infinitum excedit lineam, nec accio corporea, actionem superficiale vel linearem.

Patet eciam quod difficultas non est eo maior quo diuturnior, quia magnitudo debilitacionis vel fatigacionis accidentaliter respicit diuturnitatem; sicut nec motus

(ut aliquid habens magnitudinem maiorem a diuturnitate vel longitidine) est eo maius quo longius, ut patet de corrupcione et de aliis multis. Tempus tamen et linea, cum sibi similibus, sunt eo maiora quo longiora. Pena ergo eterna non erit infinitum magna, sicut nec gaudium eternum sibi oppositum; sed videndum est quantum bonum ponit vel privat, et penes hoc mensuretur eius magnitudo. Dampnatus tamen semper fatigatur et debilitatur, semper fit fatigatus et debilis, etsi non successive 10 perdeat potentiam.

Patet 4º quod non penes proporcionalem deperditionem potencie attenditur difficultas, quia tunc omne perdebat potenciam in agendo usque ad non gradum infinitam difficultatem faceret. Ex quo sequitur 15 quod nulla pars corporis maiorem difficultatem facit quam suum totum; et per consequens stat aliquid continue debilitari et fortificari 2º diversas partes sicut simul fit forte et debile. Non enim, si aliquid calefit, incipit esse calidum, sed satis est quod nova caliditate 20 vel intensione fiat calidum: et sic de impedimentis denominacionum que videntur contrarie. Unde patet quod forte agens facit maiorem difficultatem, que tamen est sibi insensibilis, et debilius facit sepe minorem debilitatem, que tamen est sibi sensibilis, quia equalis 25 ablacio a minori est sibi sensibilior quam a maiori.

Quinto, patet quod summa difficultas huius generis est peccare moraliter, quia patet sic: nullo modo pro aliquo bono possibili servando vel acquirendo, et per consequens pro nullo malo possibili evitando vel 30 evadendo [homo] committeret aliquid huiusmodi, unde deus offenderetur: quod non esset, nisi omne tale peccatum esset peius pene sensus; et sic de ceteris. Et maior patet ex hoc quod, si commutaret aliquid huiusmodi pro obtentu alterius, offenderet contra summam 35 iusticiam, sicut patet explicato; sed quilibet debet non

movement is not always greater in proportion to its length of duration; e. g. corruption; Thus neither damnation nor eternal bliss is infinite; both are to be considered according to the amount of happiness lost or gained.

4. Difficulty is not to be appreciated by the loss of power occasioned by an act, or a man would overcome an infinite difficulty by exhausting himself completely. If a man is exhausted in one part of his body, and not in the whole, it does not follow that that part has overcome a greater difficulty than the whole; so also in the case of a strong and a weak agent.

5. In this sort of difficulty, mortal sin is the greatest of all, since it should not be committed for the sake of any possible good. The reason why mortal sin is never licit, is that God is thereby offended; and

3. corpore? 17. forth¹ B. 24. difficultatem before debilitatem B.

27. mōr = mortaliter? B. 30. homo deest B. 32. ēr pro et sic de ceteris B. 33. 9mittar3 B. 34. altius B. 35. explicato (sic?) B.

3. *Corruption*, or decomposition, was counted by Aristotle as a sort of *movement*, meaning *change*. 26. *Difficultas*. We must remember that Wyclif speaks of that which, if done, tends to make the agent deteriorate. Mortal sin is in that sense a difficult thing.

as we should always choose the lesser of two evils, mortal sin is the greatest possible; and what is true for sin in general is true for individual sins.

There is also a maximum difficulty in the other two senses of the word; difficulty may be greater or less, just as the perfections of things, or the powers of causes are greater or less.

These three senses are not opposed. Most sophists only speak of difficulty as to external effects; but the word means something to be mastered; and what is more masterly than

God's preservation of the world?

In the second sense, difficulty does not imply any particular effort of the agent; God, a spirit, our soul, and a material body can all produce the same given movement without any difference of effort;

taliter commutare: igitur maior vera. Et minor patet ex hoc quod semper de duobus malis minus malum est eligendum, si oportet alterum habere: in malo vero moraliter non potest esse eleccio. Sicut ergo in privativis est dare maximum genus difficultatis, sic est de esse et individuis.

Et quo ad difficultatem primo modo vel 2^o modo dictam, patet ex dictis quod sicut perfeccio difficilis, vel potencia causantis ad accionem, sic difficultas ad difficultatem; et sic aliqua sunt univoce comparabiles, 10 et aliisque equivoce; aliqua proporcione proprie dicta, et alia proporcione communiter dicta. Omnes autem ille difficultates sonant in bonitatem, sicut omnes priores in maliciam pene vel culpe. Nec distinguuntur illa difficultia ex opposito, cum puniri sit tribus difficultatibus 15 difficile, sed non peccare moraliter. Hoc enim consequitur penam maximam 2^m genus. Communitas autem sophistarum non loquitur nisi de difficultate actionis ad extra. Certum est tamen quod tunc omne ens predicamentale est difficultas. | Nam difficultas, positive B 77^b

aut intellecta, sonat in magisterium et subtilitatem. Sed quis dubitat magnum esse magisterium servare mundum in quantitate, bonitate, proporcione, situ, tempore, posicione, et habitu suarum parcium?

2^o patet quod 2^a difficultas non consequitur nisi 25 aut multitudinem potencie secundum se totalem agentis, quia contingit animam movere corpus proprium vel alienum localiter et alteracione; et parem difficultatem contingit agens corporeum facere, et deum per se, sive intelligentiam cum communi influencia. Et certum est 30 quod talia non apponunt certos nisus vel potencias. Ideo non oportet ad huiusmodi paritates difficultatem rerum productarum esse equalitatem nisum vel potenciarum. Non enim includit difficultas ista fatigacionem vel debilitacionem causantis, ita quod maior sit difficultas rem fieri a debiliiori quam a potentiori. Nec

1. commutari B. 9. a³ B. 16. he B. 17. g'9 B. 19. es B.

19, 20. p³le B. 21. m̄gr̄m B. 22. m̄gr̄m B.

21. m̄gr̄m. This form occurs three times; *magisterium* does not agree well with the sense each time; but I can find no similar word that is on the whole preferable.

includit ista 2^a difficultas generaliter paritatem prime difficultatis in gradu, sed communiter oppositum, cum omne ens primo modo sit summe difficile.

Tercio patet quod omnem difficultatem concomitantur 5 difficultas summa; nam si quidquid ego facio, deus conservative, ultimate, et omne opus meum facit; et hoc non posset aliquid facere preter deum. Unde patet quod infinitis modis contingit facere opus. Cum modo facere illud est facilis, et alio modo facere illud est 10 difficilis; ut cultellum facere opus artificis, quam hominem qui dirigit; quia ipse multas difficultates coefficit quarum nullam cultellus potest facere; et per idem longe difficilior et artificialior est facienda dei. Faccio autem passiva est eadem, eque difficultis, 15 causata ab omnibus. Aliquas autem facientes reservat sibi deus 2^m totam speciem, ut creare, finaliter gubernari, iustificare etc. Et alias communicat creaturis, ut patet de operibus nature que sunt communia deo et nature, et alias operaciones nature malas moraliter, ut [deus 20 potest hec] facere sed non approbare, quamvis approbet bonum consequens ex illis: ut patet de blasphemia, mendacio, furto, homicidio, luxuria, et cetera. Talia enim dicitur deum velle esse permissive, approbando sua convertibilia et non illa. Unde, sicut passio aliqua 25 bene placet deo et agencia secum convertibilia non sic placent; ita econtra bene deo placet facere accionem moraliter malam, et non sic placet sibi illam accionem fieri, quoniam si genus eius placet deo, sic et convertible sequens ex eo. Videtur ergo tantam difficultatem 30 esse movere fabam, quantumlibet tarde, sicut facere mundum; quia deum sic movere est summum magisterium; sed distincio solvit.

Quarto patet quod stat idem equivoce, et univoce respectu diversorum, esse sub quibuslibet gradibus esse 35 difficile et per consequens facile; ut idem opus est uni agenti facile et alteri difficile; et respectu unius agentis summe difficile et respectu alterius minoris potentie facilis secundum equivocationem dictam. Unde non oportet, si tante sit difficultatis quo ad potentiam 40 requisitam, quod sit simpliciter tante difficultatis. Et ita dicitur de perfeccione denominacionis et multis

13. facia B. 15. aboibg B. 16. finar B. 19, 20. deus — hec deest B.
31, 32. m̄grm B.

It is clear that similibus que augentur ex denominacionibus et con-
 in these
 different senses, sequentibus; et acciones dei, relaciones, et multa alia
 and in the same similia positiva et privativa.

to a different
 being, the same
 thing may be
 difficult and
 easy at the same
 time, or more
 and less
 difficult.
 There is thus a
 maximum to
 any difficulty
 that can be
 overcome; there
 is also a
 maximum of
 duration to all
 decomposable
 things.

Et per ista patet aliqualiter quod est dare maximam
 difficultatem quam agens sufficit agere vel causare; 5
 sicut est dare maximum tempus per quod corruptibile
 sufficit durare; cum sequitur: Usque ad finem illius
 temporis sufficit Sor durare; ergo per totum illud
 tempus sufficit durare. Sic enim durabit motus et alie
 res per tempora, ex hoc quod exclusive durabunt usque 10
 ad eorum terminos; quia aliter nullum successivum
 posset durare per tempus, et per consequens non esset
 longum vel breve, nec aliquam partem posset habere.
 Nec dubium quin pari evidencia qua ille motus per
 totum tempus *illud* durabit (demonstrando *illud* quod 15
 ponitur minimum tempus per quod sufficio durare) ita
 ego per totum *illud* tempus possum vel sufficio durare,
 quia continue a principio usque ad finem possum
 durare, et sic precise tamdiu possum durare quamdiu
 durabit ille motus; quia tamdiu, et quandocunque erit 20
 aliquod instans intrinsecum motus huius qui erit per
 totum tempus.

Nec aliter posset aliquid deperdere potentiam durandi
 successive, nec senescere; sicut nec aliquid posset in
 proporcione rationali esse reliquo durabilius. Et sic 25
 nichil haberet periodem naturalem; ut si tempus centum
 annorum sit minimum per quod non possum durare,
 et nunc sit medium instans, ita quod precise medium
 duracionis deperdi posset, patet quod adhuc sufficio
 durare per dupla instancia. | Aliter enim non esset B 78^a
 homo magis durabilis quam homo, et continue successive
 decresceret, quousque fuerit minus durabilis; et cum
 inde quam fuerit durabilis ut homo cum tamen dura-
 ciones sunt eiusdem rationis; et tunc sine dubio deus
 non posset scire in qua proporcione unum est dura- 35
 bilius reliquo, nec aliquod tale posset tamdiu durare
 sicut posset. Nec esset dare maximam durabilitatem
 mei; et sic partes sine toto vel totis. Quamdiu ergo
 erit ita quod ego sufficio vivere in instanti quod est
 presens, certum est ergo quod cuiuslibet corruptibilis 40

1. dno⁹ B. 16. po^r B; *ib.* per quod non B. 21. intu^{'eu} B.
 23. a'd B. 29. po^r B. 30. 2n, pro dupla B. 33. n, pro inde.
 38. ps B.

sive permanentis sive successivi quod natum est durare per tempus est signare maximum tempus per quod potest durare.

Et conformiter est dare maximam difficultatem que possunt facere quo ad diurnitatem temporis, quo ad intensionem difficultatis per instans et quo ad minucionem difficultatis per minimum tempus compositum ex ^{2^{bus}} instantibus. Et conformiter dicitur quod est dare maximum grave quod per totidem sufficit portare.

10 Pro quo est notandum quod *portare* est equivocum. Quandoque enim sumitur generaliter pro *sustinere* vel *conservare* cuiuscunque effectus. Et taliter princeps dicitur portare illius onera regni et deus totum mundum. Quandoque capitur striccius pro *prohibere grave*
 15 a *descensu*; et isto modo equus portat hominem succursando pro declino montis, quamvis aliquando sit alcior et aliquando bassior, sicut homo gradiens portat cibum. Et sic loquendo aer sufficit portare quodcunque grave, quia impedire ipsum a descensu. Sed 3º modo sumitur
 20 portare pro *impedire grave ne descendat*; et hoc dupliciter, vel per se, vel cum alio ex equo concurrente, quod nec est ipsum portans nec aliquid eius. Quamvis enim ad portacionem hominis concurrat terra supportando, deus eciam gubernando partes hominis, et
 25 alia iuvando; et tamen dicitur homo per se portare, quando portat cum ipsis adiutoriis sine aliquo eius concurrente ex equo; ut aere existente indifferenti, et quo- cunque alio comportante quod non est illius hominis extrinsece causa portacionis sue. Unde impertinens est
 30 portacioni sue quod portans moveat localiter vel allevet pondus portatum.

Ex quo patet quod abutuntur termino qui restringunt *portare* ad *per se vehere per tempus*. Sic enim, iuxta principium illorum non esset possibile quicquid portare
 40 nec distinguuntur *vehere* et *portare*; et per consequens if we restrained its meaning to movement in time, a column would no longer bear up a building.

6, 7. mi^o, B. 11. gñalit^r B. 13. 1st pro illius B. 24. et cetera
 pro eciam B.

3. *Durare*. The whole of the preceding paragraph, especially from *Aliter* to *Certum est* is not easy to understand, for me at least. I have a note on the transcript that it is not very illegible; so perhaps the text is corrupt. But I cannot see why Wyclif strives to prove at such length that all things have a limit of duration, nor how his arguments prove it.

Thus a weaker columna et cetera quiescencia nichil portant, cum quicunque may bear escant. Patet etiam quod stat in potentia portare a stronger one; a plank or a stone may bear potentius; ut lignellum vel lapillus portat fortissimum a strong man; hominum. Ymmo tenuis aer interceptus inter duos so also of the air between two stones at the foundation of a castle. lapides planos in fundo castri, vel quantumlibet gravis edificii, portat per se totum edificium suppositum; et sic sine dubio sufficit stuppa pluma vel lana, ymmo omne corpus quod potest per se subici cuicunque gravi.

It does not follow, however, that any body can bear any weight, nor that all can bear equally well; for some can do so for a longer time, and thus their mode of bearing is more perfect.

Nec ex hoc sequitur quod omne portativum sit eque portativum; quia unum excedit aliud quo ad sufficientiam diurne portacionis, quantum ad modum portandi, erecte vel decline, alcius vel bassius; et sic de multis modis portandi. Non ergo sequitur; si [A] sufficit tantum portare sicut B; ergo A est tante potencie portativa sicut B; quia quamvis quoad illud sunt pares, tamen B excedit A in aliquo modo portandi, non ut simpliciter portativus. Nota tamen quod applicacio multum iuvat ad portandum; ut quantumlibet gracile uniformis continuitatis et grossicie sufficeret portare quomodounque grave erecte, cum non foret racio quare pocius ad unum signum deficeret quam ad quodlibet; et ex indifference non potest fieri accio. Et idem contingit de tractu uniformis continuitatis et grossicie, dum sit par violencia ad quemlibet eius punctum. Et cum isto concordat experientia de velo, ad modum arcuacionis oneris finiti que propter indifference vel prope indifference diu durant: sicut ovum inter duas manus 2^m dyametrum longitudinalem quantumlibet fortiter constrictum non frangetur propter indifference deficienie ad unum punctum pocius quam ad reliquum. Et sic contingit elevari per elongacionem brachii libre quantumlibet grave, et multa alia mirabilia facere, si quis cognosceret aptare instrumenta.

This is seen in the sails of ships, in pressing an egg lengthwise, and in experiments with a balance (or lever).

The least weight that a man cannot bear for a given time is identical with the greatest weight that he can bear for the same time; quitur quod illud et non gravius sufficit Sor portare so here again we find a

Ymmo, signato minimo ponderoso | quod non sufficit Sor portare per tempus, sed per instans, iuxta aduersarium, ex hoc tam contingit eum levefieri, vel plus contingit, quam Sor debilitatur ex eius portacione. Se-

13. A deest B. 16. est pro ut B. 19. g^efficie B. 21. fig^m B.
26. artua^o B. 26. finitis B. 27. oīm B. 29. fūget^r B. 30. et
deficienie B. 31. ele^{ri} B.

26. *Arcuacionis.* This sentence, of which I can make nothing, is the exact reading of the MS.

per tempus. Et ita undique tenenda est pars affirmativa, iuxta regulam Aristotelis. Et si argumentatur quod est dare gravissimum portabile, cum spera terre non est portabile et non est dare eius maximam partem 5 quantitativam, dicitur quod deus portat terram, primo modo loquendo, sicut et mundum qui est maximum portabile; sed aliis modis loquendo non portatur, sicut nec celum, eo quod terra non potest esse inferius, nec celum esse grave. Et portacio ^{2^{bus}} posterioribus modis 10 dicta includit violenciam tam ex parte portantis quam ex parte portati. Unde, sicut inclinacio ferri ad deorsum suspenditur per attractionem adamantis, sic et naturalia, terra, et quelibet eius pars caret nisu ad inferius. Sicut ergo aqua constituta cum spera totali non est 15 gravescens, sicut patet expertis subversis in aquis, ita credo esse de partibus spere terre. Et si obicitur quod partes spere terre violente cadunt ad puteos perpetua violencia, et per consequens habent inclinacionem ad esse inferius, et ita ad omnem punctum elementi esset 20 perpetuo violencia, cum cuiuslibet partis terre violentantur aliqua pars: dicitur quod haberet in tali casu appetitum descendendi pro ordinando aere inclusu in puteo supra terram, sicut aque pro illo fine descendunt ad quantumlibet ymum locum. Existente autem corpore 25 naturaliter locato in illo situ, non sic appeteret. Ideo talia inanimata, pro universi ordine servando, mirabiliter mutant appetitus suos ex regimine et inclinacione prime nature portantis omnes partes mundi in suis sitibus.

Est ergo dare maximum portabile, sive sit lapis, sive 30 terra, sive aggregatum ex talibus gravibus; et valde modice potens sufficit illud portare cum iuvamine virtutis regitive universi, a qua orbis terre movetur, motus localiter, etsi pars terre levefiat vel auferatur. Nec est verum quod spera terre moveatur circulariter vel recte 35 propter partes exalatas a sole, et ipso facto conteratur; quia vel circumdatur virtute regente et supplente per aliquid intrinsecus ad oppositum, vel proporcionando unum orbem terre pure in medio mundi, cui tanquam fixo et immobili innitatur, tota terra, sicut omne motum, innititur fixo; et sic partes circumferenciales terre

maximum, since our opponents admit there is a minimum of weight that can be borne for one instant. If it is said that no one can bear the globe, and that there being no maximum to a part of the globe, there is no maximum of bearable weight; we answer that God bears it up in the first sense of the word, and that in the other senses, neither the earth nor the sky can be borne, since the former cannot fall lower than it is, and the sky has no weight.

As divers tell us, water has no weight in its own sphere; so it is, I believe, with the parts of the earth.

We, therefore, must admit a maximum of weight, which can be borne by a small power with the aid of the Divine influence, that governs our globe.

The earth moves neither circularly nor in a straight line;

12. alteracionem (?) B. 14. 9fta B; ib. 10li B. 19. 6^a B.
28. fitibg; si very illegible B. 32. movet B. 35. qte'ar B. 36. vel
quia B.

its central parts stat tremere et alterari propter suam porositatem, non are fixed, and autem illud purum. Nec est vis, sive idem numero sit the exterior parts, which eternum, sive idem in specie, corruptis individuis. Et may move and tremble, rest quamvis sit mobile naturalitate prima, tamen naturali upon them. IV. Every thing tate 2^a repugnat legi eterne quod moveatur. 5

IV. Every thing has a limit both Ad 4^m respondetur negando assumptum, cum cuilibet as to possible magnitude and speciei corporum et qualitatum corporearum sit distincta magnitudo usque ad quam inclusive potest integrum esse magnum, et parvitas usque ad quam potest tale per se existens esse parvum; et illa vocantur apud 10 philosophos minima et maxima naturalia, non quod continue sunt in tali specie, sed quod sic per se existencia in tali specie. Infinitum namque modicum homogeneum creditur esse inexistens parcialiter suo toti in

Proof: Nature proceeds with order in all her works; this implies a definite relation between each individual and its possible size.

Not to admit order in nature is to deny God's existence, which is one of the first principles of a priori cognition.

As the whole world, composed of all its parts, cannot be made greater, so each of its parts must have a definite and certain size.

Order must prevail in the world as in the human body;

13. tame' B. 4. n^ote B. 7. S. dt^{ta} B. 12. q̄ pro quod B.
16. philosophorum (?) B. 20. non deest. 24. in in B. 28. gg'o^o B.

centro, aut quadrangularis figure, protensus ab uno polo ad alium, vel quodlibet astrum tantum sicut orbis, vel totus mundus esset lucidus sicut astrum. Ideo non dubium quin natura ordinat pro partibus maioris mundi, quoad numerum suarum parcium, quoad appetitus mundi vel pondera tendendi ad certos fines, ut locaciones et naturales acciones, et quoad instantias in quantitate, figura, potencia, et ceteris accidentibus, non solum pro sempiternalibus aut incorruptibili- bus, sed pro naturalibus, pro terre nascentibus et suis seminibus, pro animalibus, et breviter universis conservatis quoad singula corporum accidencia naturalia.

Nec valet dicere quod iste terminantur exclusive ad suos terminos, quia nichil potest terminari ad terminum quem non potest attingere. De terminis autem corporum naturalium aliqui possunt sensu et experientia convinci, ut termini corporum eterogeniorum et seminum. Sed aliorum parvitates excedunt sensus et experientias, ut parvitates lapidum, mineralium, elementorum, et talium simplicium. Certum tamen est quod est dare cuiuscunque talis speciei simpliciter minimum quod potest per se existere.

Contra hoc tamen argumentatur. Primo sequitur quod sit generacio subita, sicut et corrupcio subita minimi numeralis; et sic, tam subita generacio quam subita corrupcio cuiuscunque generis accidentis; quod est contra rationem proporcionis agentis ad passum. Racio satis patet ex hoc quod ignis, applicatus passo carente igne, subito inciperet inducere minimum naturale. Et sic ex minori proporcione velocius ageret.

Similiter, tale minimum non esset alicuius potentie active vel passive per se, cum quodlibet contrarium superdurans subito corrumperet ipsum, et per consequens cum ipsum non posset pati, non posset naturaliter agere. Cum tamen tam perfecta sint minora sicut maiora eiusdem speciei, ymmo perfectissima sunt non quante; quomodo ergo derogaret perfectione proporcionum mundi ad eius partes? quia quantumlibet perfectum foret simplex aggregatum cum aliis, tamen tantum figuratum constitueret, sicut contingit de arena.

Similiter, capto igne duplo ad minimum naturale per se existens, videtur quod contrarium subito ipsum

and if so, no doubt this order extends to everything, and consequently to the accident of quantity, both in things incorruptible and corruptible, inanimate and animated.

Arguments to the contrary.

1. If there is a minimum of size, we must also admit instantaneous combination and decomposition, which is impossible.

2. There would be a want of unity and stability in all bodies composed of such parts, since every thing possessed of a contrary activity would destroy the compound, and the whole body would be a mere aggregate, like a heap of sand.

3. If two bodies of different sorts are mixed in

unequal quantities, the greater quantity per se, nisi par minimo igni, ad cuius inductionem will meet with no resistance at all from the smaller. corrumperet, quia non posset inducere de contrario sequitur minimi ignis corruptio. Et ultra, cum accio contrariabitur propter facilitatem, ex inductione talis minimi sequitur quod subito corrumperetur totus ignis: 5 et per idem quantumlibet magnum simplex, cum continue post erit agens melius dispositum ad agendum, et subiectum ita capax sicut in principio fuit. Ymmo tunc infinitum facile esset corrumpere totaliter tale simplex, cum per divisionem in minima naturalia subite 10 cederet in continuis, et per consequens motus in nullo consequitur proporcionem.

Answers. 1. We admit the possibility of instantaneous combination and decomposition in these cases; but it would take place according as circumstances allowed, just as a full bottle empties itself only when the air penetrates. Ad primum dicitur quod minimum naturale est subito generabile et subito corruptibile, ut assumitur; et sic de accidentibus ipsum consequentibus. Nec sunt 15 tales minores partes motus successivi; sed termini motuum successivorum. Non desunt illis motibus proportiones ex quibus causantur; aliter agunt cum quibusdam circumstanciis et aliter cum aliis, propter motum et ordinem universitatis servandum: ut, plano existente 20 inmediate plano, natura non sinit unum elevari a reliquo, nisi tali modo quo corpus potest subingredi pro pleno servando. Sicut nec liquor exit fialas vel alia vasa, orificiis eorum subversis, | nisi aliunde aer posset B79^b subingredi, supplendo locum liquidi exeuntis. Et sic de 25 multis exemplis naturalibus in quibus certum est naturaliter occulte facere talia, vel per se, vel supplendo sufficienciam agentis sensibilis. Et alia est proporcio cum talibus paribus. Alia autem erit cum aliis paribus proporcio.

2. It does not follow that the minimum in size is also a Ad 2^m negandum, cum tale potest esse minimum per se possibile in quantitate et non in virtute; quod si

2. eius B. 11. 9*ti^{is}* B. 32. v^{te} B.

19. *Circumstanciis.* I can very doubtful as to Wyclif's meaning, but it is perhaps this: Each movement of combination or of decomposition of two atoms (minimum naturale) must be instantaneous, but as a vacuum is impossible (pro pleno servando) such movements can take place only when other atoms are so situated as to fill up the vacant space which their movement occasions, and thus the combination or decomposition of the *whole* must take place in time. Wyclif two pages later (p. 166, l. 32) distinctly uses the term *atoms*, which are probably identical with his bodies that occupy *only two points in space*, as we shall see towards the end of *Logica*.

utraque insit alicui corporis, tunc ipsum est minime potencie per se possibilis, et talia minima iuxta potentiam, 2^m proporcionem debitam constitueret maximum, cuius forma superaddita servaret illa minima in tempore et operacione. Nec est verum quod inanimata omogenia minora sunt tam perfecta sicut maiora eiusdem speciei; eo quod non solum perfeccio accidentalis, sed essencialis perfeccio componitur ex suis partibus integralibus. Omne tamen individuum alicuius speciei 10 habet perfeccionem debillimam speciei ad minimum; sed unum in perfeccione individua maiori, et aliud in perfeccione individua minori, 2^m quod contingit universitati. Ideo, ex dacione perfeccionis specificae, implicatur minimum naturale. Nec obest quod perfectissima sunt 15 non quanta, quia illud quod est perfeccionis in uno foret imperfeccionis in alio; ut habere magnos oculos est in equo bonum signum perfeccionis, in homine vero signum stoliditatis. Indivisibilitas ergo est simpliciter prestancior divisibilitate, sed non potest competere 20 corporalibus; ideo non sequitur quod essent perfecciora vel eque perfecta proprioribus divisibilitati. Ymmo, cum deo sit quodammodo cura de omnibus, ut dicit commentator, non sineret tam modicum corpus per se esse quod ipsum non sufficeret in operacionem, nec servaret 25 per successionem debitam speciei. Utrum autem simpliciter non quanta de corporibus homogeniis possunt integrare mixtum, et sic per se esse sine inmediacione corporum speciei sue, est dubium. Sed de arena, de partibus metalli calcinatis, de carnis, et aliis mixtis 30 ceteris, patet quod sunt quantitative divisibiles, cum aliter non servarent formam mixti. De elementis vero in mixtis est credibile quod multa non quanta sunt coniuncta. Certum tamen est quod continuacio vel adnascencia talium in mixtis est de perfeccione universi, 35 eo quod inordinacio esset, si omnia mixta essent catenata, etiam minima naturalia non adnata.

Ad 3^m dicitur quod non sequitur; sed posito igne duplo ad minimum, tam quantitate quam virtute, subducta sensibili conservacione, contingenter ipsum corrumpi subito. Ideo de elementis non sunt minima 40

minimum in active power; but if it were so, then there would be a superadded form to bind those minima together and preserve them.

Every individual of a species has precisely the minimum of the perfection of the species; but considered individually one is more or less perfect than another. This fact of having specific perfection implies a minimum.

It is quite true that size is quite wanting in the most perfect beings; but it does not therefore follow that the parts of a body are more perfect than the whole; what is perfection in one being is imperfection in another, and

indivisibility is a quality that bodies cannot possess. Whether there is or is not in every homogeneous body, something indivisible that gives it unity, is a doubtful question.

4, 5. $\widehat{\text{e}}\widehat{\text{e}}\widehat{\text{o}}\widehat{\text{o}}$ pro tempore B. 18. scollitis B. 21. ppriorib^g B.

34. aduasc η B 36. ec^p B.

³ In the given case, i. e. fire applied to a minimum of quantity, the fire itself would go out.

And for that reason there are no such minima in the elements, but only in compounds.

Yet we admit that division is in many cases favourable to chemical change.

