

(7)

De Angelis - 4 pp. en anglais - (De Angelis 2 p/p. De Angelis II - 2 p/p.)

Existence - 4 petites pages dactyl. en anglais -

De Angelis II - 2 pp. en anglais

De Angelis - II - XII - 57 - 2 pp. en angl.

De Angelis - 2 pp. en angl.

De Angelis ~~et~~ I - II - III. 4 pp. en angl.

(Sur les anges) pp. 2-3-4-5-6.

Schémas de conférences -

# De Angelis

Angel: metaph.  
Thorpeli (prc)  
metaphor.

An Sim.

3x certitudo { nat.: based in creature.  
                    { Supern. { Faith { by which we adhere... gift,  
                                    { Theol. { that about which: so audite. Arist. of 18. Sp.  
  { of Church. Ordinary Magist. ←  
  { of particular doctor. St. Thomas

Concern. 'Quid nominis': 'Mixerer? Signif. angel type more knowable to us  
A person between God and man. More closely  
related to God by nature.

Their exist. cannot be sufficiently gathered by our own reading of  
Scripture. Infinitely disputable. Must read with the Church,  
with the Fathers and doctors. Phenomenon, infn. of interpretations.

Most authoritative understanding of the Church in Lateran Council  
(Innoc. III) 1215: "This one and true God, of His own goodness and  
almighty power, ... of His own deliberate counsel, simultaneously,  
at the beginning of time, fashioned out of nothing the spiritual  
and the corporeal creature, that is the angels and the worldly,  
and then the human creature, constituted by the composition  
of body and soul of spirit and body." (Aug. 428) (Vat. I 1840,  
I. 1783)

Quid sim. Quid nominis; quod sim; ~~quod~~ but not quid sim,  
except by negation.

St. Thomas's understanding: perfection of universe & assimilation to God;  
Man does not fulfil this condition; Not purely intellectual, but  
rational; discursive because animal, i.e. body endowed  
with sensation. - Without wholly spiritual creature, universe complete.  
"Incorporeal creature." [human without bodily creature more.]

Since not corporeal, not composed of matter & form. No essential  
composition. <sup>intelligible in act</sup> Then form: same as what Gabriel is. But distinct.  
between his existence & what he is. But existence, too, undivided  
& indivisible. No yesterday, no tomorrow.

Relative infinity. - Things of the same nature do not owe that they  
are a this thing to what they are. Borrowing pins. Enough word.  
But if no dependence on matter & quantity, then what they are  
is the reason why they can be a this.

He not complete in  
soul. Person  
composite

But man can be a this only because of something intrinsic to what it is to be a man? By something, to definition. One kind of man, by many men. 'Species' may signify nature or individuals of that nature. And there may be had 'ad infinitum'. Term 'man' predicable ad infinitum. Example of three?

If man were individuated by 'what it is to be a man', there could be only one man. But not really, because composite & therefore many. Yet if, ... a kind of infinity: in one, all that is had in many. That is what S. Th. says of angel: 'Substantia... immaterialis, creata, secundum finem secundum se, sed infinita secundum gradum earum formalium non sunt receptae in alio... intelligentia ad infinita infor-

Actually: any angel greater in perf. than all of the mult. univ. All-wise all his own. Thus but due of wisdom. Fleeting comes. Shadow.

Hence, if many angels, they must differ by 'what they are.' Nothing common between them.

I 50/2/4<sup>th</sup>  
Virtute et potentia max.  
Highest kind of life.

But are there many? "Their multitude exceeds 'omnem materialium multitudinem' quasi incomparabiliter."

Many proofs. One: The more a thing is immaterial, the more it can of its nature be multiplied.

How they differ. Not just as individual from individual, but in species. But infinitely more so than man and beast, etc... Nothing in common as to what they are, except logically. In this regard, different universes; but ordered in the way that whole universes are. With God and our cosmos as limits at infinity. Not in place. As they are higher (A, B, C, ...) they differ more & more: because more removed from matter principle of homogeneity. Furthermore, there are more & more of them in the higher region of the order. Hierarchies & orders... (Objective being...)

[Reason: same as general reason for their multiplicity]

Duration. Subst. without succession. Not time not just permanence, but measure of motion: that motion which because of its regularity... Aeternum: a person: the highest angel. Like the diurnal motion. Speed: Eternity wholly simultaneous. Time continuous. Aeternum, perm. in subst., not in activity.

But man can be a this only because of something extrinsic to what it is to be a man? By something <sup>extrinsic</sup> to definition. One kind of man, by many men. 'Species' may signify nature or individuals of that nature. And these may be had 'ad infinitum'. Term 'man' predicable ad infinitum. Example of 'three'?