Alchemists calcine the imperfect metals in order to dispose them for the reception of more perfect forms.

This, however, is great labour and does not reduce the metals to their smallest parts: for that reason, if they succeed, it is by chance.

Thus bodies that form a continuous whole vary both as to continuity and as to the forms that make them so; first the forms of the elements,

then the superadded forms of the compound, and so on; but each form is extended through a number of its subjects sufficient to make up the whole; as e. g. if a stone requires 1000 elementary parts, the form is diffused through all.

So of plants and animals, one form of plant or of animal

naturalia nec solum dupla ad minima, nisi in mixtis, ubi conservantur ex armonia commixtorum. Nec est difficile nature, gracia mixti producendi, subito producere quotlibet minima naturalia in medio contrario, sicut contingit distanter infra terram et aquam et ignem⁵ et aerem a celestibus generari ad mixti constitutionem. Nec sequitur quod continuabitur subita elementi produccio, quia deficiet proporcio recta, gracia cuius sic fieret. Conceditur tamen quod per divisionem contingit mixtum celerius consumi, sicut neverunt Alchimiste,¹⁰ calcinantes metalla imperfecta, et postmodum per mediantes, disponentes calcinata, purgata, et coagulata, ad formas perfecciores. Verumtamen sic dividere per ignem est laboriosum; nec scit artifex per sublimacionem dividere talia omogenia in minima naturalia, cum excedunt¹⁵ iudicium sensus. Ideo errant artifices in istis operibus; quod si perficiunt est prope casuale, cum execucio practica huius sciencie deficit propter materie subtilitatem.

Ex quo patet quod sunt multi gradus in continuacionibus corporum, et formarum quibus fiunt continuaciones; | et simplicia sunt fortissime continuata, et post gradatim modis suis extenduntur forme mixte, secundum quod sunt propiora elementis. Nulla tamen forma superaddita extenditur per subiectum par vel minus²⁵ subiectum quam sufficit corpus illius speciei per se esse; ut si ad esse lapidis requiritur adnascencia mille non quantarum de elementis, tunc quotquot sunt tales millenarii debite proportionati, sive continuatates, sive non continuatates, tot precise sunt forme lapidum et³⁰ per consequens lapides. Et sic, notatis numero et modo at homorum requisitorum ad esse causans plante arboris vel cuiuscunque alterius mixti, tot sunt forme et individua quo sunt tales numeri; et ad omnem punctum talis numeri est causa, forma indivisibilis, multiplicata.³⁵

Ideo differt extensio forme superaddite cuius pars indivisibilis est multiplicata, et extensio forme elementaris cuius pars indivisibilis est punctualiter situata. Et in prima specie sunt multi gradus; ut patet de mixtis inanimatis, de plantis, et anulosis, quorum forme⁴⁰ extenduntur modis suis. Nec est omne continuum

divisibile in infinitum, cum sit status ad numerum indisibilium, ut postea dicetur. Verum tamen ultra hoc quod nos sufficiimus cognoscere est quodlibet tale divisibile; ideo ponitur tale mixtum omogeneum, cum nulla pars eius quantitativa sensibilis sit disparis speciei a toto. Manifestum tamen est eterogeneum, cuius una pars quantitativa est ignis, alia aeris. Unde non infinitum est parvum tale mixtum, sed ad omnem eius punctum quelibet species elementi, sine earum extensione vel continuacione, ut alias dicetur. Sed, si fuerit aliquod individuum per se quantumlibet magnum, et non habuerit multas partes non communicantes, quarum quelibet componitur ex atomis sufficientibus 2^m numerum et modum principiandi tale individuum, 15 tunc forma illius est multiplicata per totum, sicut est de hominibus et bestiis que requirunt membra simplicia, et componi in debita qualitate, quantitate et proporcione; et ex nulla tali forma cum parte sui corporis componitur adequate aliquod unum, vel qualitative; quia sic quilibet homo foret quodlibet eius pars, sicut communiter tangitur de Sor. Anima tamen inest, continue actuabit illam, sed diversimode cum fuerit pars materie, et cum fuerit completa materia ex qua adequate fiet totum animal. Si ergo tales due materie 20 non communicantes adunatae, tunc sunt duo animalia, sicut patet de monstro habente duo corda et duo capita, cum aliis membris sensibilibus duplicatis, et cum toto residuo inferiorum membrorum ac si esset unici animalis. Tale autem aggregatum esset duo animalia 25 comunicancia et non per se individuum alicuius speciei; sed esset unum, continuum, animatum, vivum etc. et tamen nec substancia nec accidens etc.

Redeundo ergo ad propositum, conceditur quod maximus homo possibilis non posset augeri per assimilacionem alimenti, stante habita materia. Sed continget ipsum tumefieri 2^m partes, sine eius maioritate; quia magnitudo corporis attenditur penes multitudinem suarum specificarum parcium non quantitavarum. Unde non sequitur ipsum maiorari, si pars eius maioraretur; 40 nec haberet minimus homo possibilis partes superfluas.

Nec est inconveniens, sed verum, quod est dare tam

life is multiplied in each atom.

Each elementary form occupies only one point; each

superadded one is diffused through many.

In the lower beings, stones, plants, and annelida, the superadded forms are also to some degree extended.

No continuous being is infinitely divisible, but far beyond all we can conceive.

The forms of men and of the higher animals require all their organs to be properly disposed; and thus these forms belong indeed to each part, but only partly, and not in the same way as to the whole body.

As for monsters with double organs joined together, they are simply two animals and not one individual of any species, having no one common form.

To return to the question: the biggest of all possible men could not become bigger by assimilating any food, so long as his body remained that maximum of size. But a part of his body might swell up, provided it was not a specific part.

There is a first
and a last
instant of
man's being;
he would not
then be
infinitely weak,
though his soul
might actuate
his body less
intensely.

V. The
assumption of
the fifth
objection is
false; the
blessed will
enjoy Heaven
to the utmost
of their
capacity.
Grosseteste
says that they
will know all
things.
The soul has
a natural
disposition
to know all
truth, whether
complex
relations or
simple facts.

But the
intellectual
habit, or actual
exercise of this
faculty is
required, in
order to know.

And it actual
knowledge is
acquired by
contemplation
without labour,
it is called
*knowledge in
the Word,*
and implies
that the soul,
tending towards
God, is
enlightened by ipso ad taliter clare noscendum huiusmodi veritates.

It may,
however, be
denied that the
soul has a
separate

primum quam ultimum instans esse hominis. Nec foret talis homo infinitum debilis, cum posset tam agere quam pati. Verumtamen anima potest sub remissiori gradu disposicionis materie actuare materiam in quam est inducta, quam potest noviter induci. | Nec ideo deseret homo incipiens esse propter indispositionem incepionis sue materie. Nec foret materia incipiens indispositionem in tali gradu disposicionis in quali inmediate ante hoc fuit. B 80^b

Ad 5^{am} obiectionem dicitur quod assumptum est ¹⁰ falsum, cum beati habebunt habitus 2^m ultima suarum capacitatum. Et 2^m Lincolnensem, quilibet talis cognoscat omnia, cum anima eius non fuerit mole corporis prepedita nec aliunde accidente extraneo occupata, sed primo lumine 2^m ultimum irradiata. Nec est hoc in- ¹⁵ credibilius quam quod unum punctuale lucis diffundat infinitas lineas radiosas, manifestando distincte omnia que prius confuse videbantur in humine radioso. Anima ergo habet in se naturalem disposicionem ad cognoscendum quamcumque veritatem sue noticie possibilem. ²⁰ Et illam disposicionem, habilitatem, proritatem, vel potentiam naturalem ad complexe comprehendendum, vocant habitum aut scienciam innatam; sicut proritatem naturalem ad incomplexe comprehendendum vocant speciem innatam vel noticiam innatam. Sed ad actua- ²⁵ liter et distincte noscendum veritatem requiritur naturalis exercitacio; et disposicio ab illa adquisita vocatur habitus intellectualis, ut habitus, sciencia intelligibilis, ars vel prudencia. Et correspondenter dicendum est de speciebus aquisitis, respectu apprehensionis incomplexe. ³⁰ Quod si quis, contemplando veritatem primam secundum omnes rationes suas causandi cognoverit sine proprio labore singulas alias veritates, tunc vocatur illa noticia apud theologos noticia in verbo, noticia matutina vel meridiana, noticia facialis vel intuitiva clara. ³⁵ Et illa non est res absoluta, sed ponit animam non extranea impeditam, tendendo in deum, inclinari ab

Utrum autem anima habeat tot habitus correspondentes, dubitatur a multis. Et videtur quod non, tum ⁴⁰ quia tunc infinitum perficeretur per infinitos habitus,

14. ^{pp}edita B; *ib.* ut *pro* nec B.

35. *Facialis.* Face to face. "Now we see as in a glass, darkly."

tum quia obiectum primum sufficit ad illam noticiam actualem, sine habitu inclinante. Videtur tamen michi quod ex illis fortibus impressionibus causantur 2^m ultimum tam species quam habitus, quorum primum inclinat ad apprehensionem incomplexam, et 2^m ad complexam; sic quod anima per impossibile impedita ab impressione felici, adhuc posset recolere de actibus preteritis et per consequens de veritatis obiectis illis actibus. Et pronitatem derelictam voco speciem vel habitum; quia, cum anima nunquam ociamur a talibus actibus, ideo communiter ponitur quod non intelligeret in habitu. Omnem ergo huiusmodi actualem apprehensionem consequitur vel precedit disposicio vel habitus inclinans ad talem actum, et per consequens species. 15 Actus autem est prius causacione quam species vel habitus ab illo generatus; sed habitus est prius quo ad consequenciam, et talis habitus intellectivus vocatur apud theologos lumen glorie; et habitus voluntatis vocatur caritas. Nec potest deus sine talibus beatificare 20 hominem, sicut nec potest sine actu.

Unde frivoli sunt casus, quibus ponitur deum supplere vicem speciei vel habitus sine posicione talium, quia claudit contradiccionem quod sic faciat. Sed magis frivolum est credere quod talia possunt per se esse, 25 sicut aliqui arguunt de dispositione, causata in corpore circumducto. Nec sequitur deum correspondenter qualificari, quia non potest aswefaccione disponi. Nec sequitur quod anima sit in infinitum perfecta accidentaliter propter infinitatem talium accidentium, sicut nec subiectum | est infinitum perfectum propter infinitos modos et infinitas relaciones, vel talia accidentia; nec est subiectum proporcionaliter perfecius, ut plures tales qualitates habet, sicut infinite partes subiecti perficiunt ipsum omnes equaliter: et tamen ex illis resultat una perfecio 35 finita, sicut deus scit ex quot partibus tale componitur.

B 81^a

Alia ergo est perfecio essencialis quam claudit contradictionem augeri vel minui, quia, si posset, esset accidentalis et non essencialis subiecto; et alia est perfecio accidentalis, sive ex substanciis sive ex accidentibus resultans; et sicut deus scit numerum principium talium, ita scit gradum perfectionis et quante unus numerus dictus a nobis infinitus excedit alium

disposition for each object of cognition; these being infinite, the dispositions would be so too.

Possibly the powerful impression of God's being causes both the images and the dispositions towards them; so that if the Saints could be without the actual sight of God, they would still enjoy its remembrance.

This tendency taken by itself, I call the cognitive image or disposition. It is the light of glory in the intelligence and charity in the will; both are necessary.

It would be self-contradictory to suppose cases in which God dispenses with these dispositions; or to fancy that they can exist by themselves. It does not follow that the soul is accidentally infinite; a substance may be qualified by infinite modes without being infinite on that account.

There are two sorts of perfection; one essential, that can in no wise increase or diminish; the other accidental, resulting from

different causes, numerum finitum nobis vel infinitum. Et per consequens
of which God
knows the
number, and
the degree of
perfection they
give.
No being is
infinitely
perfected
in the sense of
good, God
alone is
infinitely
perfect.
Though
the blessed in
Heaven may
have infinitely
more both of
knowledge
and of
happiness, they
are not
infinitely more
perfect than we.

scit quante beatus est accidentaliter perfectior non
beato. Nichil enim est infinite perfectum, nisi forte in-
telligatur ille terminus *perfectum* nominaliter pro bono
et non participialiter pro plene perfecto. Sic autem 5
deus dicitur infinite perfectus, hoc est, bonus. Et ex istis
patet quod impossibile est aliquid esse in proporcione
racionali perfectius quam prius; quia vel oporteret
perfeccionem essentialem crescere, vel perfeccionem
accidentalem parificari perfeccioni essenciali; quorum 10
utrumque est impossibile. Nec sequitur: *Sor beatus est*
infinitum perfectior accidentaliter quam Plato est acci-
dentaliter: ergo, Sor, est infinitum accidentaliter perfectus.
Sicut non sequitur: *virtus est infinitum melior dominio*
coactivo: ergo, illa virtus est infinitum bona. Quando- 15
cunque ergo dicitur substanciam esse ita perfectam,
intelligitur de totali perfeccione aggregata ex substan-
ciali et accidentalii; et ita de perfeccione accidentalii
vel perfeccione generis accidentis, semper intelligitur de
totali huiusmodi perfeccione. Et hinc non sequitur quod 20
ultimate felices sunt infinitum perfecciores nobis, quamvis
infinitum perfectius cognoscunt et delectantur quam nos.

Two senses to
A exceeds B
infinitely; one,
as the number
of points in
a surface and
in a line, i. e.
infinitely to
but absolutely
capable of
equality; the
other implies
no equality
possible.
Thus, though a
being is twice
as perfect in
science (or any
accident) as
another, we
cannot
conclude that it
is twice as
perfect simply.

Nota tamen quod aliud dicitur infinitum excedere
aliud quoad nos, aliquando cum aliqua deo finita
parificarent unum alteri; ut patet de numero punctorum 25
superficiei, et numero punctorum linee. Et aliqua non
sic; ut comparando virtutes fortitudini, felicitatem de-
lectacioni sensuali, noticiam intellectivam sensacioni; et
sic de aliis. Unde non sequitur: *A est in duplo perfeccius*
accidentaliter quam B: ergo est in duplo perfeccius B. 30
Nec sequitur: *A est in duplo perfeccius quo ad scien-*
ciam, vel aliud genus accidentis, quam B; ergo, A est
in duplo perfeccius quam B; quia non est possibile sub-
iectum esse tam perfectum accidentaliter quam per-
fectum est simpliciter, aut econtra. Nec sequitur: *ille* 35
due intellecciones perficiunt in duplo plus subiectum quam
faceret altera illarum per se: ergo, subiectum per illas
est in duplo perfeccius quam fuit, quando solum unam
habuit. Sed bene sequitur quod in duplo perfeccius in-
telligit et est in duplo perfeccius intelligens per illas 40
quam per alteram solam intellexit.

Sunt autem multa dubia contingencia hanc materiam; utputa si una sit perfeccio composita ex accidentalis et essenciali, aut una accidentalis perfeccio composita ex perfeccionibus diversorum generum aut diversarum species cierum. Et videtur quod sic, quia aliter nichil possit crescere in perfeccione. Vel aliter; substancia posset esse perfeccior quam prius fuit, sine hoc quod habeat maiorem perfeccionem quam prius habuit. Ideo videtur esse una perfeccio unitate aggregacionis vel unitate subiecti; et illa crescit per adventum accidentalis perfeccionis, salva perfeccione priori.

B 81^b 2º. Videtur quod omne accidens perficit subiectum, quia privaciones, ut peccata morum et nature, faciunt substancialm iuste pati. Et in hoc, pulcrificant universum, et per idem imperfeccio perficit subiectum efficienter et non formaliter, cum solum perfeccio perficit subiectum formaliter. | 3º. Videtur quod omne accidens subiecti facit ipsum tam perfectum sicut aliquid; quia aliter esset quelibet substancia corporea infinitum modice perfecta et per consequens quelibet eius perfecta cuilibet. Nec aliud posset esse minus perfectum quam est, et per idem omne quantum esset infinitum parvum vel remissum. Sicut ergo musca contrahit navem, sic quantitas perficit subiectum ad gradum totalis perfeccionis. Sed 25 precise tante perficit quam perfectum accidens ipsum est, loquendo de perfeccione quam ipsum per se facit, et non de perfeccione quam ipsum conficit. Unde non sequitur; *sub illo gradu accidens perficit subiectum: ergo, sub illo gradu subiectum perficitur*, cum aliud sit perficere et aliud perfici. Et ad antiquas reduplicativas quibus solet concedi quod subiectum, *ut quantum*, est sic perfectum, et, *ut sciens*, est perfeccius, dicendum quod intelligende sunt de quantitate et scientia quod ille sunt sic perfecte, et illa perfeccio attribuitur subiecto; 35 quia nullam aliam essenciam ponit tale accidens.

Nota tamen quod aliquod dicitur per se, excludendo actualem inherenciam, et aliud, excludendo parcialem inexistenciam; quomodo completa accidentia sunt per se, cum non sunt partes aliquorum sue speciei. Unde

Remark that by itself may either mean 'in another', or of 'part of another'.

19. aliquod B. 23. musca B; ib. nanē B.

37, 38. *Inherenciam . . . parcialem inexistenciam*. The former word is used by Scholastics to denote an accident as distinguished from a substance; the latter to denote a part as different from its whole.

Several minor points.
1. There is one single perfection consisting of accident and substance, and one likewise consisting of the different sorts of accident.

2. Every accident renders its subject more perfect; for every sin makes the sinner suffer, thus rendering the universe more perfect;
3. accident gives a real, quotiditative perfection; if not, bodies would have very little perfection indeed.
Quantity helps towards perfecting substance, as it helps in dragging a ship; and every accident aids in so far as it is perfect itself.

The whole of a nota quod dupliciter dicitur bonitas reliqua maior; vel given accident in the latter quia sic perfectum per se habet bonitatem cui reliquum sense by itself. non habet per se parem vel excedentem; et illo modo Again, a thing quilibet substancia infinitum excedet quodlibet accidentis is called better in perfeccione; 2º modo dicitur unum participative 5 than another reliquo perfeccius; et illo modo virtutes, et felicitates, either because it has a et multa alia accidentia, nedum excedent substancias of goodness belonging to itself, or inanimatas et vegetabilia et irrationabilia, sed homines; a subject. In the second ut perfeccius et melius est hominem esse virtuosum sense many vel felicem (quod est virtus vel felicitas) quam est 10 accidents are superior even to reasonable substances. habere quotlibet divicias; ymmo quam est hominem esse absolute, cum preexit esse hominem, et superaddit finem eius perfectum. Ista autem perfeccio vocatur Quantity, participativa vel relativa, quia nichil valeret nisi, however, and communicando cum perfeccione substancie, supperadderet 15 material accidents cannot be thus superior. bonum modum, qui non potest per se esse, nec uniri vel parificari perfeccioni per se. Sed quantitas et alia accidentia corporea non sunt sic perfecta, quia tunc subiectum, ex hoc quod sic quantum vel accidentatum, esset sic perfectum; et per consequens omne sic acci- 20 dentatum est sic perfectum. Omnis ergo essencialis perfeccio accidentis est per accidentalem perfeccionem substancie, vel pars talis perfeccions.

Thus it may be maintained that a blessed soul has at the same time infinite acts, relative to the infinite objects it knows, all clearly seen in the First Sight. Even now the fact of sight proves that we have an infinite multitude of acts: we do not, it is true, see all distinctly; but God can strengthen our mental vision. All other visions merely follow upon the sight of God.

Unde videtur michi probabile quod aliquis ultimate felix habeat infinitos actus, terminatos ad veritates 25 cognitas, qui omnes causantur et clarificantur a prima luce, in qua felix clare videt omnia que ego uno actu transeunte confuse. Possibile enim est animam simul habere infinitos actus; ut patet ex intuacione visibilis; et quamvis nunc non sufficio in tot obiecta simul di- 30 stincte tendere, facile tamen est illi luci prime disponere animam meam ut distincte in tot tendat. Et tunc in ipsa et per ipsam viderem omnia, et ab ipsa terminaretur omnis talis visio mea; sed non obiective ad ipsam, cum idem sit obiectum sic terminare visionem, 35 et illud obiectum esse illa visione visum. Ad visionem ergo felicem qua videtur deus terminans illam obiective consequuntur omnes alie visiones quas et ipse terminat ad obiecta visa. Visiones vero in proprio genere possunt excidere, stante felicitate, | per desinicie veritatum in- B 82* tuitarum, et non aliter, sic quod anima langueat desi- derando videre ignotum; et per consequens non esset

plene felix. Ideo ponitur beatitudo essencialiter consistere in visione et amore summe boni; et alie visiones vel aia bona contingencia ponuntur ipsam concomitari accidentaliter, que vocantur quandoque beatitudines accidentales, intensibiles et remissibiles. Quotquot ergo veritates beatus voluerit recolere, tot promptitantes vel habitus habet quot sunt ad prompte cognoscendum illas veritates; et, cum omnem veritatem potest cognoscere, sicut et homo hic, verisimiliter omnem veritatem distincte cognoscit in actu vel habitu; ut cognoscendo deum clare sub ratione qua creativus est A rei, cognosco causabilitatem A rei, et A rem, tam in verbo quam in ratione ydeali. Et sic, quotquot cogniciones consecuntur cognitionem claram dei, quam non stat esse sine illis, nec illas sine illa, cum noticia dei et eius passionum de necessitate inducit in noticias ydearum et exemplatorum.

Utrum autem oportet felices omnes sic habere tot actus, ego ignoro, sed credo me scire quod omnes sic felices necessario clare intuuntur deum, et tot alias veritates quot desiderant videre, sive uno actu sive distinctis actibus, et quot erunt gradus capacitatum animarum, sicut et claritatum noticiarum, quibus omnia erunt cognita. Ideo non sequitur: *A perfecte et clare cognoscit omnia: ergo, ita perfecte sicut deus.* Nec sequitur: *ista sunt individua eiusdem speciei: ergo eque capacia et eque activa.* Sed ille qui limitavit animas ad diversimode appetendum uniri corporibus, et ordinavit substantias individuales multiplicatas diversarum specierum de facili potest ordinare animas eiusdem speciei diversarum capacitatum. Et forte homo, discendo et amando deum, potest augere capacitatem suam, sed non obedientiam potentiam recipiendi felicitatem. Semper tamen est dare maximum ad quod terminatur, sive universale sive singulare, in quacunque denominacione. Unde felix taliter sciens omnia nichil disceret, sicut nec aliquid ignoraret, cum ad generacionem veritatis desineret scire eius futurionem, et inciperet scire eius esse vel pretericionem; et ita semper, si homo incipiat scire unum, desinit scire reliquum, et econtra; vel si remisse, beatus multa ignorat que sunt impertinencia ad sui beatitudinem, ut patet de conclusionibus doctrinalibus et peccaminosis operationibus, tunc non desinat

The blessed can lose sight of a truth only in so far as that truth itself ceases to be, otherwise they would desire it and not be fully happy.

The essence of beatitude is the sight of God; all the rest is accidental, and may be greater or less.

The clear cognition of God in all His relations probably implies the distinct sight of all in Him.

Whether it be so as a fact, I know not, but only that the blessed see God, and in Him all that they can desire to see.

Knowledge of all would, therefore, make a man as perfect as God.

God can easily give different degrees of capacity to different souls.

Man can also perhaps increase his capacity up to a certain point; but that point is the maximum.

The blessed thus, if ignorant of anything, are yet perfectly happy.

However, this illa cognoscere, et potest tantum discere quod vel igno-
 secondary
knowledge may
proceed not
from the
sight of God,
but from
previously
known truths;
and such may
also be the
knowledge
of the blessed.
 ret vel si, aliqua ignorando, fuit felix, tantum sciens
 sicut potest; tunc huiusmodi aquirendo noticiam unius
 deperdit noticiam alterius. Potest tamen esse quod ad-
 quirat illam noticiam sine hoc quod deperdat reliquam,⁵
 sicut communiter sophisticantur in materia de fortitu-
 dine solius mulieris derelicta de specie humana impre-
 gnate. Semper ergo felix habet noticiam claram de
 deo; et replecio capacitatis sue impedit ipsum in casu
 ad discendum; quod non est proprie impedire. Non to-
 tamen est possibile quicquid discere vel scire, nisi dis-
 catur vel sciatur in verbo vel per verbum. Sed si noti-
 cia fuerit imperfecta, et per mociones veritatum sci-
 tarum ignorato verbo, tunc vocatur noticia vespertina
 rerum in proprio genere. Et forte habitus tales ad-¹⁵
 quisitos habebunt ultimate felices sicut et noticias ab
 illis causatas.

Leaving this point, we say that there is a limit to the size of a pile that can be made by men, and to which no addition can be made without diminution on another part. As its building progressed, the powers of the human race would be exhausted.

Nature thus imposes a limit to men both in this respect and as regards curious instruments,

Sed relinquendo illa theologis, | conceditur quod est dare maximum cumulum possibilem fieri ab hominibus; quo dato, repugnat quod cumuletur ulterius, nisi ali-²⁰ unde fiat diminucio. Nec est hoc incredibile filosopho, quia antequam fierit talis turris, valde debilitaretur tota multitudo hominum qui forent habiles ad agendum opus. Ita quod, vel propter inpotenciam illorum, vel propter carenciam vel indispositionem materie, vel ²⁵ propter vetacionem virtutis regitive universi non sufficerent ulterius, ymmo data minima quantitate sub qua non potest esse talis cumulus. Iuxta opinantes contrarium tam incredibile esset plebeo, postquam cumulus non deficeret nisi per ^{4^{am}} pedis a tali quantitate, quod ³⁰ omnes homines mundi non sufficerent addere ille quantitati ^{4^{am}} pedis.

Certum ergo est quod est dare quantum regula na-
 ture sinit homines inordinate vagari in talibus edificiis
 et curiositatibus instrumentorum, indumentorum, vel ³⁵

6, 7. fortine B. 10. ad discendum B. 13. mocoes B. 22. tris B.
 27. 9^ute B.

6, 7. *De fortitudine.* This example occurs at more length in other works. Mediaeval philosophers, debating the question whether, if the whole human race perished, except one woman in a state of pregnancy, she could possibly die or miscarry, decided it negatively, because she would be necessary for the existence of the species.

quorumcunque aliorum artificiatorum. Immo quantum sinerentur inordinate procedere in destruccionem policie, superhabundanter augendo agricolas, vel bellatores, vel artifices, vel mercantes, vel qualescunque ritus ecclesiasticos: et sic de bonis que sibi accumulant. Sicut enim ex ordinacione politica nature prime universum est dispositum in numero, in qualitate et quantitate ac posizione suarum parcium, ita non dubium quin deberet esse in arte regendi policies imitante naturam; 10 et cum pars policie tantum hodie excedunt in multis nominatorum, verisimile est quod aliqua pars policie cito pacietur eclipsim; ymmo, cum homo sit quodammodo dominus et finis aliorum que sunt in mundo, iusticia exigit quod illa que homini subserviunt sint 15 proporcionata suo fini et dominio, cum a fine impidente necessitatem rebus, limitantur modi mediorum ad finem. Et hinc credo homines proporcionabiliter puniri ad sua vicia. Relinquendo ergo illa moralibus conceditur quod est dare maximam penam vel indispositionem 20 quam quis potest subire, tam quoad intensionem quam quoad extensionem vel monstracionem.

Ad 6^{am} obiectionem conceditur quod est dare maximum et minimum quod quecumque data virtus visiva sufficit videre. Nota tamen quod duplex est visio, sci- 25 licet sensitiva et intellectiva; et utraque duplex, scilicet distincta et confusa. Distincta, qua excluditur a vidente ignorancia primo visi; ut cognoscendo per visum quod hoc sensibile est videro illud distincte. Sed visio confusa non excludit ignoranciam primo visi illa visione; 30 ut, videndo a remotis silvam vel acervum, videro confuse multa individua illius multitudinis, que tamen B 83^a ignoro; ita quod, quesito | a me utrum sint, dicerem quod nescirem, nisi forte in universalis. Et in utroque membro visionis sunt quotlibet gradus; utrumque eciam 35 membrum subdividitur in 3^a; ut aliqua est visio recta, aliqua reflexa, ut visio ad specula, et 3^{cia} est visio refracta, ut visio per media diversarum dyaphaneitatum. De visione eciam intellectuali sunt proporcionabiles distinciones.

garments, numerous husbandmen, soldiers, artisans, merchants, or ecclesiastical rites and possessions. Government ought to imitate nature in these things. And as men are punished proportionately as they are wicked, I believe there is a limit to the greatest punishment of all.

VI. There is a maximum and a minimum that the visual faculty can see; but both intellectual and bodily sight are either distinct or confused. Confused sight does not exclude ignorance. There are infinite shades dividing these two extremes; and each of them belongs to direct, or reflected, or refracted sight, physical or intellectual.

2. *indestrucción* B. 4. *agricolices* B. 21. *mraç* B. 23. *visiva in marg.*

5. *Ecclesiasticos . . . accumulant.* Note this.

The minimum of intellectual sight is the union of two mathematical points.
There is also a minimum of bodily vision; for nothing can be seen confusedly that could not be seen distinctly; thus the composition of quantity out of mere points could not be seen; for this minimum must be the basis of a pyramid whose apex is in the eye.

Some details about the eye.

1. The eight varying influences: light, distance of the object, its position, its size, its density, its shape, the transparency of the medium and the sanitary state of the eye, are all factors in the act of vision.

Compositum ergo ex duobus non quantis est minimum quod potest intellectualiter videri. Est autem videre in communi apprehendere visible inmediate virtute visiva; et sic est dare minimum visible sensu exteriori, ut superficiale circulare. Et probabiliter potest 5 dici quod nichil videtur aliqua virtute confuse, nisi quod a virtute talis speciei sufficit videri distincte; et sic visus corporalis non potest videre non quantum, nec compositum adequate ex non quantis nobis finitis; sed minimum sic visible videtur 2^m pyramidem radia- 10 lem, cuius basis est in viso et conus in centro oculi. Et consequenter ponendum est quod est dare remississimum gradum cuiuscunque 8^{lo} circumstanciarum ad visionem concurrencium, et optimum gradum possibilem, et per consequens remississimum gradum confuse vel 15 distincte videndi, qui gradus est subito generabilis: et patet responsio ad 6^{am}.

Nota tamen quod nec organum nec sensus videt, sed animal organo et virtute, nisi forte *videre* sit equivocum ad *recipere speciem visibilis* et ad *apprehendere virtute 20 visiva dandum visibile*. Sed quia visio corporalis est medium ad visionem ymaginativam et intellectualem, necon et subtilior inter alias sensaciones ac propinquior intellectui, ideo perstringam aliquas paucas notas in ista materia.

Primo dico quod ad visionem respondent octo circumstancie, 2^m quarum variationem variantur gradus visionum et erroris in visione contingencium. Circumstancie vero sunt iste: lux, distancia, situs oppositionis, magnitudo visibilis, densitas visibilis, figura visibilis, 30 dyaphaneitas medii, tempus conveniens, et sanitas oculi. Cuiuslibet autem istorum est dare gradum summe conveniencie ad visionem, et gradum minime conveniencie ad visionem, et 2^m variationem graduum in istis variantur gradus apparenciarum visibilium.

2^o nota quod 20 sunt sensibilia communia; ut, remocio, magnitudo, situs, corporeitas, figura, contiguitas, separacio, numerus, motus, quies, asperitas, levitas, dyaphaneitas, densitas, umbra, obscuritas, pulcritudo, deformitas, consimilitudo, et diversitas. Omnia 40

2. intbar (?) B. 9. fit^r B. 11. coug B. 13. cccfuciar^r B.

23. subtilior' B. 26, 27. cccustat^r B. 37, 38. g^ritas B.

B 83^b autem istorum visiones presupponunt visionem lucis vel coloris; et aliqua istorum subtilius videntur et aliqua difficultius; aliqua subito et aliqua successive, aliqua con- fuse et aliqua distincte. | Ad omnia tamen ista con- 5 currit virtus distinctiva vel sensus communis, eliciens diversos actus de ipsis, 2^m modum presentandi speciei per se sensibilis sine specie illorum acta per medium.

Tercio, nota compositionem oculi ex tribus humori- bus; scilicet, ex humore crystallino vel glaciali, ex 10 humore vitreo, et ex humore albugineo. Primus humor est sperula in medio oculi constituta, ad subiectandum virtutem visivam, habens in anteriori parte compressio- nem superficialem ad modum lenticule. 2^s humor est inter primum et cerebrum, subrubens in propinquā 15 dispositione, ut ex illo fiat humor glacialis. Sed 3^s hu- mor est quasi sex primi in anteriori parte oculi, con- stituens cum vitreō quasi unam speram continuētum primum humorem. Duo ergo nervi exeunt a lateribus 20 exterioris ventriculi cerebri directe ad ambos oculos, qui sunt primum par nervorum concavi pleni spiritibus, et statim canallisant se eversim, exeundo piam matrem, hoc est pelliculam tenuem involventem cerebrum con- textam ex venis et arteriis deferentibus a corde vitam et 25 spiritum, et ab eppate nutrimentum. Et per illos nervos vocatos opticos deferentur species ad intra. Ex optico- rum ergo substancia oritur in oculo tela aranea vel retina 2^m unam eius partem, separans humorem 1^m a 2^o, et 2^m aliam centuram utrosque primos humores, dividendo illos a 3^o. Deinde nervi predicti, antequam 30 subinrant duram matrem, coniunguntur, constituentes unum nervum concavum; deinde obviant dure matri et accipientes ab ea pellem unam exeunt craneum. Ex substancia ergo pie matris accipiunt nervi optici tenuem pelliculam ex qua producitur in oculo 2^a tunica que 35 vocatur uvea vel etina, circumdans tertium humorem, sed cum nigra, viridi vel glauca, perforata rotunde ad anterius, ut per pupillam species ingrediantur. Sed de

21. canallant B. 28. ceturʒ B. 35. z̄na B.

5. *Sensus communis*. This is the sense which, according to medieval philosophers, receives the impressions of the different external senses, and also those feelings that arise within the body.
 21. *Canallisant*. Perhaps a mistake for *cancellant* (see pag. 180, l. 27) but I understand one word as little as the other; unless *cancellare* means "to cross".

have each a limit favourable and unfavourable to this act.

There are 20 common objects of sensation perceived by sight, by means of colour, its primary object, some more, some less easily: but the interior sense is needed to distinguish them.

Anatomical description of the different parts of the eye;

of the crystalline lens, of the vitreous and the aqueous humours, of the optic nerves, that cross each other,

traverse the pia mater, and widen out into the retina which separates the crystalline from the vitreous and both from the aqueous humour.

They take from the pia mater a their pellicle which, in the eye, becomes the iris,

and from the dura mater

a membrane
that thickens
into the cornea.
The whole is
covered with
a membrane
called the
conjunctive.
All this is
wonderfully
contrived by
nature to
enable us to
see.

Location of
different
sensitive
faculties in the
brain: The
interior sense
resides in the
first lobe of
the first
ventricle; the
imaginative in
the 2nd; the
estimative,
together with
fancy, is in the
middle
ventricle; the
memorative
and the motive
faculty is in
the last (the
cerebellum?).

substancia dure matris producitur in oculo tunica,
vocata cornea sive sclerotica, que est alba, operiens
foramen uvee ad anterius. De substancia autem panniculi
involventis craneum, cui per commissuras alligatur
dura mater inmediate intra craneum procedit 4^a tunica, 5
vocata coniunctiva vel consolidativa, que continuatur
cum cornea, constituens orbem oculi; et ista est cornea
anterius alligata in concavitate ossis, vocati orbita oculi.
Complexiones autem, qualitates, quiditates, et posiciones
istarum parciuum oculi sagacissime sunt ingeniate a 10
natura pro visione complenda.

4^o nota | quod sensus communis viget in prima parte B 84^a
primi ventriculi cerebri, sicut ymaginativa in 2^a, et
correspondenter estimativa et fantastica in medio ven-
triculo, et in postremo ventriculo memorativa et virtus 15
2^m locum motiva. Et sunt omnes recte virtutes multi-
plicate per sua organa, sicut visiva virtus multiplicatur
per crystalloidem et locum concursus opticorum. Visiva
ergo virtute elicetur actus videndi, que non est mole
magnus, sicut taccio, sed obiective magnus, habens 20
quotlibet partes 2^m differenciam basium pyramidis ra-
dialis, et tactus ille est quodammodo inextensus in
illo visu, sicut et virtus visiva. Formaliter tamen et
subjective solum est actus vel virtus in vidente. Et hinc
posuerunt antiqui visionem fieri per extramissionem 25
virtutis, et animam vel hominem esse quodammodo
cum illo cui afficitur. Et defectus noticie terminorum in
tali materia, et defectus admissionis modi loquendi, facit
multas dissensiones ab opinionibus antiquorum. Cer-
tum tamen est quod visio est de genere actionis, de-30
pendens essencialiter a viso et a parcialibus visionibus
dependentibus a suis obiectis ad que terminantur. Nec
terminarentur ad illa, ut ad suas causas, nisi aliqualiter
essent in illis. Ymmo, in medio est actus videndi, ubi
non est terminative; sicut patet quando, propter 35

8. of. B. 9. 9^{tes} qptes B. 22. īcxndi B.

14, 15. *Estimativa - memorativa.* These must not be con-
founded with judgment and memory; the former belong to man in
common with the more perfect animals, and exclude any idea of
abstractive cognition. 16. If by *postremo ventriculo*, Wyklif
really means the cerebellum, then he is in singular agreement
with recent physiological experiments as regards the motive
faculty. The cerebellum has certainly a good deal to do with
the motor apparatus.

dislocationem oculi vel aliam rationem, de uno continuo
apparet quod sint duo distanca localiter. Vanum tamen
est credere quod actus tales possunt per se esse vel
conservari sine obiecto; et sic de multis que loquentes
5 nostre legis fabulantur.

Omnis ergo actus anime ponit formaliter animam
agere, et imprimet dispositionem vel habitum; et sic
est in alteracione, et arguit animam mobilem. Ymmo,
habita prima noticia primi veri 2^m intellectum et plene
10 amore 2^m voluntatem et scienciam perpetuo sic ma-
nendi cum summa dotacione corporis et infringibili sub-
ordinacione completarum virium inferiorum ad supe-
riores, resultat naturaliter felicitas, que est qualitas
inseparabilis. Et iste disposiciones prime quandoque
15 vocantur partes beatitudinis; et beatitudo vocatur aggre-
gacio omnium istorum bonorum. Quandoque vero
materialiter loquendo, unum istorum vel multa vocan-
tur beatitudo particularis. Actus ergo denominat sub-
iectum quale, sed non formaliter.
20 Per istas 4^{or} notas posset naturalis dare causas om-
nium erronearum apparicionum in visione; utputa
quare uritur nebula a longinquu et non de prope;
quare latent anguli et supereminencie visibles a lon-
ginquu; quare propter velocem giracionem tencionis
25 appareat cudentem circulum in noctibus causari, et
quare de quiescentibus appareat quod moveantur, et
econtra. Et sic de multis aliis. Dubia tamen copiose
B 84^b pulcerimma circumstant ista dicta: | utputa, quomodo
distancia vel magnitudo visibilis est pertinens visioni,
30 cum per media diversarum dyaphaneitatum contingit
quantumcunque parvum ad quantumlibet magnam di-
stanciam apparere quantumlibet magnum distincta vi-
sione. Ymmo, homo videt acervum et tenebram, sicut
audit silentium infinitum, si esset: ubi non videtur
35 virtutem egredi, cum non percipitur talis privacionis
distancia. Ymmo, cum eadem visio non potest esse in
diversis locis, hic confusa et ibi distincta (et sic de
quotlibet gradibus) videtur quod visio sit extensa per
medium habens in aere partem confusam, sicut et in
40 tenebra per quam videtur visible, et in obiecto partes
dispariter distinctas. Aliter enim esset quelibet anima

Every act of
the mind
supposes a
new state
of mental
movement.

And when this
act is an act of
perfect
knowledge
and love of
God with the
certitude of
never changing,
it is a state of
bliss, the
necessary
dispositions to
which are
called parts of
bliss, or
particular bliss.

The preceding
observations
enable the
natural
philosopher to
explain the
cause of all
errors in sight:
the red clouds
of sunset, the
invisibility of
angles and the
conspicuous-
ness of heights
at a distance,
and why a
brand whirled
round seems a
circle; also,
why motionless
things seem to
move and
vice versa.
Some very
interesting
questions are
e. g. in what
way distance
affects the
sight;
how we can
see darkness,
whether sight
is not
extended in the
object and in
the intervening
air,
whether, as a
body at the
greatest

5. nr̄ B. 8. ar̄ B. 9. pleno B. 10. f̄cent̄ B. 22. v̄rr̄ B.
23. an̄ B.; tb. visī B. 39. āc̄ B.

possible distance would appear as a point, the slightest change for the worse in the conditions would render it invisible; whether a piercing sight cannot see what a weak sight can; whether there is a limit to human merit; whether our eyes deceive us as to the position of objects.

Waiving all these questions, we may say that the perpendicular ray penetrates to the centre of the nerve common to both eyes; the others are refracted in the same direction, so as to coincide with the perpendicular ray; if they did not, they would cross each other in the centre of the eye, and form an inverted image.

There are thus four pyramids of rays; two based on the object and with their apex in the centre of each eye; and two based on the surface of the vitreous humour, with their apices

ubique, cum omnia intelligit. Videtur eciam quod remocio facit ad noticiam; quia, posito B visibili in fine maxime distancie possibilis videri, cum aliis optimis circumstanciis videndi, videtur quod ibi appareat indi-visible; et quantumcunque modica elongacio vel debili-tatio circumstancie perciperetur a visu, cum tamen non a maxime proporcionato propinquō perciperetur quodlibet tale crementum vel decrementum. Et idem videtur de acie visus penetrantis et non videntis medium quod visus debilior satis videt. Videtur eciam quod homo possit tantum mereri hic, quod non possit pro-mereri ulterius. Et sic terminaretur potentia dei respectu cuiuscunque effectus ad maximum in quod posset; cum homo in ultimo instanti sue promericionis non posset ulterius convalescere merendo. Videtur eciam quod continue erratur, videndo propter partes oculi diversarum dyaphaneitatum ad quas oportet radios visibilis frangi.

Sed dimisis illis, gracia brevitatis, dicitur quod per-pendicularis, que est axis pyramidis radialis, penetrat refracte usque ad centrum nervi communis; et alii radii obliqui franguntur declinantes a perpendiculari propter humorum vitreum, quia est maioris dyaphanei-tatis quam glacialis; et cum species visibilis in con-cavitate sit quasi conformis dyaphaneitatis, multiplicat species 2^m congruam posicionem, usque ad nervum communem. Aliter enim cancellarent se in centro, et eversim intendentes, signarent posiciones eversas sensi-biles. Patet ergo quod sunt 4^{or} pyramides per quas visio compleetur, quarum duo bassantur in visibili et 3^o conantur in centrī oculorum, et due alie bassantur in anteriori superficie vitrei et conantur in centro nervi communis, ratione cuius concursus appetat una res, non obstantibus ambobus oculis. Ibi enim fit individuum 2^m posicionem et figuram duarum proximarum pyra-midum. Et conformes sunt pyramides virtutes egredientis ab oculo, que vocantur pyramides visuales; et punctus, ubi concurrunt in basi visibili, vocatur | punctus coniunc-tionis et axis communis vocatur linea recta protracta a centro communis nervi, stans perpendiculariter, con-nectens centra foraminum; et quando punctus coniunc-tionis est in axe communi, tunc est optima opposicio

B 85^a

possibilis. Et semper per axem pyramidis radialis fit joining at the
distinccior visio, et indistinccior ut, cum paribus, radius common nerve;
est ab illa axe remocior. Unde, ad iudicandum uni- the pyramids
formitatem rei, oportet punctum coniunctionis rotari of visual force
5 super superficiem visam; quia videtur quod axis pyra- being similar to
midis radialis, quantumcunque debilis, penetrans refracte, sit forcior ad certificandum quam radius obli- the former.
quus, quantumlibet fortis. Sight is more or less distinct according as the ray is more or less in the direction of the visual axis.

Si autem delectat videre particulariter istam materiam,
10 notetur Alacen et liber tercius Vitulonis etc.

7. *Alacen* is Alhazen, an Arab philosopher; *Vitulonis* is Vitellion (Ciolek), a Pole, who lived in Cracow in the XIIIth century. His works were printed at Basle in 1572.

CAPITULUM OCTAVUM.

This chapter deals with conditional propositions; i. e. all such hypothetical propositions as imply a condition.

The particle *if* differs from others that suppose causation, in that it merely implies necessary sequence.

If is sometimes taken to mean because; sometimes a mere link of sequence, either existing for the present,

or eternally, or from all eternity till now.
It may imply that the consequence must exist so long as the condition exists;

Sequitur de condicionalibus pertractandum.

Et primo supponatur omnem ypotheticam subordinatam actu condicionato, esse condicionalem; ut est talis: *Si tu es homo, tu es animal*, et cetere que vulgariter vocantur consequentie, quamvis 2^m vim vocis habitudo veritatis posterioris ad priorem sit consequencia qualis est in significato cuiuscunque conditionalis vere, inter antecedens naturaliter prius et suum naturaliter consequens. Et hinc patet quod differunt iste note consequenciarum, *si, ergo, igitur*, et forte omnia synkategorica que nos ponimus synomina. Nam iste coniunctiones *ergo, ideo, igitur*, et si que consimiles, connotando causacionem, ponunt consequenciam nec in materia nec in forma peccantem: Sed non sic 15 condicionalis: cum hoc sit necessarium, *si tu es asinus, tu es rudibilis*. Et sic differunt note consequenciarum 2^m genera causandi.

Sed, relictis istis altercationibus signorum grammaticis, notandum quod *si* quantocunque ponitur pro *quia*, quandoque dicit simpliciter necessariam veritatem condicionatam. Et hoc 2^{ter} variatur; vel sic quod sit veritas condicionis tenens ut nunc: ut hic: *si ego sum Rome, falsum est verum*. Nam veritati eterne repugnat quod nunc sim Rome, nisi quidlibet sequatur. Istam tamen 25 significacionem communiter abiciunt sophiste. Vel 2^o quod sit veritas condicionata tenens pro omni tempore eterno; ut: *si deus est, ipse vult mundum esse*. Vel pro tempore eterno a parte post; ut: *si ego non sum, nichil fuit*. Et talium per accidens consequenciarum 30 aliqua ponit quod impossibile est veritatem conditionaliter assumptam esse pro aliqua mensura temporis pro qua non sit veritas conditionaliter deducta. Ut: *si*

deus mult tempus esse, tunc tempus est. Aliqua autem solum ponit quod impossibile est veritatem condicinaliter assumptam esse, nisi veritas condicionaliter deducta sit pro aliqua mensura. Ut, *si deus mult me esse, ego sum;* nam antecedens est eternum, et consequens temporale. Semper tamen fuisse tale signum verum; *ego sum;* quia sufficit ad veritatem talis signi quod suum primarium significatum aliquando sit, ut patebit capitulo ultimo. 4º vero modo sumitur nota condicionalis de condicionato extremo, quandoque copulans imperativam: *ut hic; si vis vitam ingredi, serva mandata;* quandoque coniunctivam, *ut hic: domine, si fuisses hic, frater meus non fuisse mortuus;* quandoque tentis condicionaliter; *ut hic; tu es quicquid es, si es asinus.* Omnes tamen tales implicant condicionales. Unde videtur michi quod sicut hec oratio individua non est propositionaliter vera: *fecistine hoc?* ita ratione coniunctionis est hec proposicio condicionaliter vera: *si Judas decessisset in gratia, fuisse salvatus.*

Ex istis patet quod 3^{ter} est condicionalis vera. Primo simpliciter et absolute; 2º per accidens, et 3º ut nunc. Et omnis condicionalis vera convenit in hoc cum quilibet, non solum quod primarie significat veritatem, sed quod impossibile est veritatem condicionaliter assumptam esse, nisi sit veritas eius condicionaliter deducta; et econtra. Et hoc est quod principaliter solet dici quod signanter tunc est consequentia bona quando impossibile est antecedens illius sic primarie significantis esse verum, nisi suum consequens sit verum.

Et ita tripliciter dicitur *impossibile* et *necessarium:* scilicet simpliciter, per accidens, et 2^m quid. *Simpliciter necessarium* est quod de nulla potencia potest non esse. *Necessarium per accidens* est veritas quam ordinacioni eterne repugnat pro aliqua parte dati temporis eterni non esse. Et *necessarium 2^m quid* quidem solum temporaliter est, sed legi eterne repugnat ipsum non esse. Et correspondenter de impossibili per accidens et 2^m quid. Unde, sicut omne necessarium per accidens aut 2^m quid potest non esse, sic omne impossibile per accidens aut 2^m quid potest esse.

or that it exists during some part of the existence of its condition.

Again, it may have its condition under the imperative or the subjunctive form;

or it may join sentences that do not strictly form, but imply, a conditional proposition.

A conditional proposition may be true simply and absolutely, or accidentally, or in one respect. But in any case it is impossible for the consequence to be true, if the condition is false.

Impossible and necessary are either absolutely so, or accidentally,

or in one respect.

Rules:

1. As a 'conditional' is true, so it is necessary; as it is false, so it is impossible.

This is not generally admitted now, unless for absolute necessity and impossibility; so it is no wonder if our rules present some discrepancy.

From what is absolutely necessary may follow what is so contingently; and thus all that happens,

happens necessarily; though not absolutely so.

2. Truth may follow from falsity, but not vice versa.

In things contingent, however, what is false may become true, what is necessary, false and what is true, impossible, at a different time, but it does not follow that this will be false implies this will be.

Some say that falsity is true in so far as it is an object of thought; others that what is true (at one time) is false (at another).

And thus falsity follows from truth: If God wills that the day of Judgment be, it is: it is, false now, will be true at a given time.

Ex istis patent quedam regule. Prima quod proportionaliter sicut condicionalis est vera, sic necessaria; et sicut ipsa est falsa, sic est impossibilis; et econtra. Communitas tamen sophistarum non admittit condicionalem esse bonam, nisi fuerit absolute necessaria. Ideo 5 non mirum si regule eorum dissonant ab ampliantibus *necessarium* et *impossibile*. Nam ex absoluto necessario sequitur necessarium per accidens: ut ex *deum esse* sequitur *ipsum velle mundum esse*, et per consequens *mundum esse*; et breviter omne aliud verum, quantum-10 libet contingens. Ex quo sequitur quod omne futurum necessario eveniet, non quidem necessitate absoluta, sed necessitate ex suppositione. Sequitur eciam quod consequencia sit ponibilis et de impossibilibus, cum talis impossibilis per accidens potest esse vera.

2º patet ex falso, tam signo quam signato, sequi verum; sed nunquam ex vero sequi falsum ex parte rei, pro mensura pro qua est falsum. Pro omni enim tali mensura, ipsum non est. Potest tamen falsum contingens esse verum, et per consequens necessarium 20 aliquo modo. Unde in talibus que sunt per accidens, nedium ex falso fiet verum, sed necessarium erit falsum et verum erit impossibile. Hoc enim potest esse necessarium: *Iste lapis occidit Sortem;* et hoc potest esse impossibile post corrupcionem lapidis. Idem ergo in re 25 est, *falsum fore verum et illud quod aliquando non est aliquando fore;* quia, si hoc nunc non est tunc *hoc esse* est falsum, et si illud est, tunc *illud esse* est verum. Nec est color, si *hoc tunc erit falsum vel impossibile* | B 86^a quod *tunc erit*; cum oppositum sequitur. 30

Unde aliqui dicunt quod verum converteretur in falsum et impossibile, et ipsum falsum habebit esse possibile vel intelligibile. Alii autem dicunt quod verum est falsum; quia quod pro uno tempore est, pro alio non est. Unde non sequitur: *hoc est falsum vel im-35 possibile; ergo, non est;* sed bene sequitur quod pro aliqua mensura repugnat necessario illud esse; non tamen simul et semel est verum et falsum; et sic ex vero sequitur falsum ut ex *deum velle diem iudicii esse*, sequitur *illum esse;* quod adhuc est falsum, sed in 40 tempore suo verum. Et illud reproto esse probabile.

14. ponā B. 26. alā B. 27. aā B. 35. esse B.

40. *Illum, i. e. diem.*

Alii autem dicunt quod si *hoc esse* sit falsum, tunc pro nulla mensura est, quia aliter quelibet creatura esset impossibilis, cum in eternitate sit falsum et per consequens impossibile illam esse; et ita de veritate et 5 falsitate signi sunt opiniones. Ego autem voco signum verum, si suum significatum primarium est aliquando.

Alii autem dicunt quod non est verum pro mensura, nisi suum significatum sit pro eadem mensura. Et iuxta primum modum dicendi foret illa copulativa nunc vera:

10 *Primum instans mundi est, et dies iudicii est.*

Alia via dicit quod, sicut signum non est falsum, quamvis deficiat pro aliqua mensura temporis a veritate significata, sic nec ens ex parte rei^j est falsum, quia aliquando fuit falsum; quia *esse falsum* est sim- 15 pliciter *non esse*; et ista tollit multas conclusiones concessas que male videntur sonare. Tota tamen ista difficultas stat in significacione termini. Ideo eligat logicus viam plus placitam. Dimissis ergo istis usque ad ultimum casum, fiat restriccio veritatis conditionalis ad 20 absolute necessariam.

Et tunc patet 3º quod quicquid sequitur ad tale consequens, sequitur ad suum antecedens; et per consequens, quicquid antecedit ad antecedens antecedit ad consequens.

25 4º patet quod quidquid repugnat consequenti, repugnat antecedenti; et si quid steterit cum antecedente, ipsum stat cum consequente. Sed non oportet in altero quod econtra.

5º patet quod ex opposito consequentis sequitur 30 oppositum antecedentis, et non generaliter econtra; et per consequens, quicquid antecedit ad oppositum consequentis, antecedit ad oppositum antecedentis; sed quicquid sequitur ad oppositum antecedentis sequitur ad oppositum consequentis; sed in neutro oportet gene- 35 raliter quod econtra.

6º patet quod ex omni simpliciter impossibili sequitur quodlibet concludendum, sicut ex omni antecedente sequitur quodlibet absolute necessarium assignandum.

Si enim impossibile est te esse asinum, non potest esse 40 quod tu es asinus, nisi deus non sit; quia si posset esse cum hoc quod deus sit, tunc potest sic esse, et per

Others maintain that what is false never can be true; for then the existence of every creature would be false from all eternity.

Others think that what is true at any time is true now.

Finally others affirm that not to be completely true does not exclude some truth; to be quite false would imply not to be at all; and this view avoids many ill-sounding conclusions.

3. The consequent of a consequent is the consequent of its antecedent;

4. What contradicts the consequent, contradicts its antecedent but not *vice versa*.

5. What contradicts the consequent, is the consequent to the opposite of the antecedent; but not *vice versa*.

6. From any absolutely impossible proposition any conclusion whatever may be drawn; and any absolutely necessary proposition may follow from any antecedent whatever.

6. $\alpha\eta$ B. 18. placidam B.

consequens non est impossibile sic esse: quod tamen datum est. Et eodem modo probatur 2^a pars regule.

7. In the latter case God's existence is supposed; in the former, it is denied. Every true proposition posits the existence of trutn, and the latter the existence of God, on whom all truth depends.

7^{mo} patet quod omnis talis consequencia ponit formaliter *deum esse*, et econtra; et per consequens necessitates sunt sic concathenate, quod posita una, impossible est quod reliqua destruantur; sicut, posito uno impossibili, formaliter sequitur quidlibet concludendum. Si enim quelibet talis ponit aliqualiter esse, utputa, veritatem significatam primarie per eandem, sequitur quod quelibet talis ponit primam veritatem esse, ex qua posita sequuntur due partes residue. Medium autem ad probandum istas regulas est descripcio consequentie bone superius posita, et lex contradictiarum. |

Objections.

1. The old rules of logic say that no conditional posits anything.
2. According to this doctrine no irrelevant truth could flow from an impossible proposition, which is also against the old rules.

Answers:

1. This, not being strictly true, cannot be a rule. Yet it is partially true, if understood of contingent conditionals.
2. From the absolutely necessary or impossible no irrelevant proposition can be deduced, since the former follows from any truth, and the latter contradicts all truth.

And a proposition is relevant to another, either because it follows from or because it contradicts it. There can be no good

Sed contra illud argumentatur *primo*, per hoc quod, B 86^b iuxta antiquas regulas, nulla condicionalis quidquid 15 ponit; ergo non ex qualibet tali sequitur *deum esse*. 2^o sic nunquam, nisi materialiter, sequitur impertinens ex impossibili, sicut antique regule sumant; addentes, quod nunquam sequitur necessarium nisi materialiter ex impertinenti. [3^o] multe necessitates possunt non 20 esse, quia aliter non esset ordo inter illas; sed, posita una veritate, poneretur quelibet veritas possibilis.

Ad primum dico quod assumptum non est regula, cum obliquat a veritate. Verumtamen cum antiqua sentencia communis non sit in toto falsa, intelligitur 25 isto modo: nulla condicionalis de contingentibus extremis ponit alterum illorum; ut non oportet si *tu movearis te currente* quod *vel curras vel movearis*; quodlibet tamen talis condicionalis ponit suum primarium significatum et omnem eius causam. 30

Ad 2^m dicitur quod nichil est impertinens simpli- citer necessario vel impossibili, cum omni tali impossi- bili repugnat quodlibet assignandum; et omne sic ne- cessarium sequitur ad quidlibet. Et ex ipsis duobus modis dicitur proposicio pertinens alteri; vel quia, 35 antecedit ad illam, vel quia repugnat illi. Si enim A est pertinens B, quia sequitur ad B, per idem B est pertinens A, quia antecedit ad A, cum pertinencia sit relacio equiparancie, eque fundabilis in antecedencia sicut in consequencia. Ulterius dicitur quod tam re- 40 pugnat consequiam esse bonam et non de forma

20. et sic(?) pro 3^o B.
34. 3^{bus} B.