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sed finita secundum suam esse, sed infinita secundum gradum earum formalium non sunt receptae in alio... intelligentia ad infinita informata.' I 50/2/4<sup>a</sup>

Hence, if many angels, they must differ by 'what they are.' Nothing common between them.

Virtute et potentia maxime.  
Highest kind of life.

ally: any angel is the perf. than the next. immat. in itself but does of its own. they come down.

But are there many? "Their multitude exceeds 'omnem materiam multitudinem' quasi incomparabiliter."

Many proofs. One: The more a thing is immaterial, the more it can of its nature be multiplied.

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but measure of motion: that motion which because of its regularity....

Aeternum: a person: the highest angel. Like the diurnal motion. Speed of light.

Eternity wholly simultaneous. Time continuous. Aeternum, perm. in subst., not in activity.

(de Angelis ii)

Quasi incomparabiliter.... More as they are higher: more perfectly immaterial.

How they differ. Species without physical genus in common.

They are some different numbers. Yet ordered. (Quasi numbers)  
God & cosmos, as limits at infinity. Not in place (no body).  
(We, localized names. Burdensome.)

They differ more & more (AOL) as they are more removed  
: from homogeneity of matter. (Hierarchies & orders.)

Aeternum. Above time. More perfectly so according to perfection.  
No before & after in their sub-D. existence. Aeternum highest Angel.  
(compare to diurnal night, speed of light...)  
Eternity, eternality, time.

Knowledge. Only intellectual - no body, no organs. Judge without  
comparison or division. No rationalization. In us, many faculties.

They, all and much more, in single faculty.  
What do they know? Primo, each himself: actually  
intelligible: operatio separata esse. Ever present to themselves.  
Worth while, not only as to that they see, but as to what  
each is. - And this he sees as a likeness of God - though  
remote, yet without discourse. Atheism impossible. - Knows  
other things confusedly. God, all distinctly, in one. To  
know other things distinctly, need for added intelligible  
species or ideas. (Compare with ourselves: Knowledge of  
other human beings: need for distinct phantasms.)  
The whole universe is distinctly represented to them in such  
likeness. Numerous as many 'objective beings' as there are angels.

To have intelligible species for whole universe is as natural  
to him as it is for us as to have a heart and a head, even  
in intellect. In him the intellect is complete: no passage  
from potency to act - no learning process.

2  
 Their knowledge not had by action of things upon them. This proper to man, and animal. The means by which they know are prior to the known in itself. Derived directly from God's knowledge... Thus the order is

God's knowledge  
 ↓  
 intellig. species } you  
 ↓  
 things.

of self } our knowledge : 3<sup>rd</sup> emanation } in Verbo  
 of others } in mensura  
 in seipsum

Quo perfectiores, species magis universales in representando, ergo fewer in numer.

Hence less succession in acts of knowing. Discrete time. → time.

Verum measures operations of knowledge & love of self.

The true being, in Verbo.

Our most uncertain, incertain, evanescent, in die hominis.

As angels higher, more contemplative: stand before God; activity act ista: illumination.

Lower angels, active; messengers. (Guardian angels: each of us associated with a person greater than an whole comm.)

All this in natural order. In supern. order, God emanates lowest to highest. Queen of angels, The highest most eager to minister to her.

Existence

322 ad- { thms. 'david'; Pius XII  
          { int. { library  
                  { nobelwin

①

Long before the Xn era, the greater R of ancient philosophers, Plato and Aristotle, felt utterly certain that between God and the material world including man there were purely spiritual substances far more essential to the universe than anything which falls directly or indirectly within the scope of our awareness.

But as we read St. Thomas's appraisal of their views we see that the <sup>ancient</sup> philosophers ~~had advanced~~ ~~the same view~~ ~~as the moderns~~ ~~and the~~ ~~ancient~~ ~~philosophers~~ ~~had advanced~~ what is in fact right, <sup>and true</sup> but for the wrong reasons.

In Plato, for instance, the existence of separated substances, of which this dark and changing world of ours is but a pale reflection, is inseparable, at least so far the letter goes, from that confusion of his between the logical and the real. Briefly, here is the way he reasoned.....