23. argumentum? B; ib. r'a = vera? B.

quam repugnat materiam esse informem. Nam ista est consequence if veritas et forma exemplaris per quam quelibet alia form, according to this conditionalis tenet: *si duarum veritatum unam impossibile est esse cum hoc quod non sit reliqua, tunc, si illa est, reliqua est.* Verumptamen est dare aliquas formas, substanciales, syllogisticas, entimematicas, et induciones; quia tenent aliqe consequencie que vocantur formales; sed non iste vocate materiales. Non tamen est possibile quod aliqua consequencia teneat, nisi teneat ad minimum per hanc formam. Sufficit ergo ad investigandum bonitatem formalem cuiuscunque consequencie logice, quod sit consequencia; et demonstratis primarie significatis per suum antecedens et suum consequens, sit impossibile hoc esse, nisi hoc sit.

If A cannot exist without B, then if A is posited, B is so too.

15 Nec aliud intendit logicus per huismodi consequencias; ut quando dicitur: *si ego sum asinus, tunc baculus stat in angulo*, idem est ac si diceretur: *non potest esse quod ego sim asinus nisi baculus stet in angulo*. Quod patet ex hoc quod contradictoria istorum sunt conver-tibilitia. Ista enim proposicio repugnat tanquam contradictorie conditionali signate: *potest esse quod ego sim asinus, cum hoc quod nullus baculus stet in angulo*; ideo communiter, negata consequencia, ponit logicus communiter quod oppositum stet: quod sibi tantum valeat ac si dicatur: detur oppositum consequencie negate. Et hinc dicitur illam notam sic mobilitare terminum subsequentem, more negacionis. Unde sequitur: *si homo currit, animal currit; ergo, si iste vel quicunque alias homo currit, tunc animal currit*. Nec oportet capere constanciam subiecti, sicut nec in negativis; quia quilibet talis includit contradictoriam negacionem de possibili: ut idem est dicere: | *Si tu es asinus, tu es animal, ac si dicatur: Non potest esse quod tu sis asinus, nisi tu sis animal*.

No consequence can be good unless based on this principle. In fact consequence means that the contrary is impossible. Exemple.

35 Et constat michi quod wulgare sentencie in illa materia sunt infundabiles; utputa quod nulla negativa includit repugnaciam, sed quod possibile est nullum ens esse, cum hoc quod non antecedit ad affirmationem; ymmo quod possibile est quod si deus est, tunc, qua-40 litercunque potest non esse, est. Hoc enim iuxta sic fantasiantes est possibile, cum non includit repugnaciam. Sed procul a philosopho ista sentencia! Ad

If like no renders the following term universal. It is not even necessary that the subject should be the same; the fact is that every conditional includes a negative:

If A is B, C is B means: No A can be B, without C being D.

The common opinion on this subject seems to me quite unfounded, viz. that no negative includes impossibility. It leads to many absurd consequences, and is to be rejected.

6. spales; in marg. sales B. 23, 24. logicus communiter in marg. B.

3. Necessary truths are coordinated by the dependence of one upon the other, which their essential connection does not destroy. A truth may be necessary, and yet not exist actually; it may also be at the same time contingent, in the various senses of the word.

3^m dicitur quod necessarium est quod sit ordo inter necessitates, quarum nulla potest esse sine reliqua; ut prius naturaliter est *nullum hominem esse asinum* quam est *me non esse asinum*. Et prius naturaliter est consequens esse, si antecedens est quam est *animal esse*,⁵ si *homo est*. Et sic de infinitis similibus. Ideo non est color concludendi quod non sit ordo prioritatis vel dependencie inter aliqua, si unum non potest esse sine reliquo. Nec est inconveniens quod multe necessitates possunt non esse, que non possunt destrui, corrupti,¹⁰ vel desinere esse, ut tales: *ego fui quadragenarius*, *ego predicavi* etc.; et multe veritates, que iam non sunt possunt esse, sed non possunt incipere esse; cum, si sunt, eternaliter fuerunt, ut sepe dictum est de talibus: *ego fui predictatus*, *Sor fuit episcopandus*. Nec est in-¹⁵ conveniens, necessarium ex suppositione et impossibile per accidens, esse secundarie contingens natum in maiori vel minori vel semper.

We must remember that the signification of the present sense can be extended to the past and future.

From a proposition that is false now we can draw any conclusion that is false at the same time; and contrariwise for true propositions.

Moving my hand, I produce a new truth, and consequently a present necessity, throughout the world.

On account of this extension of meaning, we must define the Determinate as that which must exist at a certain time; the Contingent ad utrumlibet as anything caused by an agent that is quite free not to cause it;

Et ad cognoscendum dicta hominum in ista materia multum confert cognoscere quomodo verba presentis temporis ampliantur ad quodlibet tempus, preteritum, presens vel futurum, ut postmodum docebitur. Admittendo autem consequiam ut nunc, conceditur quod ex omni nunc falso sequitur quidlibet ut nunc, sicut omne nunc verum sequitur ad quidlibet ut nunc.²⁵ Et ulterius patet ex dictis quod sicut movendo manum meam facio ad omnem punctum mundi veritatem, sic facio universalem condicionalem necessitatem. Unde, propter ampliationem temporis verborum, oportet aliter loqui quam in proximo tractatu locutum est; ut determinatum potest dici *omne quod necesse est esse pro aliquo tempore*; et per consequens omnis veritas est alicui esse determinata. Contingens vero ad utrumlibet potest dici *omnis effectus agentis libere, quod pro omni mensura qua causat eundem eque potest ipsum non causare*. Ex 35 quo patet quod omnis creatura est contingens ad utrumlibet quo ad deum. Ymmo [sunt] quotlibet voliciones dei eterne que possunt non esse, sed non incipere vel desinere. Unde libere contradictorie causare, est causare causatum voluntarie pro omni mensura pro 40 qua eque potest non causare illud; ut est omnis volicio

1. q.^t pro quod sit B. 12. ^Npui B. 15. ^Npturg B; ib. epandus B.

37. sunt deest B.

dei ad extra. Contingens vero semper est *effectus habens causam ex qua sequitur*; et huiusmodi est omne contingens; ut voliciones dei ad extra sequuntur ex esse dei contingenter. Et omne aliud contingens sequitur

5 necessitate condicionali absoluta ex voluntate dei. Contingens in maiori est *effectus habens causam ex qua naturaliter sequitur*. Contingit tamen casualiter causam

B 87^b illam poni, et effectum illam non sequi. Contingens in minori est *effectus preternaturaliter sequens ex causa illud non intendente*. Ex quo patet quod dicta contingenter non opponuntur contrarie, sed relative. Nec obest equivocantes in temporibus verborum sic varie loqui, et cognoscere utrumque modum loquendi; ut, communicando cum iuvenibus, loquamur primo modo,

15 et cum provectis, modo secundo.

Dubium autem est si pretericio, futuricio, volicio, et posse logicum (ut sunt iste veritates: *A fuisse, fore, non esse, posse esse*, etc.) individuantur a tempore. Et videtur quod sic: nam alia est futuricio Sortis, alia 20 Platonis, quamvis utraque sit futuricio hominis; quia aliud est unum illorum futurorum quam erit reliquum; ergo, per idem, alia est futuricio A cursus mei, alia futuricio B cursus mei, quamvis utrumque istorum sit veritas que est *me esse cursurum*; et sic de pretericio- 25 nibus. Nam pretericio cursus mei incipit esse, me desidente currere, etsi millesies prius desii currere; et per consequens sunt tales quandalitates communes tam a subiecto quam a tempore, continentes sub se alias infinitas; ut per quot tempora ego durabo, tot sunt veri-

30 tates, quarum quelibet est *me esse duraturum*. Videtur eciam quod necessario individuantur a tempore; ut, me non sedente postquam sedi, est alia necessitacio sessio-

35 nis quam fuit ista eterna que precessit *esse* mei; quia aliter eadem veritas potest infinities redire. Ymmo videtur quod necessitacio potest incipere esse propter

inceptionem nove per se cause, etsi eternaliter fuerit talis necessitacio, ut, me incipiente esse, verum est quod non sum extra B situm qui de facto continet me; et hoc fuit eternaliter verum. Cum ergo existencia mei

40 in B situ sit sufficiens causa ad faciendum me non esse

10, 11. *9tin⁹* B. 26. *millesius*; *ib.* *desit* B.

26. *Millesius* is probably a corruption of *millesies* for *millies*. Wyclif speaks of a series, A, B, etc. of *runs*.

extra illum situm, et illam potencia non impedita, videtur quod facit unam talem negacionem preter illam eternam.

Reasons contra.

If this were so,
all things
would
continually be
new,
according
to Heraclitus,
for if the
individuality
of such truths
is caused by
time, their
essence is
succession;
and every
necessary
truth is
composed of
successive
parts;
so also of all
accidents; and
this is
inconceivable.
Again, if there
can be an
infinite number
of individual
negations under
the same form,
there must be
as many
affirmations;
and this would
destroy
individuality.

Again, all
things would
be eternal.

Nothing
commences
without its
opposite
ceasing.

*Wyclif's own
opinion.*

Every
individual takes
its individuality
from its proper
cause;
but God is the
supreme
principle of
individuation.
Accidents, such
as time,
movement, &c.
are principles
of cognition, of
individuating ipsam;

Sed contra, ista videtur esse opinio Eracliti, ponentis omnia continue esse nova. Nam si veritates recitate 5 individuantur a tempore, tunc consistunt in successione, sicut tempus. Et per consequens tam necessitatibus quam pretericiones et futuriciones, habent partes successivas, quod non est sane intelligibile. Ymmo, multo magis, omnia alia accidencia individuantur a tempore.¹⁰ Et sic, moto uno, omnia mobilia moverentur.

Similiter, iuxta illud oportet ponere infinitas aut communes synonimas, quod est summe nugatorium. Et consequencia patet ex hoc quod tot modis ponitur unum oppositorum quot et reliquum; ergo, si infinite 15 sint tales negaciones, *me non esse extra B situm*, infinite forent tales affirmaciones, posita una, quarum quilibet esset *me esse extra B situm*; et sic non esset dare ultimum singulare; sed omnia essent communia, cum accidens posterius subiecto individuat subiectum. ²⁰

Similiter, cum nulla necessitacio potest incipere esse sine desinacione sui oppositi vel econtra, videtur quod *me generato in B situ*, ratione cuius generacionis incipit necessitacio, que est *me non esse extra B*, deseret ista affirmacio; *ego sum extra B*, et per con-25 sequens, ista affirmacio fuit ante *esse* mei; et tunc non esset possibile aliquod ens incipere esse, sed omnia essent eterna. Et tamen prius deductum est omnia esse nova.

Quantum ad istam materiam de individuacione rei 30 videtur michi | pro presenti quod omnis substancia B⁸⁸ individua individuat a qualibet sui per se causa, sicut est a qualibet tali. Deus autem, extra genus, et per consequens carens individuacione, est principium individuandi omne individuum. Accidencia etiam principi-35 piance substanciam sunt cause cognoscendi et regulariter individuandi omne suum causatum, ut mensura temporis in qua generatur res corruptibilis, motus, accio, potencia etc. que per accidens causant rem talem, existente eadem materia et eodem 40 individuality,

1. iam^m B; ib. pov (por?) B. 13, 14. a'coes pro aut communes B.

16, 17. ilite B. 17 a'coes actuaciones B.

agente respectu B ignis quod sint respectu A ignis, alia tamen est forma et per consequens alias ignis: quod cognoscitur ex alietate temporis in quo producitur, ex alietate producencie et multorum consimilium 5 accidencium que concausant productum; quia aliter rediret idem ignis in numero, quociens eadem materia susciperet formam eiusdem speciei. Est autem aliqualis idemptitas in talibus circa ydemptitatem specificam, que vocatur ydemptitas 2^m materiam. Et maior est 10 ydemptitas qua corpus laceratum vel divisum 2^m partes aliunde continuatas, nulla penitus corrupta, maneret idem corpus, quam prius; quia est idem 2^m materiam primam et 2^m partes quantitativas, que sunt materia propinquia. Unde sicut unio materie cum forma in ista, continuacio 15 parcium materialium est de essencia ultimi singularis. Rediret autem idem homo quamcunque materiam anima actuaverit, quia anima vere est persona hominis. Et sic rediret quodammodo idem corpus.

Omne ergo accidentis individuatur a suo subiecto, cum 20 sit ab illo, ut situs individuatur a mundo et eius quantitate et figura, et situs individuat motum, et modus in communi individuat tempus, et tempus individuat omnem motum singularem, et omne aliud successivum; cum ad unitatem motus, unitas mobilis, unitas tem- 25 poris, et unitas materie motus requiratur. Et corresponderet, futuriciones, pretericiones, et potentie, principiantur a suis causis a quibus individuantur talia a tempore: ut si alia eveniunt futura, alie erunt futu- riciones, et si alie fuerint res preterite, alie sunt earum 30 pretericiones. Et sic alie possunt esse res producte, alie sunt potentie ex quibus possunt produci. Nec individuantur talia a tempore, nisi sui termini individuentur a tempore. Et sic, eo ipso quod aliquid non per se substancia, successivum vel permanens, pro aliquo in- 35 stanti 2^m se totum incipit esse, non solum pretericio instantis iniciantis, sed ipsum instans est principium sue individuationis: ut si sessio mea, actus anime, habitus, et quecunque forma accidentalis vel substancialis mate- rialis non potest fieri ante vel post idem instans in 40 quo fit; quia existente alia generacione, non foret illud ultimum singulare. Et forte sic est de omni generali.

and are
accidental
causes. If the
same matter
and the same
agent produce
fire in two
cases, the form
is different;
and this is
known by the
difference of
time &c., in
their
production.
There is
identity of
species, called
identity
according to
matter.

Thus every
accident is
individuated
by its subject.

Things future
and things past
individuate
futurity and
preterition;
things possible,
their
possibility, &c.
The instant at
which any
successive
or permanent
substance
commences to
be, is the
principle of
their
individuation;

14. 91^a eo B. 17. r' between and above anima and actuaverit.
30. res rs' B. 38. fal B. 40. fit B.

Successiva tamen individuantur 2^m suas partes continuas a novo tempore; sed permanencia a primo sui instanti, et ab aliis quorum ipsum est principium. Ex quo videtur quod impossibile est aliquod ultimum singulare fieri prius atque posterius quam sic. Successiva 5 autem non possunt corrupti prius aut posterius quam corrumpuntur, sed permanencia bene possunt et hoc. Sed impossibile est aliud recreari; et per idem videtur nichil posse annichilari. |

Re-creation
is self-
contradictory;
so is
annihilation.

It is absurd to suppose that after dissolution the same form can return again; or that negative qualities are individuated by time.

These consequently have no real existence.

This solves the second objection, as to the infinite multitude of negatives; for it is eternally true that one negation is true at certain times, and in that there is no succession, as in created things.

There is a third action by which God produces a thing instantaneously; which action is also to be found in second causes.

B 88^b
Et patet impossibilitas casuum quibus ponitur quod idem ultimum singulare forme substancialis vel accidentalis absolute vel respective redeat post sui corruptionem; et per consequens non redit eadem negacio in numero, potissime cum nulla potest incipere vel desinere. Ex quo videtur quod nulla negacio individuatur 15 a tempore, tum quia non potest esse individua respectu sue speciei, tum etiam quia omnis negacio videtur esse communis in finitis a tempore. Ergo videtur nullam negacionem habere esse, cum quelibet sit eterna, quamvis vicissim habeant diversas causas per accidens. 20

Et patet responsio ad 2^m, superius suadens multitudinem talium negacionum. Unde, si sto postquam sedi, non est verum quod non sedeo, sed est eternaliter verum quod non nunc sedeo, quamvis habeant diversam causam. Talia enim fiunt continue, et si non consistant 25 in successione, sicut omnia creata sunt de quanto conservantur in esse; ut Sor facit Platonem fore episcopum; sicut et multa alia prius fecerant et facient in futurum. Unde deus simpliciter facit quamlibet partem mundi, non solum quia eternaliter vult illam esse ad 30 intra, sed quia facit illam esse ad extra, dum ex eterna voluntate necessitat illam esse.

Est tamen dare 3^{am} faciem quia Deus subito facit opus, que facienda desinit esse quando opus incipit esse. Et tales facientes est dare in causis 2^{is}, tam 35 respectu affirmacionum quam negacionum. Unde miro modo negacio eterna fit, nunc ab uno corruptibili et nunc ab alio, sicut contingit successivum fieri et quodlibet corruptibile. Unde existencia mea in B loco facit me non esse extra B; et tamen illud fuit factum eter- 40 naliter ab illo qui fecit me non esse.

Et ex istis patet quid tenendum est, ^{2^m meum *videre*, in dubio, et quomodo respondendum est argumentis. Non enim est inconveniens, sed verum, quod idem commune potest redire, intendi, et remitti. Nam ⁵ quecunque veritas primo significata per oracionem infinitivam est communis ad infinita; ut *me currere*, vel *esse calidum* est commune ad *me currere* isto cursu, vel isto, vel isto; et sic de similibus; et *me esse calidum* ista caliditate, vel ista; et sic de similibus. Est ¹⁰ tamen dare singularia significata per abstracta; quibus accipiunt infinita actu; que omnia ponuntur de infinitiva oracione contracta.}

Such is my opinion in this matter. It is quite true that the same universal quality can return again, and become more or less intense in its individuals.

Sed pro individuatione privacionum, notandum quod individuantur a suis privativis, ut a subiecto et tempore, ¹⁵ et a quibuscumque suis principiis, saltem ^{2^m esse intelligibile: ut alia est privacio A materie et alia privacio B materie, propter diversitatem subiectorum; et aliud est materiam carere B forma et aliud est ipsum carere C forma, quia B forma differt a C forma ^{2^m ²⁰ esse possibile; et per idem individuantur a tempore sicut sua positiva. Ex isto videtur quod quies habet partes successivas ^{2^m quas mensuratur tempore, sicut motus. Nam unaqueque pars motus nata est opponi sue proprie quieti; ut motus B tempore mensuratus}}}

As for the individuation of privative qualities, its principle is in that which they deprive—subject, time, &c.; in different subjects, what is called the same privation is really different; rest as well as movement is measured by time.

Every movement has its opposite rest; so movement in a certain time is opposed to rest in that same time. Rest, properly so called, must take place in time.

^{B 89^a non potest opponi, nisi quieti pro eodem tempore. Unde ²⁵ opposicio vel repugnancia inter significata | non ponit illa ambo simul existencia; sed unum ponit et aliud destruit. Ex quo patet quod quies est longa ^{2^m longitudinem temporis, habens partes successivas temporis ³⁰ correspondentes; et per consequens impossibile est quietem esse sine tempore, si non equivoce sit quies. Sed istis satis.}}

Contra predicta de bonitate consequentie arguitur. Videtur enim sequi ex dictis, quod homo sit asinus, vel ³⁵ quodlibet volitum, probari. Nam *si ista consequentia est*

Objection to the preceding doctrine.

35. This argument, as Wyclif himself says, serves to bring in the question *De Insolubilibus*, one of the most difficult points in logic at that time, and for which he proposes a special solution. It may be stated thus: *If the present proposition is true, you are an ass;* the defender must either deny or grant it. If he denies it, it follows that even if the proposition is true, he is not an ass; and thus he would at the same time be and not be that animal. If on the contrary, he grants it, he grants a very inconvenient proposition indeed.

If this consequence is good, you are an ass; meaning by this, the consequence of the present proposition and by consequence, either the power of concluding from one proposition to another, or the conclusion itself.

bona, tunc tu es asinus (et demonstro per subiectum eandem consequenciam quam facio); potest enim consequencia duplicitate significare vel pro habitudine qua veritas posterior formaliter sequitur ad priorem, sive inter signa, sive inter signata; vel pro illis veritatibus, sive sint signa sive signata. Et sic dicunt sophiste quod consequencia est proposicio antecedens et proposicio consequens cum nota consequentie. Et illa est bona, quando primarie significat necessitatem condicionalem. Et si suum significatum non fuerit talis necessitas, tunc dicitur talis consequencia non valere. Quibus modis loquendi suppositis, patent argumenta ad utramque partem; quia, si consequencia sit impossibilis et non valens, tunc cum paribus est antecedens impossible; et sic, iuxta predicta, ipsum infert quodlibet consequens 15 concludendum. Si dicatur quod ista consequencia est bona, tunc, cum veris, sequitur quod antecedens est verum, et sic consequens. Et conformiter argumentatur ad quodlibet volitum probare.

This introduces the grand question *De Insolubilibus*, to which there are very many answers, but six principal ones.

I. The first denies that any such proposition is either true or false.
But can it be said to have no meaning? and if it has, it must be either true or false.

II. The second maintains that such propositions are true, but

Et hic introducitur materia de insolubilibus, in qua sunt tot opiniones, quot sunt fuge invenibiles movende in eadem; quod sine dubio attestatur super difficultatem materie.

Sunt ergo opiniones sex in ista materia plus famose, quorum prima dicit quod nullum insolubile est verum 25 vel falsum. Sed ista tollitur, querendo de significato insolubilis, utrum sit vel non. Ut in communi casu: *utrum Sor dicit falsum vel non?* et cum nemo dubitat divisionem datam per contradictoria, patet quod stat difficultas, etc. Si enim hec sit omnino individua, 30 congrua, significans primarie sicut non est, tunc est falsa. Vel si negatur consequencia, supponatur illa significacio termini, vel queratur utrum hec: *Sor dicit falsum*, sit signum tale vel non. Potest enim cuiuslibet insolubilis materia trahi ad divisionem regulariter factam 35 per contradictoria.

2^a via dicit quod omne insolubile est verum et falsum, falsificando se; sed illa tollitur, sicut prior, supponendo

I. tunc *in marg.* B. 17. vi's B. 21. mode B. 28, 29. negabit *in marg.* B. 30. *Idiua* B. 35. *di'os* B.

28. Wyclif explains this further, pp. 167, 199. Socrates (or Sor) is supposed to be the only man of that name, and to utter this one proposition: *Sor dicit falsum*.

existenciam vel non existenciam significati primarii sufficere, et exigi ad hoc quod sit vera aut falsa. 2º supponatur experientia certa quod insolubilia, sicut alie proposiciones primarie, significant iuxta extensionem terminorum; et tunc patet contradiccionem sequi, querendo si ex parte rei sit ita in communi casu quod Sor decipitur vel non. Et patet per communem deductionem quod, quecunque pars detur, sequitur oppositum: ut, si decipitur et solum credit quod ipse decipitur, 10 ut pono, tunc non est ita quod decipitur; et si non decipitur et credit precise quod decipitur, tunc credit sicut non est; et omnis talis et solummodo talis supponitur decipi: et ita contingit argumentare in aliis.

Tertia opinio ponit nullam partem supponere pro B 89^b toto cuius est pars. Et sic dicit quodlibet insolubile significare exceptive: ut, posito quod ista solum sit proposicio: *Nulla proposició est vera*, sic primarie significando tunc dicit quod illa significat quod *nulla alia ab ista est vera*; et correspondenter dicit in aliis casibus quibuscumque. Sed contra illud est veritas quod pars supponit pro continuo, et per consequens pro toto cuius est pars. Ymmo in ista, *omne ens est*, supponit subiectum pro omni quod potest esse, et per consequens tam pro se quam pro tota proposizione. Terminus universaliter supponens supponit pro omni quod significat, ut alias declaravi. Cum ergo multe partes supponentes significant naturaliter se ipsas et sua tota, quare non supponerentur pro illis? Sicut ergo hec proposicio scripta, *hoc est falsum*, potest significare se esse falsum, 30 sicut nullus dubitat; ita potest subiectum specialiter supponere pro ipsa proposizione, cum significat illam; sicut quelibet pars significans significat suum totum. Nec dubium quin contingit in universali intelligere subiectum huius proposicionis, *propositio est falsa*, sine 35 contracta connotacione, eque ipsa sola existente proposizione, sicut multis aliis existentibus cum illa. Ymmo si sic significaverit: *omnis proposicio alia ab ista est falsa*, tunc subiectum significat et supponit pro ista exceptione, cum proposicio exceptit *illam esse falsam*. 40 Non enim consonat huic vie quod subiectum supponat pro illis solummodo, pro quibus proposicio verificatur;

2. adhuc B; ib. et B.

10. pō B.

20. vīs B.

25. nās B.

and do not signify that every proposition, but the present one is false. It is impossible that the subject should stand only for such individual cases as would verify the proposition. And in such a case *A* is *A* would be false, for *A* (subject) would no longer be the same as *A* (predicate). It is, moreover, quite possible to affirm what is false, the falsity being in the mind alone, and at the same time to believe that no such thing can exist in the mind.

IV. The fourth denies that in such cases there is any signification that agrees with the terms; thus there is a primary signification different from what the words imply, and impossible to be known by them.

This is a mere sophistical evasion; that alone is false which is false, and if I do not know it to be so, I cannot affirm it as such.

quia sic dicto, *falsum est*, supponeret subiectum huius proposicionis false in casu communi, non pro falso quod *est*, sed pro falso quod *non est*; quod contradicit rudimentis de suppositione. Ymmo, sic dicto, *propositio est proposicio*, predicatum non esset possibile esse 5 synonimum cum subiecto, quia pro una parte proposicionis significat, pro qua reliqua non potest significare. Et tamen potest significare pro se et vero, que sunt illa proposicio pro qua negatur posse supponere. Nec dubium quin contingit terminum fieri proposicionis 10 partem prius apprehense per illam, ignorantе apprehendente. Unde ergo non significaret sicut prius? Contingit eciam hominem componere quod falsum est, ipsa sola existente ad intra, cum hoc quod credit nullam talem rem esse in anima, sicut vulgus et multi 15 clerici credunt. Sed quis dubitat quod sit contingens ut, sic concipiendo, appropriate apprehendit illam proposicionem? non enim cogitat de hoc. Non ergo oportet multum insistere ad refellendum hanc fugam.

4º via dicit quod repugnat insolubile significare 20 precise primarie sicut termini pretendunt. Ideo sequitur in communibus casibus quod insolubile significat primarie aliter quam pretendetur de famosa significacione, sed casus non certificat quomodo aliter. Unde concedit insolubilia, sed negat illa esse vera, quia quamvis significacio communis talium insolubilium sit vera, tamen habent aliam significacionem falsam, sicut sequitur ex casu. Ideo sunt concedenda esse falsa propter illam ignotam significacionem. Et tamen sunt concedenda propter significacionem cognitam.

Sed ista via, inter alias, est pure fuga sophistica. Gradus certe experientie, qua scimus quod solum primarie concipimus per talem, *falsum est quod falsum est*. Ymmo non esset possibile illam significare primarie michi aliter, nisi innotescat michi quare sit aliter, cum 35 significare sit "movere veritatem apprehensivam"; et apprehensio hominis est sibi notissima, cum actus anime sint per se noti, et potissime actus connotandi. | Quo- B 90' modo, rogo, exponerem distincte copulative quod *Sor dicit falsum*, et uno alio modo, cum hoc quod non 40 haberem experienciam de significacione alia? Oportet

13. ḡphonē B.

37. ē pro cum B.

39. coue B.

enim sub quadam habitudine illud absconditum significatum significari; et habitudo copulandi est maxime pertinens cum, propter illud significatum, est insolubile falsum. Sed utrum possibile vel impossibile, hoc nescit sic opinans. Si enim disiunctive significaret, vel condicionaliter, vel alio modo ypotetico, tunc non respondendum esset regulariter, sicut docet hec posicio.

Caret eciam omni ratione quod propter propositionem desinentem esse Rome, me latente, ero coactus ad eliciendum novum actum apprehendendi distinctum, quem ego ignoro; ut opinio concedit, posito quod A sit ista proposicio: *homo est asinus*, Rome impossibilis, et B: ista: *in mente mea falsum est*, sicut precise significans ipsis solis existentibus; tunc, si cum paribus corrumpatur A proposicio Rome, manente solum B in mente mea, naturaliter significante, significabit, me invito, aliter quam prius. Unde, queso, principium movens ipsam ad sic faciendum? Multi eciam sunt casus insolubilium in quibus non satisfacit illa evasio.

20 5^a via singit diffuse quod nulli tali termino 2^e impositionis, verum, falsum, proposicio, terminus etc. correspondere potest intencio universalis; sed compонendo quod *Sor dicit falsum*, oportet singulariter intelligere propositionem falsam, que concipitur Sor 25 dicere; ut sic: *Sor dicit illam propositionem: homo est asinus, que significat primarie aliter quam est.*

Sed revera ista fuga non minus contradicit experientie quam proxima, cum caret omni ratione diversitatis ponere quod terminis prime impositionis possunt correspondere intenciones reales, et non terminis 2^e impositionis. Quis enim non credit quod multe sunt propositiones in mundo quas ipse ignorat esse? iuxta illud wulgatum sophisma: *tum scis aliquam propositionem esse veram quam ignoras esse veram.* Et certum est quod 35 hoc non posset sustineri, nisi ponendo actus ac intenciones universales, correspondentes talibus terminis 2^e impositionis. Nemo eciam dubitat quin contingit hominem credere quod alterum illorum contradictiorum

We must make a copulative proposition out of this 'insoluble' one, of which we grant the first part and deny the second; but it is impossible to expound it thus, if we do not know the second sense, nor even whether it is possible or impossible.

V. The fifth says that terms of the second imposition (true, false, &c.) have no meaning, but in particular instances.

But this evasion contradicts experience as much as the former one. There is no reason to deny a general meaning to these terms. And there are many propositions of which a man may be ignorant; so there must be a universal signification to the word.

7. r'a'et' B; ib. po' B. 12. roune B. 17. alit' alr' B. 28. du'r'f' B.
33. for(or fo'a?) B.

8. *Caret.* The whole of this proposition seems so unintelligible that I fancy the text is corrupt, though the grammatical construction does not appear very faulty.

And when we say that of two contraditories, one is true; we do not give a precise individual meaning to 'one'. contingencium est verum: *rex sedet vel nullus rex* quamvis nec sic credit illam, *rex sedet*, esse veram, nec reliquam. Nam, sciendo me sic habere illas significantes, puto me scire quod altera illarum est vera, et de neutra illarum sic scio quod illa est vera,⁵ cum utramque illarum dubito, sicut dubito que illarum est vera. Ubi patet sic componendo: *altera illarum est vera*, nec singulariter compono pro prima quod illa sit vera, nec singulariter pro 2^a; quia tunc non assentiret compositioni mee.¹⁰

Aristotle and Boetius give general rules for propositions; so the word 'proposition' has a general meaning. The very enunciation of this theory implies this belief in a general meaning.

Again logicians dispute as to what a proposition is, some saying that every sentence is one, another that it must signify something true or false.

In each case there would be contradiction, if there were no such thing as a proposition in general.

Similiter, autores tradunt regulas universales de propositionibus; ut patet per Aristotelem et Boecium, describentes proposiciones: ubi nemo dubitat quod ipsi non intendeant singulariter proposiciones suas describere, sicut nec sic opinans, ponens pro conclusione quod nulli¹⁵ propositionum correspondet intencio simplex, nec simpli- citer negat pro illa que est in mente sua, nec pro illa que est in mente mea; quia sic non esset conclusio alicuius efficacie pro intento. Et si dicatur quod sic componit, non illa proposicio: *deus est in mente mea*,²⁰ habet intencionem simplicem sibi correspondentem, nec aliqua proposicio sibi similis. Quero qualis intencio correspondet | subiecto secunde propositionis; si uni- B 90^b versalis, contradicit regule impositionis; singularis, non probatur nisi de illis 2^{bus} quod non correspondet illis²⁵ intencio universalis. Et cum isti termini, nomen, verbum, etc. sint termini 2^e intencionis, repugnat quod illis correspondeat talis universalis intencio.

Similiter est dissensio apud logicos quid requiritur ad esse propositionis, cum unus ponit propositionem³⁰ quam reliquus non ponit esse propositionem; ut unus ponit quidlibet esse propositionem, alias quamlibet oracionem individuam veram vel falsam ponit propositionem; et sic opinans ponit omne connexum in anima et solum tale esse propositionem. Modo quod-35 libet illorum clauderet contradictionem, si non posset esse intencio communis de propositione. Nam sic dicto, *quodlibet signum in anima, significans verum vel falsum, est proposicio*, elicetur iste sensus; *quodlibet tale signum significans deum esse vel hominem esse asinum est hoc*;⁴⁰ quia iuxta istam viam sequitur: utrumque illorum est proposicio; ergo, utrumque illorum est hoc.

7. alta B. 8. fin^r B. 31. net; np^t in marg. B.

Unde talia sunt incongrua vel impossibilia: *Omnis proposicio est, multe sunt proposiciones, ego credo quod tu habes propositionem in mente tua; et sic de similibus.* Sed ista haberent concedere in casu: *omnis proposicio est omnis proposicio, quamvis proposicio tua differt a proposicione mea, ego habeo omnem propositionem,* et sic de multis frivolis, quarum deduccio esset stulcior quam est posicio.

Nimis ergo profundaret se sic opinans pro fundamento solucionis insolubilium stabiliendo, quia negando intenciones universalium fluctuaret in respondendo in propria materia, sicut edificium constructum super aquas. Singularia enim, propinqua divisioni, et incerta sicut aqua, non fundant scienciam propriam obiective.

Sexta via ponit in quolibet insolibili 3 concurrere, primo, casum facti; 2º, antecedens vel causacionem: et 3º consequens ex 2º. Ut, posito quod unus Sor sit omnis Sor qui dicat solum quod ipse non est albus, hoc totum est casus facti; et quando adiungitur quod quicunque dixerit verum quod sit albus, hoc est antecedens vel causacio ad esse album, quod est naturaliter consequens causacionem illam; tunc tenet ista posicio pro regula generali quod *omne naturale antecedens est prius pro aliqua mensura quam suum consequens;* ut esse album, in casu positivo, sequitur in fine prolationis sicut talis motus ipsum consequitur. Et ita dicit insolibile esse verum post causacionem et falsum ante causacionem, et per ista tria inventa in quolibet insolibili solvit generaliter insolubilia. Nam primo sunt falsa, vel neque vera neque falsa, et in fine erunt vera. Ideo oportet diligenter notare mensuram pro qua opponens querit utrum insolubilia sunt vera vel falsa.

Contra illud sunt multe instancie. Primo enim videtur quod impossibile sit hominem esse album propter dicere talis propositionis, sicut et impossibile est solam obviam esse causam libertatis. Et sic generaliter in omnibus

This opinion can, therefore, give no stable foundation to explain the 'insolubles', because singulars have no coherence, and no theory can be based on them.

VI. The sixth distinguishes in every such proposition the fact itself, its antecedent and its consequent.

Ex. gr.
1. Whoever speaks the truth is white;
2. A says he is not white;

1. is the antecedent;
2. is the fact;
and to be white is the consequent.

These propositions are false or doubtful, considered before the antecedent is applied, and afterwards true.

Objections:

13. di'oni B. 34. pp dice' B.

32. The first conclusion is: *A says he is not white; if so, he does not speak the truth.* The second conclusion is: *If he does not speak the truth, saying he is not white, then he is white.* The solution would consist in asking the opponent how he understands the proposition? As merely containing the first conclusion, or as containing the second too?

1. This theory makes the mere meaning of a proposition to be the cause of its objective truth or falsity: which is impossible.

casibus insolubilium implicatur pro causa quod non potest esse causa; et per consequens omnes casus insolubilium negarentur tanquam impossibilis, cum tamen nec vis videtur, nec argumentantes intendunt generaliter talem causacionem. Ut dicere istius proposicionis: *Sor 5 dicit falsum*, non implicatur per communem casum esse causam quare illa sit vera; quia tunc esset vera sine correspondencia veritatis significante. | B 91^a

2. The antecedent successively enunciated is never together with its consequent;

so at the end the cause of the consequent exists no longer, and, therefore, can cause nothing, and if we take an indivisible instant and ask if the 'insoluble' is then true or false, this theory can give no reply, for its upholders do not admit that continuity is composed of things without magnitude.

3. If this proposition be at a certain time neither true nor false, it must be neither granted nor denied; and yet at this time its meaning disagrees with reality. Suppose time composed of instants: we can conceive a case in which the proposition, according to

Similiter, iuxta responsonem, tale *dicere* successivum pro nullo instanti temporis simul erit cum suo causato 10 consequente, eo quod nullum successivum potest esse in suo fine tempore, et per consequens non pro instanti tali determinato erit proposicio vera postquam sicut falsa, vel econtra: et per consequens in fine non erit causa quare proferens est albus. Non enim est 15 possibile quod illud quod non est quicquam causet. Loquamur ergo de eodem instanti temporis, mensurante causam et eius causatum; et queratur si pro illo instanti sit insolubile verum vel falsum, et stant tunc raciones communes insolute. Et ex isto patet quod 20 distincio quam ponit de *dicere* nichil facit. Ponit enim quod aliud est *dicere* successivum principale quali vocaliter dicitur proposicio et aliud est *dicere* consecutivum quali in finem dicetur proposicio quando erit vera. Nam 2^m illam viam nullum continuum componitur 25 ex non quantis in fine; ergo non erit illud successivum, quia tunc erit dictum, factum, vel causatum. Ergo tunc non erit aliquod eius *dicere* vel aliqua eius causacio. De vocali ergo proposione, et non mentali, tunc primo genita est nobis sermo, retorquendo omnes responsiones 30 ad illud instans pro quo est talis proposicio sic quante significans.

Ulterius dicit ista responso in particulari quod proposicio insolubilis pro tempore sue causacionis nec est vera nec falsa, et per consequens nec pro tunc cō- 35 cedenda vel neganda, quamvis pro tunc significat aliter quam est. Ymmo, ut dicit, si tempus per ymaginacionem componeretur ex instantibus, et maneat per illud idem tempus talis proposicio in anima, *ego concipio falsum cum tali negativa: "hoc non est verum"*, foret continua 40 eius mutatio de veritate in falsitatem, et econtra; quia

.4. vis B. 6. cām 2! cā B. 31. q^{ue} f^{us} B. 38. mācāt B.

omnis talis negativa in priori instanti foret vera et in proximo instanti falsa; et omnis talis affirmativa econtra in priori instanti foret falsa et in proximo instanti vera; sic quod continue per idem tempus alternatim esset mutatio a veritate in falsitatem, et econtra.

Et addit responsio, quod si pro signando instanti ponitur talem propositionem, *A non est verum*, fore verum, non sequitur ex hoc *A* pro illo instanti significare sicut est, sed pocius oppositum, cum "significare sicut est" est causa quare *A* est verum. Et sic est in proximo instanti precedenti; et conformiter si pro hoc instanti significat aliter quam est, non ex hoc est falsum pro illo instanti, sed incipit esse falsum pro instanti proxime futuro.

15 Istud autem dictum est multum extraneum; primo, in hoc quod ponit ordinem prioritatis naturalis causare successionem. Nam tota prioritas naturalis est simul pro eodem instanti temporis, sicut prius et posterius in natura; aliter enim non esset possibile quod pro 20 aliquo instanti temporis causatum simul sit cum sua causa. Et tunc vel pro hoc instanti deus et quelibet alia causa non esset, vel pro eodem instanti nullum causatum esset. Sequitur eciam quod nulla successiva proposicio potest esse vera vel falsa; quia "significare 25 sicut est vel sicut non est" antecedit per instans denominacionem esse rei; ut dicere et taliter significare concomitantur illam toto tempore sui esse.

Videtur eciam quod anima, eadem propositione permanente, omni motu subducto, caret successione; quia 30 prioritatem et posterioritatem temporis continue uniformiter componendo sic ex integro falsum; ubi non est fingenda racio diversitatis instancium, nec racio quare in uno illorum instancium foret talis proposicio pocius vera vel falsa quam in quolibet illorum. Nam 35 proposicio, solum manendo per instans, foret vera vel falsa cum "significare precise primarie sicut est vel sicut non est" sit sufficiens causa talis denominacionis.

1. falsa pro vera B. 26. veri pro rei(?) B. 29. subducta B.
37. iff^{ps} B.

31. The text as it stands has no sense. This, if owing to missing words, is all the more regrettable because the words would perhaps have given a clue to the rest of the paragraph, which I have failed to understand.

the hypothesis,
would be
continually
changing from
true to false.

A further
position of
those who
answer thus is
that if a given
proposition,
A is not true,
is supposed
true at a certain
moment, it
would not
follow that *A*
would signify
according to
reality at that
moment,
that would
entail its falsity
only for the
succeeding
instant.
All this is
beside the
mark and
implies that
natural priority
causes
succession; it
may well
exist without
succession at
all; as in the
case of cause
and effect.

Quomodo ergo explicaretur denominacio usque ad non esse subiecti? Habita ergo continue tali causa non foret differenter nunc vera et nunc falsa. | Et ex eodem B^{91b} videtur quod non stat eandem propositionem manere per tempus neque veram neque falsam, et tamen per 5 idem tempus primarie significare sicut est vel sicut non est; specialiter cum instans temporis contineat tam prius quam posterius in natura.

There are other manners of eluding the difficulty.

1. By saying that a man *is* not, but is only called Socrates &c.

2. That successive speech or motion is impossible.

3. That, there being no succession, nothing can move, though it is possible to be moved.

4. That every proposition, as it primarily signifies itself, is true.

5. That no meaning of a proposition can be reflected upon itself at the same instant as it is considered separately.

6. That every negative signifies an affirmative negatively; and that an insoluble proposition is one of them.

7. That there is no truth at all in negatives.

8. That some such are true, and some are false.

Preter istas vias audivi multas evasiones; ut prima dicit quod non est possibile hominem esse Sortem vel 10 Platонem, quamvis vocetur taliter. 2^a dicit quod non est possibile loqui vel moveri successive. 3^a dicit quod non est possibile movere aliquo motu, quamvis possibile sit moveri sine motu, quia non est possibile successivum esse: et multo magis non est possibile propositionem 15 vocalem esse, cum tunc forent distincte voces que non possunt pro eodem instanti proferri. Et ille sunt fuge sophistice interrupentes doctrinam. 4^a dicit quod omnis proposicio significat seipsam primarie et sic verum. 5^a dicit quod non sunt responsiones vel denominaciones 20 propositionum retorquendo ad idem instans, cum hoc non sit possibile. 6^a dicit quod quelibet negativa principaliiter et primarie significat affirmacionem, ut ista: *homo non est*, primarie significat *hominem esse*, sed negative, sicut ille terminus "inintelligibile" significat 25 intelligibile, sed privative; et per hoc evacuat insolubilia negativa. Ymmo dicit quod quelibet talis proposicio, *hec non est vera, hec non habet primarium significatum*, etc. primarie significat illam propositionem, et per consequens primarie significat illam esse: 7^{ma} negat 30 omnes veritates negativas; nec est possibile quod proposicio precise primarie aliqualiter significet, nec quod proposicio nunc significet uno modo et alias alio modo; quia significacio propositionis est eius forma. 8^{va} dicit altercando quod aliqua talis est vera, et aliqua talis est 35 falsa; et, posito quod una talis sit omnis talis, tunc vel dubitat quam opponens proponit, vel dicit quod repugnat casui aliquam talem esse propositam, vel 3^o distinguit infinite quamlibet talem.

Tales innumeris responsiones potest quis audire, 40 quas oportet cum solertia excludere, inmutando casus

successionis in casus de permanentibus; ut, posito "Sor videat vel intelligat *istam*, sic primarie significantem: *Sor videt vel intelligit falsum*", et sic de similibus. Vel aliter petatur concorditer, gracia noscendi veritatem, talis modus loquendi; vel tertio directe vel oblique destruatur fundamentum evasionis, utendo veris verbis; quod est in pluribus onerosum.

Relictis istis ergo viis volentibus per ipsas incedere, suppono aliqua alibi declarata. Primo quod cuiuslibet propositionis vere pro suo significato significatum primarium est veritas. Istud patet; quia aliter non foret significatum propositionis ipsam esse veram.

2º suppono quod ad contradiccionem, convertibilitatem, vel equipollenciam propositionum, non sufficit habitudo signorum, sed requiritur habitudo in modo significandi. Contradiccio enim non est nominis tantum, sed rei et nominis. Unde in multis talibus homo non intelligit, etsi voluerit, sensus equivocas sub eadem habitudine; ut nemo simul intelligit illam: *nullum A videt B*, intelligendo distincte subiectum vel predicatum tam in nominativo quam in accusativo. Ideo non contradicunt talia, equivoce intellecta: *nullum A videt B*, et *aliquid A videt B*.

3º, supponatur quod cuiuslibet propositionis vere pro suo significato significatum primarium est veritas significata per suum verbum principale, in comparacione ad eius suppositum: ut ista proposicio, *Sor est*, primarie significat esse *Sortem*, quod est essencia *Sortis*, et per consequens ipse *Sor*. Et hoc, *Sor movetur*, significat primarie *moveri Sor*, quod est accidens priori; quia eius motus. Et sic de aliis verbis adiectivis, significantibus accidentia inexistencia subiectis significatis per verba substantiva. Et ex istis patet quod omne verbum significat substantivum copulacione, quia aliter aliquod esset verbum singulare, et per consequens eius participium esset pronomen.

4º, suppono quod omnis veritas prima, que deus est, et in latitudine illarum veritatum sunt tot gradus defectuum vel falsitatum quot sunt gradus deficiencie a prima veritate. Et sic omnis veritas creata est vera, quia prime veritati conformis, et falsa,

Wyclif's solution of the difficulty: preliminaries.

1. The primary signification of every true proposition is truth.

2. Two propositions cannot contradict each other in form alone; the sense must be contradictory too.

3. The primary signification of every true proposition is the meaning of the verb together with its subject, and every verb is a compound of the verb to be.

4. All created truth is to some extent false, because, compared with the first truth, which is God, it falls short of it to a certain extent.

14. *e'cis* B. 19. *n* B. 34. *s^m cone* B. 35. verbum singulare
very illegible B; ib. *pp^m* = pauperum (*l*) *pro* participium B.

There are thus three degrees in the truth of a proposition; it is true, 1st, in the vaguest sense, because it is what it is, i. e. a proposition, and consequently a being, and thus true. And the falsest proposition is true antecedently to its falsity.

quia ab illa defectiva. Sed restringendo sermonem ad signa notantur 3^s gradus famosiores quibus contingit proposicionem esse veram vel falsam. Primo modo largissime est proposicio vera, quia ens; nam ens et verum 2^m philosophos convertuntur. Nec est dictum 5 sine ratione; quia, si quicquam est, tunc *ipsum esse* est verum. Sed idem est *quodcunque ens esse* et *ipsum ens*. Ideo non dubium quin, si quicquam est res vel ens, ipsum est verum ens, vel vera res, et per consequens ipsum est verum. Ymmo, cum omne ens naturaliter 10 significat se esse, proposicio falsissima, cum sit ens, significat se esse naturaliter. Et non dubium quin principalius significat se esse quam significat illud falsum quod ex ordinacione hominis significat; quamvis illud quod principaliter intelligitur ex impositione per proposicionem dicimus illa primarie significare: ut layco significat proposicio principaliter seipsam, et literato significat, preter significanciam naturalem, veritatem quam imponitur significare: et tali primaria significacione suppono quod fiat locutio in presenti. Vero 20 autem isto modo dicto opponitur falsum contradictorie, ut dictum est in principio tocius tractatus. Sic ergo loquendo de vero, omnis proposicio falsa est proposicio vera. Unde peritissimi philosophi posuerunt falsitatem signi esse eius privacionem, que non plus potest esse 25 nisi in vero quam malicia potest esse sine bono.

The opposite of truth in this sense is falsity as a mere negation, and every false proposition is true in this sense, falsity being grounded on truth.

A second meaning of truth implies that the proposition must agree with the meaning given to it, whether that be the proposition itself, dependent upon it, or wholly independent.

This proposition is, merely affirms

2^o modo, paulo contraccius dicitur proposicio vera, propter veritatem quam primarie significat; sive ipsa veritas sit ipsamet, vel ab ipsa dependens, sive ens omnino distinctum; et isto modo sunt tales vere: *hec 30 proposicio est*, *hec proposicio significat*, *hanc proposicionem videt Sor*, *deus est*, et similia. Et isto modo descripta est proposicio vera in principio tractatus primi. Prima autem istarum 4 proposicionum exemplancium significat primarie ipsam proposicionem, quia eius 35 essenciam; et 2^a significat primarie eius accidens, quia suum *significare*. 3^a significat primarie visionem activam Sortis causatam ex eius significacione; et 4^a significat principaliter essenciam divinam. Prima ergo istarum

16. layco (sic!) B. 17. Irato B.

17. Layco. I have sometimes met with the same word, evidently signifying *loyco* (*logico*). This would agree with the sense pretty well, if not for the *literato* which follows. 22. See Logica I, pag. 77.

propositionum solum in hoc superaddit quodlibet ens significandum, ut ipsa sit proposicio vera, et non quodlibet reliquum quod ipsa ex ordinacione hominis significat suum significatum. Sed ista causa est exilis, cum 5 ordinacio nature sit prestancior ordinacione hominis. Vero autem isto modo dicto opponitur contrarie falsum, quod significat complexe primarie significatum quod non est, ut sunt tales; *homo est asinus, hec proposicio non est, etc.*

that it is something distinct from anything else. The opposite of truth in this sense is falsity as a contrary, in which the signification is affirmed wrongly.

- 10 Sed 3º specialiter dicitur proposicio vera, quando habet 3. A proposition is true in the third sense, only when it has a primary signification that does not depend upon it.
- primarie significatum independens ab ipsa, ut sunt tales: *deus est, sol movetur, etc.* Et isto modo locutus est Aristoteles de propositione, dicens: in eo quod res est vel non est, quam proposicio primarie significat, 15 est ipsa vera vel falsa, et non propter mutationem factam | in propositione. Et cum isto famoso modo intelligendi propositionem concordat ethymologia, qua proposicio dicitur a *pro alio posicio*. Unde intelligentes propositionem significative et propositionaliter intelligunt 20 ipsam significare significatum quod nec est ipsa proposicio nec ab ipsa dependens; quia aliter non esset propositione vera dicta relacio, que est adequacio significati primarii ad suum signum vel intellectum intelligentem. Nec aliter foret racio quare hoc foret proposicio: *hoc est* (demonstrando se ipsam) quin per idem quelibet res significans se ipsam esset proposicio. Et vero isto modo dicto opponitur contrarie falsum carens primarie significato, quod non est ipsum significans nec ab illo dependens, sicut sunt talia: *hec proposicio est, 25 significat, et movetur, et similia que materialiter significant pro se ipsis.* Et ex ipsis patet quod falsum isto modo est verum tam primo modo quam 2º. Patet eciam quod si quicquam est verum 3º modo, tunc est verum 2º modo; sed non econtra.
- 30 *Istis premissis, dico quod omnia vocata communiter insolubilia sunt tam vera quam falsa. Claudit enim contradiccionem quod aliqua sit proposicio insolubilis; sed sicut illud cuius magnitudo est de difficii noscibilis dicitur infinitum, ut profunditas maris, ita quecumque 35 proposicio de difficii solubilis, quam quis nescit solvere, dicitur sibi insolubilis, et specialiter proposicio significans affirmative vel negative pro se ipsa, ex cuius 40 proposicio de difficii solubilis, quam quis nescit solvere, dicitur sibi insolubilis, et specialiter proposicio significans affirmative vel negative pro se ipsa, ex cuius*
- In this sense, therefore, the proposition stands for what is neither that proposition, nor depending upon it. The opposite of truth is here its contrary; falsity; i. e. the absence of any meaning independent of the proposition itself. This falsity is truth in the two former senses; and truth in the third comprises truth in the second sense..
- I say that every 'insoluble' is both true and false. 'Insoluble' is a contradiction in terms, unless it merely signifies 'very difficult to solve', or 'insoluble for such and such persons'.

If we take
'true' in its
transcendental
sense, then
this sign is
true ∴ it is a
true sign is no
longer a
sophism.

The general
solution is that
these
propositions
are false in the
third sense, and
true in the
other two;
for they have
no meaning
whatever that
does not
depend upon
the proposition
itself.

Aristotle
says that a
man who
swears that he
is committing
perjury swears
truly; for there
is produced by
a reflex
influence, some
thing of
truth in these,
so that they are
verified in their
significations.

Again, take the
case of a
hypothetical
proposition;
the antecedent
is true in the
first and second
sense; but, as
the consequent
is impossible,
the whole
proposition is
false in the
third.

If an attempt
be made to
urge the matter
sylogistically,
we merely deny
that the
consequence is
good,

veritate sequitur illam esse falsam, et econtra. Nec est hic sophisma, *hoc signum est verum et est signum verum*, intelligendo istum terminum *verum* transcendentaliter quia in talibus non est sophisma, nisi accidentaliter coniungantur. 5

Per hoc patet solucio in particulari ad communia insolubilia. Nam, posito quod unus Sor sit omnis Sor, et quod solum istam propositionem dicat vel eius partem: *Sor dicit falsum*, sic primarie significando, patet quod Sor dicit falsum 3º modo, quia propositionem 10 carentem significato primario independente ab illa; et in tanto habet rationem falsi vel vacui carencia talis significati. Manente ergo illa falsitate, gignit ipsa per suam significacionem quandam denominacionem que est vera 2º modo. Et correspondenter dicitur de illis: *hoc est falsum*, seipso demonstrato; *ego cogito vel percipio falsum*. Et [sic] de hypotheticis ex talibus compositis.

Unde Aristoteles solvens talia 2º quid et simpliciter dicit quod qui iurat se esse periurum bene iurat, iurans hoc solum, quia non dubium quin talia reflectant super 20 se quandam denominacionem esse veri, propter falsitatem presuppositam. Ideo dicuntur 2º quid vera et 2º quid falsa; unde ex suis significacionibus verificant se.

Conformiter dicitur quod ista conditionalis est impossibilis: *Si ista consequencia est bona, tu es asinus*, 25 quia antecedens est verum non solum primo modo, sed etiam 2º modo, et consequens est impossibile. Omnis enim consequencia est bona, sicut et omnis res. Et sic tam hoc antecedens quam hoc consequens est bonum et verum, sed non est bonum vel verum quod tu es 30 asinus; quia non potest esse. Quod si queris utrum illa consequencia sit bona vel vera 3º modo, dicitur quod non, sicut patet ex supradictis. Non enim est dare veritatem independentem ab illa quam ipsa primarie significat. Et si isto modo formatur consequencia: 35 *Ista consequencia est bona 3º modo: ergo, tu es asinus*, negatur consequencia, cum antecedens sit possibile et consequens impossibile. | Potest enim esse quod illa B 93º

4. accir B. 17. sic deest B.

2. *Signum verum*. This is Aristotle's class of fallacies, *dictum simpliciter* and *dictum secundum quid*, as: *This shoemaker is good ∴ he is a good shoemaker.*

consequencia materialis aliter significet tam pro antecedente quam pro consequente. Ideo antecedens significat primarie de facto qualiter non potest esse. Nec valet responsio que ponit significacionem signi esse eius ⁵ formam, cum sit illa [tam] accidentalis signo quam accidentale est michi quod sedeo. Non tamen est possibile quod ista consequencia sic primarie significans sit vera ^{3^o} modo. Ideo bene sequitur: *ista consequencia sic primarie significans est vera 3^o modo: ergo, tu es asinus.* ¹⁰ Sed antecedens est improbabile.

Et conformiter respondetur, negando istam consequenciam tanquam impossibilem: *Sor decipitur et Sor credit quod ipse decipiatur: ergo, non est ita quod Sor decipitur;* quia sic credendo clauderet contradiccionem ¹⁵ quod non deciperetur, intelligendo terminus ut logici communiter intelligent tales. Sicut in simili non se-
quitur: *Sor periurat, et Sor iurat se periurare: ergo, non est ita quod ipse periurat.* Et excludantur eciā dubietates in Sor, cum hic forte diceretur quod aliquis ²⁰ iurans verum, dum tamen dubitaret, illud male iuraret. Et adverte denominacionem veri in hiis, super se re-
flexam ex falsitate presupposita, in eis tunc est leve ²⁵ [dicere quod] Sor decipitur, nisi ipse decipiatur; quia tunc claudit contradiccionem quod non deciperetur, intelligendo terminos ut logici communiter concipiunt.

Unde, posito quod Sor precise primarie credit quod aliquis homo decipitur, nullo alio homine aliqualiter existente, et quod omnis homo primarie credens falsum decipiatur, et solum talis; patet quod Sor decipitur, ³⁰ cum proposicio credita ab illo careat significato independenti ab illa, cum illa sit causa quare Sor credit illam, et sic quare Sor decipiatur. Unde non conceditur ista consequencia de materia et forma, sed gracia ter-
minorum: *iste homo credit quod aliquis homo decipitur,* ³⁵ *ergo, aliquis homo decipiatur.* Et, si ponatur quod nullus homo decipiatur qui credit verum, dicitur quod hoc repugnat casui, cum magna decepcion est vagari in pro-
positionibus parentibus significatis independentibus ab eisdem. Unde quomodounque ponatur istum terminum, ⁴⁰ *deceptor,* significare, multos homines possibile est decipi

the antecedent having an impossible signification here;

or we may admit the consequence, taken with this signification, but deny the antecedent.

The answer to the question: Can a man be deceived and believe that he is deceived? is the same;

likewise to the question: can a man be forswn by swearing that he is forswn? setting aside the case of doubts that would render the oath a perjury.