Aristotle, on the other hand, though he needed separated, intellectual substances to move the heavenly bodies. He believed they were necessary to explain the physical world. If we take a close look at his arguments we soon realize that they cannot stand. True, motion does require an unmoved mover, but why

should there be many? (2)

Though quite aware of the weakness of both Plato's and Aristotle's explicit reasoning in this matter, St. Thomas does not dismiss them. Rather he interprets them in the light of a principle that he found expressed by Aristotle himself, namely, that, even regarding first principles, philosophers frequently stumble on the truth unable to account for it <sup>by a truly</sup> ~~by a truly~~ *by a truly* ~~by a truly~~ *the way they came to reach it.*

Taking a broad view of what Plato and Aristotle has to say on the subject, the hidden principle they had in mind becomes more clear, whereas the arguments they set forth become mere pretext, as it were. What was this hidden principle, and what is it still? That there must be a profound order in this universe if it is to reflect the perfection of its Maker-- whether the universe has existed from all eternity or not. If all that exists this side of God were confined to bodily creatures, even when endowed with reason; limited to things that come to be and pass away unceasingly; to things that are not really intelligible in themselves, the universe would be utterly lopsided, so to speak. Both Plato and Aristotle were vividly aware that the most noble of

all visible creatures, man, is basically a somewhat messy affair, largely a glut of organs that occupies most if not all of his thought. If man be called a thinker, we must realize that the pale cast of his thought makes of him a thinker in a rather secondary if not a purely incidental way. His thinking is actually no more than the shadow of thought seeing that to think he stands so much in need of what is no thought at all. (Last year's lecture on the Anatomy of the human mind.) To those great philosophers we mentioned, the universe could not be right unless there were more to it than that. They felt more than they could see. They were 'quasi veritate coacti'.

Let us return to Plato for a moment. You know what he thought of the union of body and soul. The soul was the man and the body his prison. Now there are two ways of understanding this position: a negative one;...a positive one: what Plato thought once free from the body of man/ought none the less to be true of some other beings, else the condition of the highest being in God's universe would be not less highly unsatisfactory.

Aristotle's position can be viewed in the same light. His sense of order, of a well-balanced order

(4)

intrinsic to the universe was even more accute than that of Plato. His series of unmoved movers can be understood in two ways: negative...; positive: the need for order, for gradualness, for degrees of participation. Remember what he says of Anaxagoras: ....We do not see how the NOUS operates in the world. It is not enough to know that the NOUS accounts for order...; we must also seek to know how it does in fact produce order, and also to what extent.

So far we have no more than an intimation of what the case ought to be. But it hardly follows that things are the way we think they ought to be. How far does 'sapientis est ordinare' go? It is not God's wisdom that is at stake. The question is: to what extent does He choose to reveal it in His works?

*Diverse opinions on Subject. — But, de Fide. { cert. Fidei  
" Theolog.  
and. certus.*  
*S. Thomas: recedit ad principium;  
 assimilation;  
 assimilation of ideas & work as to  
 spiritual being.*

*Creatura incorporea;  
 - non comparata x mat. & forma. Complete being in form.  
 - existence abundant — no waste; ever present day; no  
 before and after. All our days wasted in yesterday.  
 - many. Specifically different. & more and more so.*

Queen's memorial. More as leader: manifest from  
other species. different witnesses. diff. more from manifest  
than from the witness.

They're not dead, some like children. Not in place.  
(We, local go man; induction)

diff. more and more: covered from company's  
living things. But what's the value without the  
no presence of him: evidence. The true  
compound of ideas is not. Truth of their  
state is the. Not our eyes and actions. No  
faith. But knowledge of the as we are  
by reason.

Knowledge: not intellectual. Just as with  
company's of economy. In no many truths.  
disposed by each other. They all the simple  
facts.

What do they know? Prime is: one's  
one. But is to see as to that and what,  
see self as likeness of God. No other.  
In knowing self, others especially.

God knows all in one. Angels in need of  
other's representation: infused species.  
(company in need of distinct phenomena)

to distinguish persons.)  
Faith as heavy objection things as angels.

Species eternal. As naturally as the  
head, head, in itself. go with it. No  
learned person. No open. Example at  
initio.

Things do not act upon him. (This is man's  
nature.)  
Angels. Species given to things known by them.  
derived from God's knowledge of creation.

A God, one species.

So we see one in return...

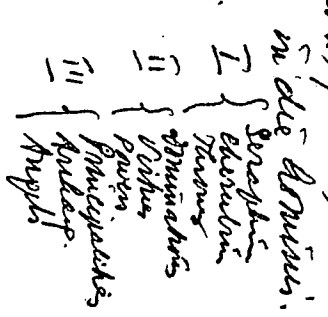
Angel, many species. But, few reflections,  
so many wisdom. of ~~the~~ power in number.

These succession: discrete time → time.  
Discrete time, a person.

The true being in words.

Must understand, pick, evidence,

Heaven's orders:



Things are contemplation: that can be  
known, more action. Angels. Creation angels,  
wisdom; higher for command.