The fact of Socrates believing that some man is deceived loses all independent signification if we suppose that there is no other man but he; and therefore is false.

If it is said that no one who believes the truth can be deceived, we reply that to be misled by propositions that have no sense independent of themselves is a great deception.

3. \neg potest B. 5. tam *deest* B. 15—16. *intelligendo* — *intelligent*
punctis deleta; talis B. 22. *leve* B. 23. *dicere quod deest.* 28. *cre-*
dente vero existente B. 30, 31. *idepm* B.

It is quite possible to be deceived without actually believing anything; what is necessary is a disposition to believe what is false.

Case of a tyrant ordering that those and only those who speak the truth, shall pass over a bridge; what is to be done to a man who says:

"I shall not pass it?"

The case is impossible, for it implies contradiction.

So, if God should ordain the first part, it would be impossible that the second should take place.

Either any ordinance of the first part is impossible, or merely not forthcoming, or no man will speak the above words.

As for the execution of the decree, the man should simply be made to pass over the bridge.

Case of a master who decrees of his slaves, A and B, that A is to be free if the first person he meets is a slave; B is to be free if the first person he meets is free;

et esse deceptos, cum hoc quod nichil actualiter credant: ut omnis male agens est deceptus, quia movetur assentiendo alicui tanquam bono quod non est sic bonum; et ista est magna decepcion. Nichil tamen decipitur nisi habeat dispositionem ad credendum falsum: ut incon-
tinens credit vel in actu vel in habitu quod expedit prosequi delectabile, cum omnis sic malus sit ignorans.

Et per ista patet responsio ad casus quibus ponitur condicionaliter quod, *si quis dixerit verum, pertransibit pontem, et aliter non*; et quod *Sor solum dicat primarie quod ipse non pertransibit pontem*; talem enim deordinationem posset tyrannus possessor pontis constituere et casualiter veniens sic dicere. Verumtamen conditionalis est impossibilis, sicut universalis ponens quod quicunque dixerit veritatem pertransibit pontem. Est enim impossibile quod omnis transiens hodie per hanc viam, et dicens propositionem veram 3º modo, pertransibit A ponte et solum talis, et quod Sor transiens hodie per hanc viam dicat solum primarie quod ipse | non pertransibit A pontem. Hoc enim tacite includit B 93^b

contradiccionem. Ideo, si deus ordinaverit universalem primam partem casus, repugnat quod Sor sic veniens ita dicat. Ideo, vel est impossibile quod deus sic ordinet, propter impossibilitatem et irrationabilitatem ordinationis; vel 2º quod deus [non] sic ordinavit et potest esse quod deus sic ordinavit, vel 3º quod talis ordinatio impediret Sor ad sic veniendum et dicendum. Sed primum istorum est michi probabilius. Et si queratur quid procurator tyranni faceret cum Sor in casu superiorius posito, dico quod exequendo vim vocis sive statuti faceret Sor pertransire pontem, cum Sor dicat verum. Et si gravetur casus quo usque fiat impossibilis, dico tunc quod utendum est epykeya.

Et ex ipsis patet quod impossibile est tyrannicum dominum ordinare de Sor et Platone servis suis, quod si 35 primus cui ipse obviaverit fuerit servus, tunc Sor erit liber et aliter non: et econtra de Platone; si primus cui ipse obviaverit fuerit liber, tunc Plato erit liber, et

4. $\widehat{\text{u}}$ ¹ $\widehat{\text{u}}$ ¹ B. 25. non deest B. 26. non sic B. 27. dd^m B.
34. tyc^m B.

8. *Et per ista.* This paragraph and the following may throw some light on the allusions in *De Apostasia* (pag. 34, ll. 23—31) which I did not then understand very well.

aliter non: et obvient isti sibi ipsis primo in B instanti; and it happens
 tunc, si in B instanti cum istis paribus Sor fuerit liber, that A and B
 sequens est ex posito quod Plato pro illo instanti erit meet each other
 servus. Et sequitur ex opposito cum illo dato, quod first,
 5 Plato tunc erit liber, cum tunc obviaverit primo libero.
 Sed quamvis 2^m logicum non sit possibile quod talis the case is
 sit ordinacio, sicut nec est possibile quod talis logically
 quis ex sola carta fiat liber vel servus: tamen difficultas impossible;
 est quid fieret 2^m legem politicam, tyranno manu- but the legal
 10 mittente illos servos sub illa condicione et residuo difficulty
 contingente, ut positum est; dicitur quod logico non should be met
 est difficultas, quia condicionalis est impossibilis, vel by setting
 casus gravatus habebit partes incompossibles, sicut free both
 proximus. Secundum vero ius humanum racionabile A and B,
 15 videtur quod uterque fiat liber, eo quod iura faveant because the
 libertati et domino deficiet probacio ad detinendum law is in
 eos in servitute; cum, domino affirmante quod pro primo favour of
 instanti obvie alter fuerit servus, redarguetur ex propria liberty, and the
 confessione evidente quod ex hoc tunc uterque erit master has no
 20 liber. Quecunque ergo pars probaverit partem suam convincing
 induceret oppositum. In tali ergo casu utendum est proof of a
 epykeya, quid racio iudicaret pro utilitate reipublice; right to
 et illud est faciendum. keep either of
 them.

Patet eciam ex hiis dictis et tractatu proximo quod Case of three
 25 satis possibile est te scire sciencia actuali solum istas propositions
 tres proposiciones, *deus est, homo est, animal est*, et actually known
 omnem propositionem quam nunc scis per horam post at a given time.
 hoc scies, istis sic primarie significantibus. Nam iuxta
 prius dicta falsum scitur, sicut cognoscitur; sicut enim
 30 scio hominem falsum, sic scio vel cognosco quod hoc
 est signum falsum. Verumtamen eius significatum non
 scio, quia non est; et quod non est non scitur; et si
 ponatur cum casu. *Nullam propositionem sciri nisi cuius*
 35 *significatum primarium scitur*, patet scientibus obliga-
 ciones quod post impositionem stabit responsio sicut
 prius, cum ad esse rei est respondendum. Ymmo
 sophista diceret quod claudit contradiccionem sic scire
 3^am propositionem, que sit C, sicud clauderet contra-
 diccionem quod eius significatum maneat per tantum
 40 tempus. |

38. q. tuō B. 22. epybeya? B. 26. est after animal deest B. 30. hō B.

Note that there
are many sorts
of propositions,
according to
what they
denote.

Some cannot
be true in their

primary
signification,
although
another with
the same
meaning may
be true.

Some cannot
be false, and
yet a
convertible
proposition
may be so.

And thus
insoluble
propositions
are not
absolutely
convertible with
others,

for *This is*
false (meaning
this very
proposition)
cannot be true;
and *This is*
false (meaning
the preceding
proposition)
may be quite
true.

Their diversity
proceeds from
their mode of
signification,
the second
referring to an
object
independent of
itself.

But it is not
every difference
as to the mode
of signification
that causes this

diversity;
a proposition
may be true for
many men, and
yet false, if
meant for me
and not
corresponding
with its
meaning: as:

I see this,
(written down)
may be
understood in
the first person
or in the third
by one who
reads it.

Unde nota diligenter quod sunt multe manieres pro- B 94^a
pcionum pro suis denominacionibus capescendis. Ali-
qua enim est proposicio que non potest esse vera pro
suo significato primario, sed sua convertibilis bene
potest; ut patet de ista in mente mea: *Ego non sum*, 5
et de ista: *hec proposicio non est* (seipsa demonstrata);
et sic de similibus, quarum significata non possunt esse,
nisi ipsi non sint. Et econtra aliique sunt proposiciones
que non possunt sic significando esse false, sed sue
convertibiles bene possunt; ut patet de tali in mente to
mea, *ego sum*; et de talibus, *hoc est*, vel *significat*, vel
est verum (ipsomet demonstrato). Et hinc bene dicitur
in materia insolubilium quod insolubile significans pro
se ipso non in toto convertitur cum alio consimili de
terminis synonymis; ut hec proposicio, *hoc est falsum*, 15
est vera primo modo et 2^o, et est falsa 3^o, cum solum
significat pro se ipsa, quod est falsa, et vera alia de
similibus terminis, *hoc est falsum*, foret vera simpliciter
pro priori, cum significaret veritatem que esset inde-
pendens ab illa; et tamen primaria significata propter 20
oposiciones non essent diversa, sed modi significandi.
Utraque enim esset vera et convertibilis cum reliqua;
sed prima esset falsa qualiter 2^a non esset falsa. Nec
est inconveniens, duorum simpliciter convertibilium,
unum esse simpliciter verum et aliud falsum, dum 25
significando pro se ipsa caret veritate independente
ab ipsa, reliqua significans primarie illud idem, habeat
suum primarium significatum independens ab ipsa.

Verumtamen non omnis variacio in modo significandi
causat diversitatem talem, sicut facit variacio in signi- 30
ficando materialiter, vel significative. Nam stat A esse
propositionem que quotlibet hominibus potest signi-
ficare, et tamen esset falsa, significando cuicunque
sicut modo significat, si non michi taliter significaret;
ut patet de ista scripta: *ego video hoc* (me demon- 35
strando per subiectum). Quilibet enim aliis, intelligens
subiectum sub habitudine prime persone, intelligeret
aliud per subiectum quam ego intelligo. Et quilibet
intelligens ipsam sub habitudine 3^e persone habet alium
modum intelligendi subiectum, eo quod pronomen ideo 40
est prime persone quod singulariter significat ipsum

apprehendens sub habitudine qua ipsum apprehendit. Sequitur enim: *Iy* "ego" significat me singulariter et est prime persone: ergo, ego apprehendo ipsum. Verbum autem ideo est prime persone, quia subiectatur propter nomini prime persone. Stat ergo in talibus modum loquendi variari, stante idemperitate significati cum convertente; ut patet de istis: *ego sum*, et *hoc est*; et stat modum significandi manere conformem, variatis significatis et equivalencia. Et patet de istis duabus:
 10 *ego sum*, *ego sum*; quarum prima est michi prime persone et 2^a Sorti.

Thus, though the form is the same, the sense changes, so that *I am*, becomes equivalent to *This being is*. And *I am* has a different sense on the lips of different men.

Aliqua autem est proposicio possibilis cui nec est alia secum convertibilis; potest esse vera pro dato significato, ut patet de talibus: *Nulla proposicio est, 15 nullum signum alicui significat, omne apprehensivum actualiter differt ab actualiter apprehendente, nichil cogitat per dispositionem sibi accidentalem*; et sic de similibus, quarum significata posita tollunt veritatem propositionis. Unde, si sophista velit cognoscere deum
 20 suum, capiat pro regula quod solum illud quod omnem veritatem potest cognoscere est deus. Nam 2^m theologos potest esse verum quod nulla creatura sit, quod solum deus est intelligens, qui nichil intelligit nisi distincte, sine actu distincto vel iuvamine alterius. Talia enim
 B 94^b non potest aliud | a deo cognoscere propter repugnanciam.

Certain propositions that cannot be converted into others may be true in a certain sense, even though that sense destroys their truth; v. g. God's eternal act, if understood in that way.

Quocunque ergo nostrum significato, est dare quotlibet veritates quas non possumus cognoscere; ut ego non possum distincte cognoscere quod oblitus sum
 30 omnia que scivi, quod nichil scio, quod cesso ab omni actu intelligendi, et sic de similibus. Et hoc sine dubio arguit imperfectionem intellectus; quia nos indigemus tot ycraciis ad nostram noticiam, quod multas veritates non possumus cognoscere, nisi destrueremus illas. Noticia vero dei ex parte sui solum ipsum ponit, et ideo omnia potest cognoscere. Unde multa eternaliter cognoscunt omnem veritatem, que non omnem veritatem possunt cognoscere, et 2^m theologos aliquis homo omnem veritatem potest scire, et tamen infinite veritates non possunt sciri ab illo homine, nisi fuerunt

There is an indefinite multitude of truths that we cannot know, as to what we forget, &c. which argues imperfection in our minds. God's knowledge in the infinite simplicity of its objects, comprises all.

A man may know all truth, and yet all truths cannot be known by him.

2. significans B. 10. m' pro michi B. 12. que pro cui B. 16. n¹ B.
 9. d'm B. 33. ycc²ηs B. 35. non solum B.

chymera nescia, quod verificatur de exemplo quod ponunt: posse desinere esse hominem, etc.

And though God teaches all truth there are infinite truths that He cannot teach or reveal to me; for instance, that I shall be damned; and there are truths that neither God nor man can know; to know them would be the total destruction of everything.

Yet God can know all truth; and, therefore, it is false to say that absolute non-existence is conceivable. It is equally absurd to suppose a time in which nothing begins to exist, even in the absurd hypothesis of annihilation. So that time and succession, once posited, must continue to exist.

Some truths are to be known only at a given instant, if we do not take the wide sense of the words; this happens particularly for the truth of propositions in the second and third sense. Some truths, to be known, require to be experienced, and are conditional, like a bribe given

Infinitas veritates deus non potest revelare vel docere, quamvis necessario docet omnem veritatem; nam ipse non potest revelare quod nichil revelat vel 5 docet, sicut nec revelare michi quod non sum; quod nichil revelatur michi, quod dampnabor, etc. sicut nec possum sic cognoscere quod privor omni distincta noticia. Est eciam dare veritates quas possum cognoscere. Et, si homo vel deus ipsas vel alteram earum cognovit, tunc quidlibet annichilabitur; ut patet de talibus contradictoriis: *incipio perpetuo oblivisci me fuisse in hoc instanti*, et, *non sic incipio oblivisci*. Contradiccionem enim claudit alteram illarum fore, sicut repugnat primam memorari vel docere. Deus tamen omnem veritatem potest cognoscere, quamvis aliqui false dicant quod potest esse quod nichil sit. Hoc enim claudit contradictionem deum cognoscere, cum tamen equa passionis sit cognoscibilitas. Ideo puto me scire quod claudit contradictionem "nullum ens esse", aut "tempus 20 fuisse et nullum ens incipere esse"; quia, si per impossibile omnem creaturam deus annichilareret, adhuc infinite negaciones incipiunt esse de qualibet creatura, vel saltem incipit esse quod solum deus nunc est, quod ipse est sine A, sine B, et sic de aliis infinitis. Ex quo 25 videtur quod necessario sunt tempus et successio; quia pro primo instanti annihilationis foret magna successio, et illud semper maneret.

Aliqua autem est veritas quam nemo potest cognoscere nisi pro instanti, 2^m restringentes verba; ut talis: *hoc instans est*, et talis: *omnem propositionem quam nunc scio, per horam post hoc sciām*; quia aliter posset hoc instans manere per tempus; et breviter ita est de denominacionibus quo ad esse *verum* 2^o modo vel 3^o modo, sicut est de suis primarie significatis. Unde vere 35 dicitur quod non possum cognoscere quod gratus sum deo, nisi fuero in gratia vel caritate; aliquam veritatem non possum cognoscere, nisi fuero cesus; et sic quotunque possibilia volueris de me vel quocunque alio

15. docv' B.

9. *Est eciam.* This sentence is evidently wrong, as appears from the context.

enunciare. Unde aliqui eliciunt quod reliqui cognoscant veritates, ut prebendarius dat superiori magnam pecuniam ut sciat se esse beneficiatum in tali pingui beneficio: quod caret racione.

by a
prebendary to
his superior.

5 Redeundo ergo ad propositum: iuxta restriccionem predictam dicitur quod repugnat me cognoscere tales veritates, et cum hoc cognoscere quod omnem veritatem quam nunc cognosco, per horam post hoc cognoscam. Ymo, vocando omnem talem veritatem propositionem, 10 cum significet seipsam, concedendum esset aliquam propositionem veram esse in me, quam impossibile est me distincte cognoscere; sicut dictum est de talibus: *ego nichil apprehendo, omne quod nunc distincte cognosco*

I say that it is
impossible for
me to know
at the end of
an hour every
truth that I
know now. i. e.
only at this
instant;

at least
distinctly.

B 95^a per horam post hoc distincte cognoscam, posito quod

15 solum cognoscam distincte A vel B, et quod continuem illas noticias per horam, tunc illa C veritas est in me, etsi distincte cognoscere C, tunc cum paribus cognoscere C per horam futuram. Ex quo sequitur quod *omne quod distincte cognosco, cognoscam per horam;* 20 et sic est verum quod distincte cognosco; ergo illud C distincte cognoscam per horam, et per consequens manebit per horam. Et tunc sine tubio C eternaliter manebit, cum in instanti medio hore erit futura per horam, et in medio instanti istius hore; et sic in infinitum,

For the fact of
my knowing
the truths A
and B at the
end of an hour
is another
truth, C. If I know C
distinctly at the
beginning as at
the end of the
hour,
it would be an
eternal, not an
instantaneous
truth.

25 sicut communiter arguitur in ista materia.

Unde multe sunt responsiones in ista materia; ut illa prima que negat partem supponere pro suo toto, negat consequenciam factam in *Darii*. Et alia dicit quod bene credo C propositionem veram sine hesitacione, sed repugnat me aliter scire illam. Hoc tamen videtur falsum, eo quod cognosco quod C est verum, et cuiusmodi C verum est. Cui ergo repugnaret me scire C? nam, negato quod scio C, non stat aliiquid scitum a me, nisi A vel B; et cum utrumque istorum 35 cognoscam per horam futuram, sequitur quod omne distincte scitum a me cognoscam per horam futuram. Cum ergo sum certus de ista consequencia et de isto antecedente, ut suppono, relinquitur certitudo de consequente. Argumentum enim est racio rei prius dubie 40 faciens fidem, hoc est, certitudinem. Nichil ergo impedit hoc argumentum a produccione sui naturaliter causabilis. Ymmo de illa veritate quam scio stat difficultas.

There are many
answers to this
difficulty, either
denying the
consequence of
the argument,
or saying that
I merely believe
(not know) the
truth of C at
the beginning
of the hour;
but the latter,
denying all
knowledge of C,
contradicts
the hypothesis

and the
consequence
as well as the
antecedent is
true; so is the
consequent also.

1. *e^{mat}* = eximunt or eveniunt B.

30. alig B.

If we keep to the strict sense of the words and admit a general knowledge of being, it is impossible to know anything for more than one instant; but I can know what it is to cognize during time.

I may know distinctly A and B at the beginning, and at the same time know confusedly my knowledge of A and B at the end; also that this knowledge cannot be distinct at the beginning.

If we give a wide sense to the tense of the verb,

we can admit that C is (i. e. is or will be) distinctly known together with A and B. Thus it does not follow:

I know C now;
... C is now;
 but: C is now about to be in its time.
 It is possible for me to know C, but many things here can be known only in general; my cognitive act is confusedly known to me. There are thus numberless truths that I know in general; if I distinctly knew

Relictis ergo istis novis invencionibus sophists, suis auctoribus, dicitur sicut prius, restringendo verba et admittendo noticiam confusam quod omne ens cognosco confuse, et per consequens, cum nichil possum cognoscere, ignorando ens esse in communi, patet quod claudit contradiccionem me vel aliud cognitum esse quod nunc cognosco per tempus cognoscere, saltem si nichil sit extra presens instans. Possibile tamen est me esse, quod distincte scio vel cognosco quod illud est per tempus cognoscere. Sed hoc creditur esse impossibile deo. Sic ergo posito quod distincte cognoscam solum A vel B que sic per horam cognoscam, cognosco confuse me esse cognitum per horam omne quod nunc distincte cognosco; et, si reflexero actum apprehendendi distinctum super illo, sicut oportet ad eius distinctam noticiam, inveniam in 2^o actu reflexo quod impossibile est me distincte cognoscere illam, sicud impossibile est deum qui solum distincte potest cognoscere continuare per tempus omnem eius noticiam.

Sed patet ampliantibus verba de presenti quod deus 20 omne quod unquam novit vel noscet semper noscet, cum non potest incipere vel desinere quicquam scire. Et sic semper noscit omne instans esse pro mensura sua, et hoc distinctive. Sed secus est de homine.

Verum tamen iuxta ampliationem conceditur quod homo 25 potest distincte cognoscere C cum A et B, sicut iam cognosco omne instans quod fuit vel erit esse tempore suo. Et sic, posito quod simus in medio instanti hore sequentis instans demonstratum, concedunt in principio quod omne pro nunc scitum a me per horam, post hoc 30 sciagram semper, demonstrando uniformiter; sed non sequitur: *nunc scio C; ergo, nunc est C.* Et istam responsionem approbo. Concedo quod est possibile me scire C; semper tamen, dum sum in via, ignoro multa in particulari. Unde in omni noticia mea remanet aliquis 35 actus meus confuse cognitus, quia aliter reflecterem actus super priores in infinitum.

Unde infinite sunt veritates quas non possum nisi confuse cognoscere, ut est confusa noticia; et multe alie ignorancie mee; infinite enim sunt conclusiones 40 quas ignoro. Et si distincte cognovero quod ignoro illas,

18. qatre B. 26. non *pro* iam.

tunc non ignorarem illas. Ignorare enim dicit, ultra nescire, existenciam ignorati. Quando ergo sic arguitur *omne quod distincte scio per horam post hoc sciam; sed C veritatem distincte scio; ergo etc.*: conceditur ⁵ clusio, sicut minor in casu. Nam si *ego distincte scio quod ignoro C, ergo distincte scio C esse verum antecedens*: patet ex hoc quod videtur michi deductum evidencia infallibili quod ignoro C. Et consequencia facta patet, ex hoc quod distincte scio illam consequenciam ¹⁰ esse bonam: *si ignoro C, C est verum et distincte scio antecedens, ergo et consequens*. Sed constat repugnare aliquem distincte scire datum singulare quod ignoravit. Ideo, si in casu positivo credo distincte absque formidine contraria quod scio distincte, scilicet C, tunc scio C: ¹⁵ quod conceditur. Et patet ex dictisresponsio ad instantiam superius positam; et illa est una evidencia inter multas ad laxandum verba de presenti.

Ulterius patet, cum viator, sciendo in universalis veritatem aliquam, scit eius singularia confusa, quod ignorat ab eo scitum; nisi forte de illis sit aliunde scientia specialis, excludens ignoranciam. Tenendum est eciam quod principaliter scitur vel cognoscitur veritas apprehensa, et ^{2^aarie} signum. Unde multi laici sciunt multas veritates, et tamen ignorant signa esse; sic ut ²⁵ versatur tamquam dubium inter doctos si sunt talia signa in anima. Et hoc fortificat quod oportet ponere tales veritates, cum aliter foret scientia sine proportionali scito (ut tactum est tractatu *de scire*); quoniam scientia universalis et scientia singularis non repugnant.

³⁰ Septimo restat videre quomodo in particulari sint solvendo insolubilia negativa. Ipsa enim videntur habere maiorem difficultatem, ut sunt talia: *hec proposicio non est vera; Sor non dicit verum sicut est; non est ita sicut ego cogito; non est ita sicut ego principaliter credo;* ³⁵ et sic de similibus. Primam autem claudit repugnanciam esse veram pro isto supposito, cum quelibet proposicio est vera, eo ipso quod est. ^{2^a} eciam est falsa, cum impossibile sit quicquid dicere, nisi dicatur necessitas eterna, sequens ad omne dicibile. Quelibet ergo ⁴⁰ creatura dicit quotlibet veritates. Et sic dicitur ad

that I did not know them, I should know them.
We may thus admit that we know confusedly a distinct act of cognition of C.

If I do not know C, C is a truth: I distinctly know the antecedent and, therefore, the consequent. This is one of many proofs in favour of extending the present tense to more than one instant.

To know confusedly is tantamount to ignorance.

We know firstly the truth and then the sign that denotes it in our mind; for unlearned men may know many things, and nothing about their signs; and even the learned dispute as to whether they exist at all. The negative insoluble propositions, being particularly difficult, are to be dealt with now separately.

"This proposition is not true" is false in the sense given. "A does not speak the truth as it is", is also false, for the act of speaking is true.

12. scire datum twice B. 30. quo B. 32. maiorem twice "It is not as I 34. ppter B."

28. Cf. Logica, Vol. I, pag. 179. "*Secundo patet*", etc.

think", is also 3ciam, cum nemo potest cogitare, nisi aliquando principia
false, for paliter cogitet deum esse. Sed in 4^a et similibus modis
whatever we think we imply stat difficultas. Et ut brevius loquamur, restrin-
God's existence. "It is not as I gatur *verum* vel *falsum* ad verum et falsum dictam
believe" gives greater trouble; 2^o modo; et restringatur *significare*, *dicere*, et *cogita-* 5
but we must employ the words *true* and *false* for the second sense of truth and falsehood.
And then we answer that these negatives are simply false.

A proposition may be adduced, for which we must deny that there is any signification except what naturally belongs to it.

Or we may say that negotiations have no reality. Or we may note that, though to signify, to be true, and to signify the thing that is, come to the same, yet they may be very different if one is taken to mean something independent of itself.

4. dcta B.

40. 9mgo B.

18. fmter B.

37—38. dta (= demonstrata?) B.

et *hec proposicio significat sicut est eadem inceptu denominata*, tunc esset possibile quod hoc significaret cum hoc quod non significaret sicut est; quia certum est quod reliqua coniugacio non est possibilis. Sed contra; 40

38. dta B.

si C primarie significat sic, tunc C est verum, et tunc significat sicut est: ergo, si C significat precise se significare, tunc est ipsum verum significans sicut est.

Et ex isto patet quod in qualibet tali idem est significacio et significatum: ut significatum huius, *A significat, est ipsum A significare*, quod est eius significatio. And in all such propositions the significatio and the thing signified are identical.

Et ita est de istis: *A significat sicut est*. Nam hec con-

vertuntur: *A habet significatum vel significacionem que est*.

2º patet quod quelibet talis negativa, significans pro se ipsa, *hoc non significat sicut est*, significat seipsam non habere significacionem et per consequens falsificat se, cum in significando facit se ipsam habere significacionem.

Et ex istis patet 3º quod sicut proposicio significans se esse verum est vera pro veritate extra ipsam, et sic significans primarie, idem est falsum 3º modo; sicut B proposicio, significans primarie quod non est ita ut A significat, est vera pro A, et ipsum A sub conformibus vocibus significans est simpliciter falsum.

20 Ex quo patet quod B significat dispariter ab A, quia A significat quasi manenter pro se vel suo actu, cum actus significandi sit absolutus, non transiens in extrinsecum, ut actus significandus. Et ista oportet diligenter notare. Nam sicut conceditur quod A est falsum, ita

25 conceditur quod non est ita sicut A significat; quia non est ita quod A non habet significacionem, quod valde est disparatum a significacione A. Ideo patet quod talis consequencia non valet: *A precise significat se non esse verum et ipsum non est verum: ergo, A primarie significat sicut est*; sicut patet in suo convertibili. Nam non sequitur: *non est ita quod A non habet significacionem et A primarie significat quod A non habet significacionem: ergo, A primarie significat veritatem que est*; sed directe sequitur oppositum.

30 35 Et si dicitur quod sequitur A significare modo quo est, conceditur; sed ex hoc non sequitur A esse verum, to signify as it is may be either in the way in which it is or the truth that is.

B 96^b ista non | repugnant: *A significat sicut est* (hoc est, modo quo est) et tamen *ipsum non significat sicut est*

12. se in marg. B.

15. c pro se cum omne significans significat modo quo est; sed non significat, saltem precise, ens quod est, quod tamen requiritur ad esse verum. Unde patet ex dictis quod

16. precise above primarie B.

20. dispatr B. 21. accidente pro actu (?). 27. desperatum B.

In some cases
these meanings
make one.

For instance:
*It is as C
signifies*
contains both
meanings of as.

C cannot here
be taken as a
general term
implying being.
What C means
is purely its
own
signification,

as we see by
turning any
proposition into
the infinitive.

So if C
signifies, it
signifies both
the thing that
is and as it is.

Such
propositions
are true in the
first, and
second and
false in the last
sense of truth.
It is plain that
a proposition
having the
same form as A,
and meaning A,
might not be
convertible
with it.

*It is not as A
signifies* would
not mean *A has
no significatio*,
but the thing
signified by A
is not.

(hoc est, modum vel veritatem que est). Iste enim terminus, *sicut*, potest intelligi equivoce sub habitudine accusativi casus, vel sub habitudine ablativi casus. In aliquibus autem, significantibus materialiter pro se ipsis, non differunt isti sensus; quod sic declaro. Sit C ista 5 proposicio: *ita est ut C significat*; tunc patet quod C confertur cum qualibet tali: *veritas vel eus est, quod C significat; C significat modo quo est vel modum qui est vel veritatem que est vel habet significacionem vel significacio C est*. Omnia enim talia convertuntur gracia 10 terminorum. Nam *C est verum*; tunc suum significatum est, et non potest poni ens in communi, quia sic converteretur C cum tali necessario: *ens est*. Ideo non superest quid sit significatum ipsius C aut eius actus, quod est sua significacio; quia nec a subiecto nec ab 15 obiecto vel fundamento distingwi potest significatum C ab eius significacione. Sicut ergo hec proposicio: *A movetur, significat motionem A, ita hec: C significat sicud est* denotat C significacionem esse vel C habere significacionem. Sicut enim idem est gaudere vel dolere, 20 et habere dolorem vel gaudium, sic idem est significare vel habere significacionem, vel habere significacionem que est, vel significare significacionem que est. Nec dubito quin advertens diligenter satis inveniet illud verum.