A person. order! Queen of angels. Beyond.  
Highest must agree to minister to them.

An' sint?

Name: messenger. How the angel first known to us. (C. 1. 1. 1.)

Certainty 22 { natural: based on creature } principle  
conclusion

{ supern.: based on God himself } Faith  
Theology { of Church  
of partic. doctrine.

{ amplie

De pte: Latoram Council: { angelic  
1215 { earthly  
Nat. C. 1870. { compound of body & spirit.

Quid sunt?

Known only by reputation.

S. Th.: perf. of univ. in a simil. to God. Creation by sheer intell. & will.  
Imcorporeal creature. Otherwise universe collapsed.

Not composed of matter & form, body and soul. Yet not souls. We, incomplete in soul. Not in place.

all light : no darkening of matter.

Relative infinity → matter. Would need more than all material universe to make single angel. 'Two', and many 'twos'... Many individ. of same nature possible bec. of matter. Hence, if many angels, differ not like one circle from another, or one 2 from another, but... But even more, because even in numbers, intelligible matter. More more than man & brute, man and lowest creature.

How many?

many?   
 "Not kinds of living beings in nature than inanimate.   
 "but kind multitude" "quasi incomparabile"

"Exceed all material multitude" "quasi incomparabilior."   
 "Hoc and more. ~~diff.~~"

How they differ?

More than genre. Different universes. This dust of universe,  
as mere shadows. Hierarchies, orders, as they are

as mere shadows.  
Differ more and more: Hierarchies, orders, as they are  
higher in perfection and removed from what makes common

Knowledge: purely intellectual, yet ---  
 primo, each his self. As likeness of God. No affects.  
 secundo, then comprehended.

Need of intell. species. / Compare to our need of  
distinct plantations,  
Produced with them as we with arms ---  
No learning. No discourse.

Whole universe present to them from above, not from things.

32 ess. } in Verbo  
          } in mente angelor. } ——— quasi. Little known than known  
          } in signis. } in matters. Quick change.  
          } *des dei, deus hominum* — vinity.

In knowledge of self no succession, no him. Putative, assumed, Sum...  
Intellig. Species universal in representation. E. g. 'animal'; we...  
Universales, this less as higher. Hence succession in acts...  
Discrete time, a Per.

Higher (stand before God), more contemplative.

Lower, messengers.

Each of us associated with a person greater  
than our whole universe.

In Supern. order, above them, Angeli Domini, and a capitulum,  
by the name of Joseph. Highest most eager to minister  
to them.

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de Angelis

1. Exist. held by Faith.

"Fortitudine et virtute majore."

In our time, little interest for what better than we.

Even in Metaphysics - generalities.

The great paradoxism: "only" intellectual creations, like we. Nemo propheta...  
"Some animals are more equal than others".

"Some animals are more equal than others".

[Obj.: only theol. Resp.: best way to expose Faith to attack]

2. Qnt ad substantiam.

Wholly incorporeal: essence simple. "Nihil sui xha se" accord. to place & duration, *gratia* hoc  
Immutable, necessary. No time here: eternally. None without succession.

Immutable, Necessary. No time here: eternity. None without succession.

A simple and more perfect than our whole cosmos. (Not to be compared to pearls and mo).

Each angel a species. No common physical genus. No generation nor corruption.

Qualidade, quasi incomparabiliter.

The higher, the more; more different. Highest: Serum.

Toward Corner:

Les simple  $\rightarrow$  composition.

Less " duration  $\rightarrow$  continuous succession.

Less formal diffes.  $\rightarrow$  more individual diffes.: quantity.

len immutabilität  $\rightarrow$  subst. mutabilität:  $\left\{ \begin{array}{l} \text{form} \\ \text{mater} \\ \text{prinzip} \end{array} \right.$

Hence, cosmic being scattered, diffused; gener. & corrupt; death, contingency.

Of Angels

### 3. Ontad operationem

- All their life one of intellectual knowledge and will.  
Must not compare with our own, which, in one respect, vacuous.
- First object of their mind, their own subd. Exper. of self as a universe.  
Knowledge of God as principle of their being.  
This knowledge measured by *Acumen*.  
Judgment without comparison or diversion. No ratiocination.

- In self knowledge, they know other things, but with confusion: because limited to one species.

Receive intelligible similitudes by infusion.

From *unigen*, indivisible, divine "eorum species factio".

But in Angels, many species.

Hence 3x one { in Verbo  
in mente angel.  
in se.

Multiplicity of species according to perfection of angel. { A - 1  
B - 10

We, as many as things,  
aspects.