Ex quo patet quod idem est C significare et C significare ens quod est, vel veritatem que est, vel modo quo est; et sic de aliis recitatis. Cum enim talibus convertitur hoc: C habet significacionem.

2^o patet quod quelibet talis est vera 2^o modo et 30 falsa 3^o modo. Et per consequens sua contradictoria est falsa 2^o modo et 3^o modo, et vera primo modo.

Et patet 3^o quod proposicio de similimis terminus cum A, significando pro A, non converteretur cum A. Nam A, significando quod *non est ita sicut A significat*, 35 convertitur cum illo: *A non significare*, propter hoc quod in suo contradictorio idem est significatio et significatum. Seil B, significando pro A quod *non est ita sicut A significat* non convertitur cum illo: *A non significat*, sed cuni isto: *significatum a non est*; quorum 40 primum est falsum et 2^m verum. Ideo in A proposione est hoc verbum *significat*, quasi absolutum vel

reciprocum, cum comentitur cum illo *non est ens quod est primario significacio A*. Sed B, significans immanenter et transitive pro A, est verum significando quod *ens significatum per A non est*.

5 Et si dicatur quod possibile est B precise convertibiliter significare cum A, et tunc stat racio: dicitur quod repugnat casui A et B significancia sic primarie convertibiliter significare, sicut repugnat quod ista in mente mea: *ego sum homo*, primarie significet sicut ista in mente tua: *ego sum homo*. Denominaciones autem pronominum prime persone erunt diverse; sed sicut oportet mutare personas pronominum ad convertibiliter significandum, ita oportet mutare terminos B ad primarie significandum convertibiliter cum A; cuius 15 racio est, quia A significat negative materialiter pro sua significacione, et B significat significativa pro A. Ideo, si B esset talis proposicio: *non est ita quod A habet significacionem primariam*, tunc converteretur cum A; sed utrumque foret falsum.

20 Et si ultra dicatur quod eque possibile est A contrahi ad significandum convertibiliter cum B, sicut econtra, conceditur: verumptamen non est possibile A primarie significare ut ponitur, nisi significando quod *nullum ens est eius significacio: ymmo sic dicto: nullum 25 ens est extra A quod A significat, foret eius significare*.

Sed B, significando quod nulla est veritas extra A True; but then quam A significat, foret falsum transitive, negans A B would become false. habere significatum extra se; cum tamen eternaliter |

B 97^b ante A esse fuit illa negacio: *nulla est veritas extra A 30 quam significat*. Et certum est quod perpositionem A non extingwitur ista negacio; quia extingwendo illam poneret illam. Ideo manet illa negacio sicut prius.

Scio tamen quod maior pars logicorum mirabitur de significacione imposita insolubilibus negativis. Cuius admiracionis causa est hoc quod intelligendo insolubilia, intelligitur per disparatas propositiones que immaterialiter et transitive significant. Ideo videtur illa significacio esse contra experientiam qua experimur propositiones nostras significare pro significatis extra se. Certum est 35

40 tamen quod ita significant insolubilia negativa, et alios

Objection:
1. B may be made to signify absolutely the same as A.

This is impossible; as much so as to say that I am a man in the mind of two different persons, signifies the same.

Personal pronouns, in order to conserve the same sense, have to be changed in form.

2. A may be made to signify the same as B.

15. \tilde{m}^r mutabiliter (?) B.

16. $t,^{nr}$ B.

36—37. \tilde{t} $\tilde{u}l^r'z$ B.

37. $\tilde{u}l^r,^{ve}$ B. 40. aliter B.

We must know to which of the two propositions we ought to reply.
 "It is not as I primarily conceive" = "Nothing false is my primary concept"; which we admit.

propositiones quas proferimus ad eorum similitudinem. Et ideo rationabiliter querit sophista certificacionem de propositione ad quam responderet. Et per hoc patet quomodo respondendum est ad talia: *non est ita sicut ego primarie concipio*. Nam negative tales exemplata sunt concedende propter insolubilia negativa falsa. Unde hoc insolubile negativum significat primarie quod *nullum ens est primaria concepcion mea: quod est falsum*. Ideo concedendum est quod *non est ita sicut ego primarie concipio*; sed significatum primarium insolubilis negativi est negandum, cum sic significet *non est ens quod est primaria concepcion mea*. Et sic tale impossibile: *ego primarie credo sicut non est*, significat primarie quod *ego credo credulitate que non est*. Et sic decipior; et causa quare talia sic significant est ista, quia significatum et res verbi affirmativorum est idem: ut idem est *credo sic sicut est* et *credo credulitate vel credulitatem que est*. Et suum oppositum repugnat esse verum sic significando; tum, quia impossibile est me credere credulitatem que non est, et per accidens est quod talis significat me credere credulitatem que non est, tum [quia] principalis significacio sua sit talis: "me credere ens quod non est;" sed cum actus credendi non transit in distinctum, sed absolute terminatur in se ipso, ideo idem est ac si poneretur "me credere credulitate etc." Et, ut puto, omne insolubile negativum est 2^m istam viam satis soluble.

Or it may mean: "There is no being that is my primary concept;" which we deny. "It is not as I believe" should be explained likewise;
 also all other negative 'insolubles'. We must note that many propositions are only apparently negative insolubles. Examples.

Ulterius notandum est quod multe sunt propositiones que apparent insolubilia illius rationis, sed non sunt. Ut puta, quando ponitur condicio per effectum consequendo, et additur casus de scripto aliquo ad denominacionem dependentem ex condicione vel effectu futuro: ut patet de transicione pontis, de liberacione servorum, et similibus 2^m infinitas circumstancias valde confusas variatas. Ubi nunc prodest ars obligacionis pro evasionibus, et nunc tantum gravantur casus, quod sunt impossibilis.

A common case in the exercise of obligations: Whoever denies that he is refuted is so by the very fact, is put and granted.

Unde communiter argumentat sophista ad probandum socium esse redargutum, vel cuiusmodi voluerint, ponendo quod quicunque negaverit se esse redargutum, et solum talis, sit redargutus. Et illa est condicio. Tunc

6. pp B. 10. tamen B. 22. cum B; ib. quia deest. 29. i⁹ B.
 30-31. 9^{se} B. 41. 9d¹⁰ B.

post istam proponitur probandum: tu es redargutus; Then; *You are* quod est negandum, quia falsum et impertinens. Et cum *refuted*, is put non sit intencionis sophiste probare nisi manifeste falsum, and denied. generaliter sunt talia 2º loco proposita falsa. Negato Lastly, a ergo illo, arguitur: *Quicunque negaverit se esse redar-* joining these *gutum est redargutus; sed tu negas te esse redargutum;* two and concluding *ergo tu es redargutus.* from them, is formed.

Hic est 3º responsio. Prima negat antecedens tan- There are three quam falsa et impertinens, et concedit utramque eius answers.

10 partem. Sed in isto non est efficacia, cum ad hoc or- 1. To deny the dinatur posicio, ut sustineatur positum cum omni con- antecedent. But this would be against the cesso, et sequentibus ex illis. Ideo consonancius esset rules of negare totam copulativam tanquam impertinentem, et Obligations; the antecedent has to be admitted.

B 97^b concedere primam partem tanquam positam, et | negare 15 2^{am} partem tanquam repugnantem bene concessis, vel 2. To deny the oppositis bene negatorum. Nec est inconveniens negare whole of the proprium actum vel eius pretericionem, quia communiter, quando opponens proponit responsali proposicio- last syllogism, granting or denying its parts, as the case may be; for a past act may be denied in the present, since it exists no longer. But the difficulty may be formulated so, as to render this impossible.

20 dens necessarium frequenter est negandum tanquam repugnans. Sed quia idem potest tolli mutando casus sic: *quicunque negaverit in ista hora in anima vel voce se esse A fit ipse A*, tunc tercia responsione conceditur 25 positum; et post conceditur tamquam verum et inper- conclusio tanquam sequens, scilicet, quod tu es A. Probacio tamen conclusionis, subducto casu, nullius est efficacie, cum non plus concedit nisi quod falsum negatum extra casum est concedendum in casu post bonam concessionem antecedencium ad ipsum. Ideo idem est ac si intendens probare quod *tu es episcopus*, post eius account of the negacionem ponat *te esse episcopum*.

Et ex istis patet quod negandum est tanquam im- 35 40 possible quod *quicunque negaverit se esse asinum sit asinus*. Ymmo, cum necessario quelibet res mundi negat se esse quod non est, quasi omnes tales casus sunt impossibles. Variantur autem tales casus multipliciter; They are often ut ponitur quod *quicunque concesserit, dubitaverit, vel negaverit primum sibi propounendum sit talis* et post varied in many ways. proponatur unum impertinens concedendum, dubitandum, vel negandum, et 3º, facto argumento ex

18. *fnfali B.*

19. See Logica, Vol. I. Introduction p. p. XXVIII, XXIX.

condicione et facto responsali, concluditur intentum. Et eodem modo variatur casus; ponendo quod "quicunque aliter responderit ad istam: *tu es A*, quam respondet Sor affirmative respondens ad illam, sit A, et solum talis." Et sic de infinitis intricacionibus que plus indu- 5 cunt sollicitudines quam profectus.

But these subtleties only give fruitless trouble.

There are also many subtleties concerning the commandments of God v. g. if

God had commanded, under pain of mortal sin, to have sorrow for no sin but one's own, and you, having never sinned before, have sorrow for sin in general: is this a mortal sin or not?

It may be answered
(i) that sorrow for sin in general includes sorrow for one's own sin, even though it be only possible and not existing.
The difficulty here is that sorrow must have some object able to cause it; which mere possibility has not.
Or (2) that such cases imply an absurd condition;

for God cannot make it a sin to have sorrow for the sin of our neighbours; and if it be said that they only imply the mere fact of sin happening concomitantly,

the whole argument is destroyed.

In aliis autem materiis sunt intricaciones plurime de obligacione legistarum; ut ponatur quod deus precipiat taliter sub pena peccati mortalis quod non doleas de peccato, nisi dolendo de peccato proprio; quod nun- 10 quam ante hoc peccasti, sed quod solum doleas de peccato in communi, sicut faciunt illi qui dolent quod multa peccata sunt in mundo, nec aliunde pro nunc pecces. Tunc videtur quod nunc infringis preceptum; quia si cum ipsis paribus peccas, non superest unde 15 peccares, nisi contraveniendo precepto. Et ex hoc sequitur cum veris quod non peccas, cum in universalis doles de peccato proprio et sic compleas preceptum. Et si dicatur primo quod non peccas, tunc oportet quod doleas de peccato proprio, et per consequens peccas. 20

In isto vero diceret sophista quod stat te dolere simpliciter de peccato possibili, etsi non actualiter sit; et sic in casu posito tu doles de peccato proprio, non contraveniendo precepto. Contingit enim dolere de impossibili; multo magis ergo, de quolibet seu quo- 25 cunque possibili. Et sic doles de quocunque peccato dolendo de peccato in communi; et sic de peccato proprio, licet illud non sit. Sed quia videtur quod omnis dolor habet aliquod tristabile pro obiecto, ut preteritionem, futuricionem, negacionem, vel aliam quamlibet 30 veritatem; non satisfacit ista responsio casum paululum.

Ideo dicit 2^a responsio quod solucio talium exigit noticiam condicioneis, quia ablativi casus, gerundiva, ista coniunctione, *nisi*, et similia, implicant condicioneis, quarum maior pars est impossibilis: ut, deus non potest 35 obligare hominem quod, si dolet de peccato proximi et non de peccato proprio, quod eo ipso peccet. Et sic de aliis condicioneis simpliciter et absolute intellectis. Si autem condicioneis non dicant causam com- B 98^a pletam, sed teneantur specificative, tunc non superest 40

1. *finali* B. 9. *mōrlis* B. 10. *n'* B. 13. *aliū de pnc pro aliunde vro nunc* B. 22. *finſter* B. 22. *simp̄ter in marg.* B. 29. *tſtale* B.

31. *nec* B; *ib.* *paululum* (*sic!*) B.

argumentum ad probandum quod peccat, si dolet de peccato proximi et non suo, cum stat oppositum. Et ista responsio potenter enervat casus huiusmodi. Unde non est in potestate hominis vel dei statuere quod sim-
5 pliciter et absolute, si homo sic dolet, peccat, vel si sic obviat, liberabitur; et ita de ceteris.

Sed quia admissa est conditionalis bona, ut nunc, Or (3) that at a given instant we may be sicut et conditionalis necessaria ex suppositione vel ordinacione divina, potest 3^s admitti casus, et concedi 10 quod pro dato instanti doles de peccato proprio quod commit in the future; haberet post modum, te adhuc manente innocent. Et according to sic cessat obieccio, scientibus ampliaciones verborum, the doctrine quomodo omne preteritum vel futurum est presens of ampliation of tempore suo. Si autem gravetur casus quod continue 15 maneas innocens, si non sic dolendo peccaveris, stante residualis casus: certum est quod casus est impossibilis, implicans inconvenienciam in ordinacione divina; ut putat quod deus ordinet te perpetuo innocentem et cum hoc ordinet te elicere talem actum ex quo cum obli- 20 gacione sequitur te peccare. Ideo, si deus ordinat tibi te habiturum perpetuam innocenciam, vel preservabit te ne elicias talem actum, vel faciet quod non obligaberis sub forma ex qua sequitur te perplexi.

Conformiter dicitur quod, deo precipiente michi negative sub pena peccati mortalis, quod per istam horam non diligam eum, vel cogitem de eo actualiter, sed vacem praxi quod expedit, aliquando non esset possibile solvere illud mandatum quo ad partem negativam, cum non possit solvi quo ad illa, nisi faciendo affirmacionem negacioni oppositam que est diligere deum. If God forbade me to love Him during a certain time, or to think of Him, this could not be breaking His law; Et certum est quod claudit contradiccionem, diligendo deum peccare. Et conformiter dicitur ad talia precepta negativa, non diligas deum ultra gradum ut 4^{or}, non incipias peccare non incipiendo per posicionem de pre- 35 senti; et sic de similibus. Nam primum mandatum non possum infringere, nisi diligendo deum ultra gradum ut 4^{or}. Et certum est quod non peccarem, sic faciendo. Et quo ad 2^m, patet quod si infringerem illud pro hoc instanti primo, ego inciperem peccare per posicionem

3. point# B; ib. en'hat B. 6. si^e B.

6. *Liberabitur*. Allusion to the case of setting two slaves free under certain conditions. See above, pag. 209.

If it be objected de presenti, et non ut sic solverem illud. Et incipiendo
 that man would thus be solve hoc mandatum, vel aliter, peccarem; per remo-
 impeccable, cionem de presenti non solviter hoc mandatum. Ideo
 should he have patet quod talia mandata de virtute sermonis essent
 no other obligation, insolubilia. Et si argumentatur quod deus, obligans
 we answer that this supposition too implies an absurdity.
 The above remarks, together with practice, are,
 I think sufficient to solve every difficulty of the sort.

Comparison of Wyclif's opinion with the six former ones.

a) As regards likeness. Ultimo patet in quibus hec posicio convenit et dis-
 It is like the 1st, crepat a singula de sex opinionibus supradictis. 15
 as it says that no 'insoluble' insolubilia nec simpliciter esse vera nec simpliciter esse falsa.

Convenit eciam cum 2^a in hoc quod ponit eandem propositionem esse veram et falsam diversis modis. 20
 Like the 2nd, affirming that the same proposition is diversely true and false;
 Like the 3rd, denying all signification to such propositions except in so far as they signify themselves; Like the 4th, denying that they have the same meaning as other propositions having exactly the same form, and standing for them: Like the 5th, admitting that many examples of 'insolubles' imply an absurdity; and like the 6th, denying that any such proposition is really insoluble.

Convenit enim cum prima in hoc quod ponit multa insolubilia nec simpliciter esse vera nec simpliciter esse falsa.

Convenit cum 3^a in hoc quod ponit quodlibet tale insolubile in quo pars supponit pro toto suo insolubili manere vacuum, et nullum debitum vel distinctum sensum dignens, nisi in quantum antecedit se ipsum et ex sua significacione reflectit quamdam denominacionem pro illo insolubili vel causato suo. |

Convenit autem cum 4^a in hoc quod ponit repugnare aliquod insolubile significare primarie in toto conformatum sicut significant propositiones de similibus terminis significantes immanenter et transitive illis insolubilibus; ut patet de solucione insolubilium negativorum. Ymmo, omne insolubile, sive affirmativum, sive negativum, est resolubile in tales terminos per quos non est exprimenda sua significacio, sed per alias disparatos ut *credo quod decipior, credo quod credo primarie sicut non est, et sic credo quod credo credulitate que non est: et sic de similibus.*

Convenit autem cum quinta in hoc quod ponit multos casus positos in materia de insolubilibus esse impossibles; ut patet de condicionibus superius notatis. 40

Et convenit cum sexta in hoc quod ponit nullum insolubile non posse solvi; sed veritatem esse de se

cognoscibilem, licet de difficulti. Nec stat solucio in negacionibus casuum vel principiorum logicorum, quibus innitantur responsiones priores; sed specialiter in noticia denominacionis signorum quo ad esse verum vel falsum, et in distincta noticia significacionis proposicionis solvende.

Discrepat autem hec posicio a prima in hoc quod ponit insolubilia affirmativa dupliciter esse vera, et unice esse falsa; et insolubilia negativa 2^a esse falsa et unice vera; et significatum primarium cuiuscunque insolubilis concedit simpliciter esse vel non esse.

Discrepat autem a 2^a in hoc quod ponit nullam proposicionem posse esse veram et falsam denominacionibus contrariis; quia tunc significatum primarium 15 proposicionis esset et non esset.

Discrepat autem a 3^a in hoc quod ponit partem supponere pro suo toto; ut hic: *hec proposicio est, mundus est*. Ymmo, sicut pars integralis significat communiter suum totum (ut patet de partibus superficialibus ostendentibus suum integrum) ita supponit partes. Nec dubium quin contingit me ymaginari singulariter unam talem proposicionem posse scribi: *hoc scriptum est proposicio*, et me oblivious illius ymaginati; contingit illud interim scribi et obici michi, faciendo me re-minisci de tota priori ymaginacione et ymaginato, et ita significabit se ipsum. Et si obicitur quod prius naturaliter intelligitur pars proposicionis antequam intelligitur tota proposicio, et sic proposicio esset prior se ipsa: dicitur quod illud argumentum peccat 3^{ter}. Quis enim dubitat quin equo primo intelligitur per subiectum huius proposicionis, *ens est*, ipsa tota proposicio, sicut et eius subiectum, cum, significacione ex impositione causata (de qua solum est nobis sermo), omne singulare intelligibile equo primo significat? Nec 35 obest proposicionem prius intelligi sua parte. Nec sequitur, si ista pars prius naturaliter intelligatur a me, quam intelligitur esse pars, vel quam intelligitur esse to hec proposicio noticia tali connexa et distincta, quod exinde idem sit prius se ipso. Nam de eodem possum 40 habere multas noticias. Nec obest proposicionem prius intelligi sua parte.

b) As regards difference.
It differs from the 1st in asserting that affirmative insolubiles are true in two senses and false in one, and that negative insolubiles are false in two and true in one. It differs from the 2nd in denying that the same proposition is true and false in the same sense.

It differs from the 3rd in not denying that a part can stand for the whole.

Objection.
1. The part must be understood before the whole; which is absurd if it signifies the whole.

Denied.
When we say: *Something is*, the subject includes the affirmation; the part, the whole.

It is one thing to know a part, and another to know it as a part.

It differs from
the 4th in
stating clearly
what meaning
the insolubles
have, and not
shirking the
question
sophistically,
like a man who
despairs to find
the true
solution.

It differs from
the 5th, in
admitting that
not only the
things signified,
but also their
signs, have
corresponding
universals.
But it does not
follow that
every universal
causes a
universal idea
in the mind.

Objection:
2. A true or a
false
proposition
would only
cause an idea
signifying truth
or falsehood.

This is denied
absolutely:
any proposition
may produce
any idea, true
or false, or
none at all.

Truth or
falsehood, i. e.
the meaning of
a proposition,
is not to be
likened to a
substantial
form.

Objection:
3. It would
follow
that the acts of
the mind act
on the mind,
and so on
ad infinitum.
Denied.

Discrepat autem a 4^a via in hoc quod certificat qualiter insolubilia significant, et non fingit sophistice, dicens quod sequitur insolubile significare aliter, sed impertinens est qualiter aliter significet. Et sic ponendo in eleccione arguentis quomodo aliter wult proposicionem 5 significare, certum est quod illa responsio est similis evasioni | hominis desperati de vera solucione, postquam B 99^a scrutatus est multas vias et nullam invenit ducentem in noticiam veritatis.

Discrepat eciam a 5^a in hoc quod ponit intenciones 10 universales eque de signis sicut de suis significatis. Nec sequitur ex isto quod quelibet proposicio vel intencio universalis A gigneret in anima aliam sibi similem, sicut non sequitur de specie singularis gignente aliam singularem vel universalem; quia tale signum non est 15 per se completa causa speciei genite. Ymmo, etsi esset, cessaret ex capacitatem anime gignere, sicut luminosum cessat gignere lumen.

Et si obicitur 2^o quod proposicio vera solum gigneret intencionem significantem proposicionem veram, et propo- 20 posicio falsa solum gigneret intencionem significantem propositionem falsam: certum est quod nec illud dic- tum nec eius fundamentum habet linearem umbram coloris; quia stat quamcunque propositionem gignere intencionem universalem significantem omnem proposicionem veram vel falsam; et stat quod nullam gignat, sicut homo albus potest gignere intencionem universalem significantem nigrum hominem, et quomodounque accidentatum, sine hoc quod gignat intencionem in accidentatis. Non enim per veritatem et falsitatem tan- 30 quam formas substanciales vel accidentales producit proposicio speciem talem; sed est obiectum immediatum anime, faciens cum aliis animam elicere speciem talem; sicut homo magis facit in anima intencionem significantem omnem hominem. Nec est aliquid falsius quam 35 [quod] significacio proposicionis sit eius forma substancialis, sicut false fingit ista posicio. Et si 3^o inferatur quod actus anime ageret in animam, dicitur quod non sequitur; actus enim anime est accidentis de genere actionis. Nec ex hoc sequitur processus in infinitum 40

4. a'r B. 13. agigne't B. 16. q'ta cā B. 23. liārē B.
27. intencionem (!) B. 29 - 30. accēt B. 36 quod deest. 37. fingitur B;
ib. inf'a' B.

vel aliquid inconveniens. Et sic potest facere animam producere speciem, sicut per cogitationes de diversis individuis ^{2^m suas conveniencias et differencias producuntur universalis species in anima.}

5 Discrepat autem in hoc a 6^a via quod ponit multos casus impossibilis quos illa admittit. Dicit eciam quod tales oraciones consistunt in successione, ita quod est dare primum instans in quo non sunt; et per consequens non tunc sunt vera vel falsa. Dicit eciam quod talis proposicio scripta, *hoc est falsum*, continue uniformiter sic significans, non plus foret vera pro uno instanti quam pro quolibet. Ymmo pro quounque instanti temporis significat primarie veritatem que, pro eodem instanti [quo] fuit, pro illo instanti est vera.

15 In ista autem materia diucius et frequencius fatigavi me ipsum quam in aliqua reliqua materia logicali. Nec dubito quin quilibet sex predictorum opiniancum habuit notabilem sollicitudinem pro veritatibus huius materie quas invenit. Modica tamen laus tribui debet invento-
ribus huiusmodi veritatum; quia certum est quod ex discibilitate veritatis (que satis presto est cuilibet indaganti), et ex mocione doctrinali prime veritatis, evenit cuicunque quod scrutando invenit veritatem aliquam quam prius ignorans diucius fuerat perscrutatus. Ideo
25 sit laus plena domino veritatis! |

And it differs from the 6th in setting down many more cases as impossible; such propositions, if spoken, begin to be true and false at a given moment; but when written, are always equally so, as soon as they exist.
I have taken more pains about this subject than about any other part of Logic.
And I do not doubt but the authors of the other six opinions have done their best.

14. quo *deest* B. 19. *met* B. 23. *c'c;* B.

I N D E X.

- Absolute* and ordinate power are not distinct in God, 131.
Abstract terms cannot receive particular predicates, 40, 41.
Absurdity, the, of infinitely small smallness &c., 110, 111.
Abuses of language caused by imagination, 67.
Accident, two meanings of, 101.
Accidents are distinct from their subjects, 91; are individuated by their subjects, 191; render their subjects more perfect, but to a small extent, 171.
Accusation concerns singular facts alone, 70.
Act is prior to power, 131.
Actions, human, are not subject to absolute necessity, 85, 86.
Active power qualifies a subject, 132.
Acts of the mind that posit truth are affirmative, 25; do not act and react upon each other, 226, 227.
Addition, the, of an infinitely small quantity to a finite one makes the whole greater, 149.
Advantage, the, of having a universal repeated several times, 62.
Affirmation logically causes affirmation, 107.
Agreement and disagreement; are they always equal between two things? 110.
Air, the, beneath the foundation of a castle bears up the whole edifice, 160.
Alchemists rightly calcine metals to produce new forms in them, 176; why their success is always doubtful, *ib.*
Alhazen, an Arabian philosopher, 181 and note.
Ambiguity of the ablative case, 99.
Ampliation of the present tense to include the past and the future, 214.
Analogical and univocal qualities of comparisons, 115.
Animals, irrational, know universals in their accidents, 33, 63.
Annelida, the, 167.
Annihilation is impossible, 192.
Antecedent, the, of a proposition, when ambiguous, changes its sense, 15.
Aqueous humour, the, in the eye, 177.
Arguments from a copulative to one of its parts are permissible, 26.
Aristotle, his rule for knowing whether two things differ, 41; says that relatives are simultaneously related, 102; his doctrine on certain points of Logic, 198; on propositions, 205; on fallacies, 206.
Assimilation of more food would be impossible for the biggest possible man, 167.
Atomic theory, Wyclif's, 165—167.
Attributes, accidental, can a universal receive? 39—48.
Augmentation of power, an, may be given by God to his creatures, 143.
Average value, an, must be given when the object promised has various values, 68.
Balance, the, experiments with, 160.
Bean, to move a, is as difficult as to make the world without God's help, 157.
Beatific vision, the, 168—174.
Beatitude, the essence of, 173.
Blessed in Heaven, the, will probably know all things, 168.
Bodies, if made up of atoms, would be mere aggregates, 163; denied, at least for plants and animals, 165.
Boetius, general rules given by, 198.
Boldness, the notable, of Wyclif's first speculations, 108 note.

- Bribe*, a, given by a prebendary to his superior, 213.
Burden, the, of proof; our adversaries try to shift it, 151.
Buying, the, of one's own goods is not impossible, unless explicitly intended, 69.
- Categorical* propositions, some, are the same in meaning as certain hypotheticals, 19.
Causability, a limit to, 146.
Causal propositions, Chap. V.
Cause, its signification is as wide as Being, 92.
Causes are divided into those *per se* and those *per accidens*, 94.
Causes, two, can cause each other mutually in different manners, 106.
Causing power, a limit to, 146.
Christ, as man, is created; as God, is not created, 43, 44.
Christians, some, denying the eternity of the world, admit a maximum number of men, 85.
Christmas Day, allusions to games on, 14 and note.
Ciolek, a Polish natural philosopher, 181 and note.
Circumstances, eight, which influence sight, 176.
Combination, instantaneous, objected against Wyclif's atomic theory, 163; his answer, 164.
Combinations of hypotheticals, how many, 9.
Combining and dividing is the same as affirmation and negation, 17.
Comparable qualities, 114.
Comparative propositions, Chap. VII.
Comparison, a, between God's grace and the sun's light, 107, 108.
Comparison requires something common to the objects compared, 110.
Compound, matter and form, 43.
Compound hypothetical propositions 9—16; do not form a new species, 11.
Comprehension, infinite, of God's knowledge, 211.
Comprehension, logical meaning of, 29 note.
Concourse, the, of God renders beings capable to act, 134.
Conditional propositions, Chap VIII; how they differ from causals, 90.
- Confusion*, the, of coexistence with causation contradicts both grammar and logic, 91.
Conjunctive membrane, the, 178.
Constellations, the universality of their influence, 32.
Consumptive persons not aware of their weakness, why? 141.
Contingent, the, and the Determinate, 188, 190.
Continuous, the, must have a maximum number of points for each body, 140; is not indefinitely visible, 167.
Contradiction, in form only, not in sense, is no contradiction, 203.
Contraction of the universal when conveyed in singular terms, 65.
Convertibility of negatives with affirmatives, 18.
Coexistence of incompatible objects, 74.
Cognition of anything must presuppose God's existence, 7.
Colour is the primary object of sight, 177.
Copulative propositions, Chap. II.
Copulative and causal propositions differ; how, 90.
Corruptible, the, and the Incorrputible, differ widely, 66.
Corruption is equivalent to decomposition, 155 note.
Created truth is always false to some extent, 203.
Creation a second time is impossible, 192.
Creatures, the greatest possible number of, is it possible? 79—89.
Crystalline lens, the, 177.
- Decrease* and increase of power, 136.
Decretals, 50.
Definitions of various causes, 92, 93.
Demand and supply, 123, 126.
De materia et forma, 50 note.
Demonstration, Aristotle's, that a vacuum is impossible, 144.
Demonstrative pronouns can stand for any object of thought, 74.
Difference, various sorts of, 35—37.
Different shades of meaning follow different modes of expression, 25.
Different ways of expressing God's existence, 6.
Difficulties concerning an infinitely large body and a vacuum, 149, 150.

- Difficulty*, the, concerning negative reduplicatives, 98; touches Christ's nature, human and divine, 98.
Difficulty may be overcome without any external effect produced, 152.
Difficulty is something to be mastered, 156; does not always imply effort, 156, 159.
Direct and indirect comparison of qualities, the, 115.
Disjunctive knowledge is a verbal quibble, 27.
Disjunctive propositions Chap. III; which they are, p. 55; rules concerning them, 55, 56.
Dissolubility, ease of, is impotence, not power, 140.
Dissolution, after, of a body, the form which it had cannot return again, 192.
Distinction of universals from each other, 34—37.
Divers tell us that water has no weight in water; inferences, 161.
Division favours chemical change, 166.
Division of causal propositions, 90.
Doubling smallness is the same as halving magnitude, 111.
Duration, a maximum of, to all things which change, 158.
Earth, absolute immobility of the central parts of the, 161, 162.
Eating, is it an attribute of the universal man? 39, 40.
Efficient cause, the, 92.
Egg, a, cannot be easily broken, why? 160.
Ejucus, an imaginary man, 59 and note.
End, the Ultimate, of all things has no parts, 95, 96.
English Works of Wyclif, 14 note.
Equivocal sense of *man* when meaning a painted and a living man, 66.
Errors in sight explained by natural philosophers, 179; enumeration of, *ib.*
Eternal and instantaneous truths, 213.
Eternity of universals, 63.
Etymology of the word proposition (*pro alio positio*) 205.
Euclid's meaning as regards six kinds of proportions explained, 120.
Evil, the origin of, 107, 108; divisions of, 124, 125.
Evils; so called, are often good, 126; of two, the lesser should be chosen, 156.
Execution, the, of promises regards singulars, 61, 62, 63.
Exhaustion does not measure difficulty, 155.
Expansion, infinite, would destroy a body, 149.
Extension, the, of a universal term, is not really indefinite, being known by God, 88; logical meaning of, 29, *note*.
Intrinsic and *extrinsic* possibility, 89, *note*; relations, 40.
Eye, the, anatomical details concerning, 176.
Eyes, large, are a sign of stupidity in men, 165.
Fallacies of figures of speech and of accidents, 46; of the, *dictum simpliciter* and *secundum quid*, 206 and *note*.
Falsehood expresses truth in a transcendental sense, 5.
Falsity follows from truth; in what sense 184; may contain truth, unless absolutely false, 185; is true in so far as it exists and manifests itself, 204.
Four men may be brothers and friends, strangers and enemies, each to each, 78.
Fasting should be performed when most acceptable to God, 72.
Father, God the, differs from God the Son as the universal from the singular man, 50.
Final cause, the, 92.
Finitude, the, of an infinite multitude, because some of its members cannot exist, 87.
First principle, the, of all things, is infinite but without dimensions, 121.
Five degrees of universals, 32.
Fly, a, helps in dragging a ship forward, 171.
Freedom is favoured by the law, 209.
Free-will used as an argument against the greatest possible number of men, 80.
Form, matter and compound, 43.
Formal cause, the, 92.
Forms superadded to those of the elements, plants and animals, 165.
Future and past things; what their existence is, 134.
General does not always imply particular knowledge, 70.

- Generic* and specific difference, 36.
Generality, increase of, implies more individuals predicated, 30.
Globe, the, of the earth borne up by God, 161.
God; is he caused by Himself? 38; in what manner, 50, 51 and *note*; is not an abstract, but a concrete truth, 7; nothing difficult to, 154; can in a sense do things that cannot be done, 133; can not make a round line straight, 85.
God's existence, the foundation of all hypothetical propositions; how, 2.
God's power, how it differs from that of His creatures, 151; would it be exhausted by creating an infinite multitude? 79.
Godhead, the, did not suffer when Christ was crucified, 42; is communicable to the three Persons, 52.
Good, the divisions of, 123, 124.
Government ought to impose limits to ecclesiastical rites and possessions, 175.
Grain of millet, a, is as much smaller than the world as the world is greater than it, 120.
Gratitude destroyed by the Nominalistic system, 69, 70.
Grosseteste (Lincolniensis) his doctrine of universals quoted, 32; his opinion on the beatific vision, 168.
Hand, the, if moved, produces a new truth throughout the world, 188.
Handwriting, the, of the MS., 26, *note*; 130 *note*.
Happening, a, one meaning of accident, 101.
Happiness, the, of the Blessed, is infinitely greater than ours, 170.
Heraclitus' opinion that everything was constantly changing, 190.
Hindrance and help, significations of, 128.
Human body, the, must have all its parts in order, 162.
Humming in the ears, a, hinders the perception of sounds, 141.
Ideas, the eternal, of God, are the causes of things, 32.
Identity is not implied by God's being like man, 102, 103.
Identity of a man with an ass, 16; of God as creating with the things He creates, denied 100—102.
If implies merely necessary sequence, unless when it signifies *because*, 182.
Ignentity, 44.
Ignorance and confused knowledge are the same, 215; may coexist with confused sight, 175.
Immutability of universals, 63.
Impossibility of that which never will be caused, 86; of the biggest or smallest man possible, 139; of a building infinitely high, 174; of reaching a singular by contradicting a universal, 29; of doing the same thing twice, 133; of sinning out of love for God, 223.
Incantations prove universals, 63.
Incarnation, the, does not prove that God is caused, 39; has rendered God our equal, 100.
Incommunicability makes the difference between the singular and its universal, 37.
Increase and decrease of power, 136.
Influence, real, is required for the idea of a cause, 93.
Influence of one orb on another may be supposed, but not proved, 145.
Inherent accidents cannot exist by themselves, 103.
Incorruptible parts of the world, the, must have a definite size, 163; they differ widely from those which are corruptible, 66.
Individual, every, is (in the sense of belonging to) a species, 39.
Individuality, the, of particular contingent truth, 190.
Individuals and universals; do they make up a number together? 48 and *note*.
Individuation of a universal term, infinite degrees of, 65.
Infinite number, the, of things composable, 74.
Infinite, a peculiar sense given to the term, 81.
Inate forms are inadmissible for the sense and the intellect, 141.
Insoluble, no proposition is really, 205.
Insolubles, the; propositions very difficult to explain, 193—127; six answers and others given by various writers, 194—203; Wyclif's own opinion, 203—224; its similarity with each of the other answers, 224, 225; its points of difference from each of them 225—227.

- Instantaneous* and eternal truths, 213.
Instantaneous combination objected against Wyclif's atomic theory, 163; his answer, 164.
Instantaneous action, 192.
Instantaneous movement is not properly a movement, 144.
Integral wholes, 35.
Intelligence, the, of most men, cannot understand abstract essences, 67.
Intention, logical meaning of, 29 note.
Intrinsic and extrinsic possibility, 89 note.
Inverted image, an, is not formed on the retina, 180.
Iris, the, in the human eye, 177.
Judicial enforcement, the, of certain valid promises is impossible, 67, 68.
Justice, acts of, concern universals, 63.

Knowledge a maximum of, impossible, 139; denied, 168—175.
Knowledge in the Word means that the soul is enlightened by God, 168; follows upon the sight of Him, 172.

Language, abuses of, caused by imagination, 67.
Law, the, is in favour of liberty, 209.
Laymen know more than Nominalistic doctors, 49.
Lever, experiments with the, 160.
Light of glory, the, possessed by the Blessed, 169.
Limit, a, both to magnitude and smallness, is necessary, 121; must be precise, 135, 136; if never reached is not a limit, 163.
Limit, the lower, of what cannot be done is not the upper limit of what can, 138.
Limitation, the, of God's power proceeds from his wisdom, 85.
Lines consist of points, 49.
Logica, l. quoted, 37, 221.
Logical difference, 36; between the universal and singular Phoenix, 53, and note.
Logical obligations, the exercise of, 61.
Logical, does not always imply ethical obligation, 68.
Love requires an existing object, 59.
Loss, the, of a good quality is as bad as its possession is good, 115.

Loss, God's, of power to produce things, when they have once been produced, 132.
Magnitude of a magnitude, there is no, 119.
Magnitude and maximum are identical, 137.
Man, taken alone, denotes neither communicability nor the reverse, 66.
Materal, the, cause, 92.
Mathematical calculations and reasonings on metaphysical objects, 113—126.
Matter, primordial, the potentiality of 140.
Matter, form, and compound, 43.
Maximum, a, is necessary in all things, 21; implies the highest stretch of, possibility, 135.
Maximum, the, of possibility limits God's power of action, 133.
Maximum, a, number of men must exist, 83.
Meaning, the, rather than the form, determines affirmation or negation, 17.
Melancholy people dream of black things, 141.
Merit, loss of, 71.
Meritorious deeds are always rewarded, 58.
Mind, made up of memory, reason, and will, 36.
Minimum, the, of intellectual sight is the union of two mathematical points, 156; of bodily sight, is the basis of a pyramid, *ib.*
Minimum visible, a, absurd, 139.
Miracle, a, if absolutely possible must be ordinarily so too, 145.
Modes of Being; do they substantially change the thing modified? 99.
Money is good for some persons and bad for others, 123.
Monsters with double organs, 167.
Mortal does not belong to the definition of man, 66.
Mortal sin degrades more than anything else, 155.
Movement, every, has its opposite rest, 193.
Multitude, any, falls short of the extension of the term man, 80.

Nature imposes a limit to things and classes of men, 174—175.
Nature-instants and time-instants, great difference between, 106, 107.

- Necessity* of a thing not being necessary, 70.
Negation logically causes negation, 107.
Negation, the, of the impossible is equivalent to infinite truths, but does not cause them, 8.
Negations cannot be properly compared with affirmative qualities, 116.
Negative, a, may include impossibility in conditional propositions, 187.
Nominalistic system, the, destroys all gratitude, 67, 70.
Nominalists, different doctrines of, 33, 34.
Number, the, of hypothetical proposition, 1.
Number a multitude of substances, 49.
Numbers, if employed to represent qualities which are not homologous, cannot be compared, 119.
- Objects* need not necessarily exist to form mental propositions, 28; if impossible, can they be known by us but not by God? 89.
Obligation, a logical exercise; example of, 220, 221.
Obligations, different senses of, 60, 61.
Optic nerves, the, cross each other, 177.
Opposite forms can be compared by comparison with other things, 122, 123.
Opposites cannot be predicated of individuals, 78.
Order in nature, a denial of, denies God's existence, 162.
Order is influenced by that which is ordered, 7.
Ordinate and absolute power are not distinct in God, 131.
- Parts*, all, of a body are known to God and therefore their exact number is known, 81; if known, must exist separately, 82, 83; and must exist together, 83.
Past and future things; what their existence is, 134.
Peheles, an unintelligible word, 44 and note.
Penny, a, universal, to be given must be given in its singular, 60.
People, the common, know universals, but confusedly, 33, 63.
- Per accidens*, three meanings of, 95.
Perfection, essential and accidental, 169.
Peripateticians grant that the world existed eternally, 84, 85.
Perjury of a man who swears he is committing perjury, 206.
Per se, three meanings of, 94, 95.
Personal pronouns have not always the same sense in different mouths, 219.
Phoenix, the universal and the particular, 37, 53.
Pia mater, the, 177.
Pigs might fly by miracle, 142.
Pile, a, the limit to, 174.
Pleasure, the, of God in a bad action, in so far as regards His share in it, 157.
Porphyry q, and note; 33.
Position, the, of the hypothetical signs in compound propositions is immaterial, 24, 25.
Position and deposition 61.
Possessions, ecclesiastical, 175.
Possibility of deducing anything from an impossible proposition, 10.
Possibility, the, of Gods Being implies His existence, 130.
Potentialities, passive, 33.
Potentiality, all, proceeds from God's active power, 130.
Power, every, is a form, 142; springs from act, 131.
Powers are limited by the utmost they can do, 130.
Predestination, 128.
Predicate, the, of reduplicative propositions is sometimes universal, 97.
Primordial matter, the potentiality of, 140.
Primordial truths, two in number, existence of God and existence of Being, 1 and 2.
Principle of identity, the, might be used to distinguish hypothetical propositions, 2.
Priority and simultaneity of cause and effect, 102.
Privation has no magnitude, 112.
Privations, some, do not admit of increase or diminution, 116, 117.
Promises; is their object universal or singular? 57; they can be made without specifying the singular, *ib.*; to say the contrary would destroy all human intercourse and justice, 58; they must imply the future, 59.

- Pronouns*, different sorts of; how they stand for their antecedent, 26; being universal, can never stand for particulars, 27.
- Proportion* does not exist between equals, 148.
- Propositions*, all, are both affirmative and negative, 16.
- Propositions*, many, may at the same time be contradictory and compatible with each other; how, 73—79.
- Proposition*, the same, may have different meanings in different mouths, 210, 211.
- Qualities*, specific, make an essential difference 35; may be perfections in one being and not in another, 165; some cannot be affirmed reduplicatively, 109.
- Quality* in hypotheticals, 16—20.
- Quantity* in hypotheticals, 20—22.
- Rational* propositions, what is meant by, 3 and note.
- Real* and ideal possibility, difference of, 87.
- Reducibility* of all hypotheticals to seven principal species, 8—9.
- Reduplicative* propositions are divided like causals, 96; are expounded like them only when they imply causality, 96.
- Reflection* and refraction, 175.
- Regulation*, the, of prices depends on nature, not on man, 126.
- Relations*, extrinsical, 40; are generally admitted to exist in God, 132.
- Relative* and absolute infinitude, difference of, 30.
- Requisite*, a, without which there is no proposition, 11.
- Resistance* is not to be found in the movement of the Heavens, 144.
- Rest*, instantaneous, is no rest; it must take place in time, 193.
- Resurrection*, the, used as an argument against the greatest possible number of men, 80.
- Rites*, ecclesiastical, 175.
- Rules* as to the inference of reduplicative propositions, 103—106.
- Sail* of a ship, the, can bear a great pressure, 160.
- Salvation*, the, of one man is worth more than the whole world, 123.
- Science* would perish if causals were denied, 91.
- Second* intention, terms of the, 64.
- Sense* and sign must correspond, or a proposition is not truly copulative, 23—24.
- Sense* impressions become impaired when the organs are very strongly impressed, 141.
- Senses*, different, of the word difficulty, 153.
- Sensitive* faculties; how located in the brain, 178.
- Seven*, the number, affected in all by such as prefer it, 21.
- Shadows*, two, are the cause, not the parts, of a doubly intense shadow, 118.
- Sight*, division of, into distinct and confused, 175; is active and passive at once, 142; proves that we have an infinite multitude of acts, 172.
- Sight of God*, the, is a powerful impression of God's Being, 160.
- Signification*, contracted, of the universal in singular terms, 65.
- Significations*, different, of absolute and ordinate power, 133; of to bear, 159.
- Signify*; to, and to be true come to the same, 216.
- Signs* alone, not sufficient to distinguish hypothetical propositions, 1.
- Signs*, are universal, singular, genera, species, differences, properties and accidents; when, 5, 6.
- Similarity* and unlikeness, divisions of, 127.
- Simultaneity* and succession of cause and effect, 102.
- Subordination* of causes, 95.
- Subject*, the, of Being is not identical with it, 38.
- Substantiality* alone gives essential Being, 99.
- Superadded* forms are extended through the whole, 166.
- Superfluity* of a power that will never be exercised, 133.
- Superiority* of some accidents to some substances, 172.
- Supply* and demand, 123, 126.
- Supposition*, the, of universals is not personal, 48, 49; its variation in a syllogism destroys its value, 43.
- Suppositum*, every, can produce another equal to itself, 152.

- Symmetrical* correspondence of certain privations and qualities, 117, 118.
System, the, which refuses to limit God's power, 88.
Sin, as punished, is pleasing to God, 108; radically depends upon Him, *ib.*; is not logically ascribable to God, 125.
Sin, mortal, incurred by certain omissions, 71.
Singular, a, taken with its universal; does it make up a number? 48—54.
Sky, the, has no weight, 161.
Slaves, case of two, set free under doubtful conditions, 208, 209; they should both be set free, 209.
Sleep, is it an attribute of the universal man? 39, 40.
Singulare, instable as water, cannot be the basis of science, 199.
Sophistical, replies, a way to set aside, 202, 203.
Sorrow for sin; could it be a mortal sin, even if God had forbidden it? 222, 223.
Soul, the, does not undergo succession while thinking of the same proposition, 201.
Souls, different, have different degrees of capacity, and each has a maximum, 173.
Species, can they differ specifically from their individuals? 66.
Specific and generic differences, 36.
Stones could not think even by miracle, 142.

Three, the number, is affected in all by such as prefer it, 21.
Time is the principle by which we know the differences of individuals, 190, 191.
Time-instants and *nature-instants*, great difference between them, 106, 107.
Transcendent being; is it common both to God and creatures? 37—39.
Trinity, the mystery of, 43; in matters concerning the, there is no argument from the particular to the general, nor vice versa, 53.
Trouble, exceeding, taken by Wyclif in the question of the *Insolubles*, 227.
Truth and God's existence are posited by every true proposition, 186.
Truths signified by hypothetical propositions, not sufficient to distinguish their species, 1.
Truths that neither God nor man can know, 212.
- Tyrant*, case of a, giving an impossible order, 208.
- Unity* is the principle of quantity, 49.
Universal, the, objected to be the same in a thief and a king, 28; in what sense it moves, 47.
Universals, as ideas, how identical with and how distinct from God, 33; some of them founded upon singulars, *ib.*; can have at the same time opposite predicates, 78, 79.
Univocal signification of Being, the, admitted by Wyclif, 38 and *note*.
Use of universals, 40, 41.
- Vacuum*, a, if, posited, must be posited as a being, 147; absurdities following therefrom, 147, 148; is impossible, 54; must be admitted, if God is able to create other worlds, 146.
Value, the extrinsical, of a thing, changes according to circumstances, 123.
Various significations of truth and falsehood, 4.
Velocity of movement must have a limit, 140; what that limit is, 143; cannot possibly be infinite, 144.
Violent movements, 144.
Visual, the, power of the eye, compared to God's active power, 132; its act 175.
Vitellion, 181 and *note*.
Vitreous humour, the, 177.
Volition of God, a, could make any being indefinitely perfect, 152; if posited, it posits infinite others, 106.
Volume, is the bigness of a substance, 49.

Weight, the, that can be borne, a limit to, 159; the least that a man cannot bear is the greatest that he can, 160.
Whole, the, is identical with all its parts, 21.
Wyclif's first speculations, the notable boldness of, 108 *note*.
Woman, a, pregnant, if the only human being; could she possibly die or miscarry? 174.
World, the, is a proposition, 20; can be changed in nothing, 85; could not have been created before or after the fixed time, 151; like the human body, must have all its parts in order, 162, 163; is the greatest of all possible beings, 121.



The Society's book for 1896 is now ready; and the works for 1897 and 1898 are in the binders' hands, and can be sent next month to such Members as will pay their Subscriptions for those years. The Subscription for 1896 became due on Jan. 1, and should be paid at once to the Hon. Sec., J. W. STANDERWICK, Esq., GENERAL POST OFFICE, LONDON, E.C. Cheques to be crost, 'London and County Bank.'

The Wyclif Society.

*Tenth Report of the Executive Committee, for 1896.
(April, 1896.)*

THE continued help that the Society gets from its printer, Mr. Carl Georg Fromme of Vienna, combined with the devotion of its editors, M. Dziewicki and Prof. Loserth, aided by Mr. Matthew, alone enables it to produce its books in time, and in advance.

The volume for 1896, comprising the third and fourth parts of Wyclif's *Opus Evangelicum*, edited by Prof. Loserth, is bound and ready for issue.

The volumes for 1897 and 1898, *De Logica II*, edited by M. H. Dziewicki, and *De Simonia*, edited by Prof. Dr. Herzberg-Fränel and M. H. Dziewicki, are in the binders' hands, and can be issued next month to any Members who will pay the two years' subscription in advance.

The Society is clear of debt to the end of 1895; but it owes Mr. Fromme £350 for its three volumes of 1896–8, and it has about enough in hand to pay its binders for covering these volumes. The Committee therefore appeal to Members for three years' advance subscriptions at once, so that a fresh start may be made, free from all liability, at the future years' work, 1899–1912.

For 1899 and 1900–1, *De Logica III*, edited by M. H. Dziewicki, and Prof. Loserth's edition of *De Civili Dominio II, III*,—whose sheets Dr. Reginald L. Poole and Mr. F. D. Matthew see, and Dr. R. L. Poole side-notes,—have been some time at press, and may be finished this year. For 1902 or 1903, M. Dziewicki has kindly undertaken to edit the

Miscellaneous Tracts, Nos. 54–61 in Shirley's Catalogue, which were copied by Dr. Buddensieg, and were in the hands of Dr. Schnabel of Dresden, as editor, till his death three years ago. Also, for 1902 or 1903, the *De Potestate*, which has for many years been in the hands of M. Patera of Prag, has just been sent to Professor J. Loserth, so that it will probably go to press next year. For 1904, the Rev. Dr. Buddensieg hopes to produce his edition of *De Veritate*; and then all Wyclif's great *Summa Theologiae* will be in type, except the *De Mandatis Dei* and *De Statu Innocentiae*, which Mr. F. D. Matthew will take up as soon as his help to other editors leaves him time for his own texts.

The other works of Wyclif remaining unprinted and not likely to be included in the second volume of *Miscellanies* § now in charge of the Rev. J. P. Whitney, are, by Shirley's Nos.:

- | | |
|----------------------------------|--|
| 6. De Materia et Forma.* | 26. De Imaginibus.† |
| 7. De Materia (?).† | 28. Peccatum Mortale et Veniale.† |
| 8. De Ente, Bk. I*, Bk. II.* | 32. Errare in Materia Fidei, &c.† |
| 9. Replicatio de Universalibus.* | (45. Commentary on N. Test. ? not
Wyclif's.†) |
| 10. De Universalibus.* | 64. De Paupertate Christi.† |
| 11. De Anima.* | (69. ? part of De Potestate Papae.) |
| 13. De Fide Catholica.* | 70. De Clavibus Ecclesiae.* |
| 24. De Prophetia.* | |

Members have, then, to keep “pegging away” till the work they have set themselves is done, and England's long-due debt to Wyclif's memory paid. For that, money is wanted. Who will give it?

In order to increase the Society's funds, the Executive Committee have resolved that any Member may give the right to any Library or person to buy the first fourteen years of the Society's publications, 1882–95, at half-price —19 volumes at 8 guineas and a half—provided that with this sum are paid the full Subscriptions for 1896, 1897, and 1898.

England, Europe, and the rest of the Christian world owe so much to the memory of Wyclif, that support ought to be forthcoming for the printing of his Works, the records of his thoughts and life. Two-thirds of the Society's task will be done by 1900. It is for our Members to see that the other third is finished speedily. Editors are ready and willing. Money alone is wanting.

* Copied. † Not copied.

§ Shirley's Nos. 43, 44, 47, 48, 68, 77, 92, 94, 95.

RECEIPTS AND PAYMENTS OF THE WYCLIF SOCIETY,
FOR THE TWELVE MONTHS ENDED 31ST DECEMBER, 1895.

RECEIPTS.		PAYMENTS.
Balance, 31st December, 1894	£ 9 11 4	£ s. d. To Bankers' Commissions
By *174 Subscriptions of £1 1s. each	182 14 0	0 3 2 " Printing and Copying
Less Bookseller's Commission	<u>0 1 0</u>	150 0 0 " Stationery and Postages
	182 13 0	3 3 0 " Cash in hand
		1 1 0 " Cash at Bank
		37 17 2
* In respect of 1885	1	
" 1886	1	
" 1887	1	
" 1888	1	
" 1889	1	
" 1891	1	
" 1892	1	
" 1893	2	
" 1894	25	
" 1895	139	
" 1896	1	
Total £174	£192 4 4	

12th March, 1896.

Examined and found correct, { CHAS. P. MERRIAM.
{ WOODLAND ERLEBACH.

§ For these particulars the Auditors are not responsible.

The Society's Publications for 1882—1898 (£1 1s. each year) are:—

- 1882.* 1. Wyclif's *Latin Polemical Works*, vol. I, edited by Dr. R. Buddensieg.
1883.* 2. " " " vol. 2,
1884. 3. Wyclif's *De Civilis Dominio*, Lib. I, edited by Reginald Lane Poole, M.A., Ph.D.
" 4. Wyclif's *De Compositio Hominis*, edited by Dr. Rudolf Beer.
1885. 5. Wyclif's *De Ecclesia*, edited by Prof. J. Loserth, Ph.D.
" 6. Wyclif's *Dialogus, sive Speculum Ecclesie Militantis*, edited by A. W. Pollard, M.A.
1886. 7. Wyclif's *De Benedicta Incarnatione*, edited by the Rev. E. Harris, D.D.
" 8. Wyclif's *Sermones*, Part I, edited by Prof. Loserth, Ph.D.
1887. 9. Wyclif's *Sermones*, Part II, edited by Prof. Loserth, Ph.D.
" 10. Wyclif's *De Officio Regis*, edited by A. W. Pollard, M.A., and C. Sayle, B.A.
1888. 11. Wyclif's *Sermones*, Part III, edited by Prof. Loserth, Ph.D.
" 12. Wyclif's *De Apostasia*, edited by M. H. Dziewicki.
1889. 13. Wyclif's *Sermones*, Part IV and last, edited by Prof. Loserth, Ph.D.
1890. 14. Wyclif's *De Dominio Divino*, edited by Reginald L. Poole, M.A., Ph.D.
1891. 15. Wyclif's *Quaestiones* and *De Ente predicationis*, edited by Dr. R. Beer.
1892. 16. Wyclif's *De Eucharistia*, edited by Prof. J. Loserth, Ph.D.
1893. 17. Wyclif's *De Blasphemia*, edited by M. H. Dziewicki.
1894. 18. Wyclif's *De Logica*, vol. I, edited by M. H. Dziewicki.
1895. 19. Wyclif's *Opus Evangelicum*, vols. 1, 2, ed. by Prof. J. Loserth, Ph.D.
1896. 20. Wyclif's *Opus Evangelicum*, vols. 3, 4, ed. by Prof. J. Loserth, Ph.D.
1897. 21. Wyclif's *De Logica*, vol. 2, edited by M. H. Dziewicki.
1898. 22. Wyclif's *De Simonia*, edited by Prof. Herzberg-Fränel, Ph.D., and M. H. Dziewicki.

The Society's Future Publications will probably be:—

1899. Wyclif's *De Civilis Dominio*, Lib. II, edited by Prof. J. Loserth, Ph.D.
1900. Wyclif's *De Logica*, vol. 3, edited by M. H. Dziewicki. (*At press.*)
1901. Wyclif's *De Civilis Dominio*, Lib. III, edited by Prof. J. Loserth, Ph.D.
1902. Wyclif's *Miscellanies* I, edited by M. H. Dziewicki (Nos. 54–61 in Shirley's Catalogue). (*At press.*)
1903. Wyclif's *De Potestate Papae*, edited by Prof. J. Loserth, Ph.D.
Wyclif's *De Ente*, edited by M. H. Dziewicki.
Wyclif's *De Mandatis Divinis*, edited by F. D. Matthew.
Wyclif's *De Statu Innocentiae*, edited by F. D. Matthew.
Wyclif's *De Veritate S. Scripturae*, edited by the Rev. Dr. R. Buddensieg.
Wyclif's *Miscellanies* II, edited by the Rev. J. P. Whitney, M.A. (Nos. 43, 44, 47, 48, 68, 77, 92, 94, 95, in Shirley's Catalogue).
Wyclif's *De Actibus Animae*, edited by M. H. Dziewicki.
Wyclif's *Miscellaneous Philosophical Works*, edited by M. H. Dziewicki.

And the rest of Wyclif's Latin Works.

* The very heavy outlay for copying in these years (£295) made the issue of more volumes in them impossible.

DATE DUE



3 9031 01415647 5

374333

BR
75
.W8
v.14, pt. 2

Wycliffe.

Bapst Library
Boston College
Chestnut Hill, Mass. 02167