Can use but one species at a time. Hence succession → ∞

More & more time to make tone of intelligible mind.

Span of past, present, future. History.

#### - Toward Cosmos:

We, self knowledge by knowledge other than self; by reflection.

The other, upon which we depend, obscure, intellig. in potency.

We must be consoled to thought in twilight of sense-world, shadows, phantom-world.

Dispersion of our mind, broken down, intellect, into { but intellect  
internal sense  
external sense.

Influx of intellig. species, phantasms, sensation.

Hence, our rational life but a ~~poor~~ poor, cold shadow of intellectual life;  
dim glow in remote region of Darkness. In tail-end of universe.

- Bl. Virgin says: *Nigra sum*: subd.; operation; natural end.

1. Exist. held by divine faith.

"Fortitudine et virtute majores."

In our time little interest in what better than we.

(Even metaph. delights in vaguest generalities.)

The great paradoxism: Only intellectual creatures.

Nemo propheta. "Some animals more equal..."

(Oswell, Animal Farm)

Object: Only theol. - Resp. Theol. too certain, & only in theology fruitful.

Would be  
dismissing to  
consider a  
no humanistic  
than

2. Ont ad Subst.

Wholly incorporeal: essence simple. "Nilhil sui extra se"  
according to place & duration.

Immutable, necessary; No intrinsic contingency.

No time. & eternity. Present without succession.

Relative infinity: Essence form only: no limitation  
by matter which divides all corporeal beings.

All cosmic beings together cannot reach perfection  
of a being whose whole substance consists in  
its form alone. Disintegr. of lower Ang. ≠ Cosmos.

3. Ont ad multitud.

of faith.

Wholly immat., pure subsistent forms, they can differ  
only by form. Hence, each a species, without  
common physical genus. Not in predicam. number

"Thousands of  
thousands, ministr-  
ered to him, and  
ten thousand times  
a hundred thousand  
stood before him."

(Dan. vii, 10)

→ "[Excedunt] secundum multitudinem substantiarum  
materiales quasi incomparabiliter."

The higher, the more; more different.  
The highest, the acuum.

#### 4. Compared to Cosmos.

Consider order in downward direction:

Less simple → composition of essence.

Less simple duration → continuous succession.

Less formal difference → mere indiv. diff.: quantity.

Less immutability → substant. mutat. { form  
matter  
privation.

Cosmic being scattered, diffused;

Multiplic. of individuals to compensate  
for constant destruction. Intrinsic  
contingency of substance.

Cosmos wrapping tail-end of creation: propter  
reversionem a primo ab initio principio.

#### 5. Regina Angelorum.

1. Ordo ad operationem.  
 All their life one of intellectual knowledge and will.  
 One knowing power. Ours divided.  
 First object of their mind: own essence <sup>(intellig. in act.)</sup> Exp. of self as a universe.  
 Knowledge of God as principle of their being.  
 ... to beum. Beum huplex hupel.

One knowing power. Ours divided <sup>intel. in act.</sup>

First object of their mind: own essence. Expr. of self as a universe.

Knowledge of God as principle of their being.

Knowledge of you as principle of man.  
All this measured by Acum. Acum highest level.

∴ All Puns measured by humor. No formal discourse  
Judgment without composition or division. No formal discourse

2. In self-knowledge, they know other things, but confuse: Limited to their species.

To know other things: intelligible Similitudes by infusion:  
derived from unique, indivisible, divine rerum species, facta

Many species necessary.

When comprising their supernatural knowledge, things  
have threefold being { in verbo  
in mente angel.  
in se.

Intellig. species more or less in number according to perfect. of  
angel. { A-1  
          { 10-10

Can use but one species at a time. Hence succession  $\rightarrow \infty$ .

use but one species at a time. It  
More and more discreet time to four intelligible universes.  
Span of past, present, future → more history, this in  
tripled any  
(intelligible in)

3. Toward Cosmos, downward direction (intelligible in p.)
- We, intrinsically obscure, self-knowledge by other inferior, and then only by reflexion. Must be roused to in twilight of ~~phantom world~~ phantom world of sense.
  - Dispersion of our mind, broken down intellect { ex intellectual  
internal sense  
external sense
  - Infinity of intelligible species, phantasms, external sensations.
  - Rational life but a dim glow in remote region of darkness.
- Yet, God willing, this lowly mind can be raised above the Ripest angels.

## St. Angelis III

1. Morning & Evening knowledge.  
cf. Ia, 58, a. 6, c. & ad 2.

2. Illumination.

Contemplata alius tradere paria bonum diffusivum sui.

Angel naturally loves God more than self, self more than other, but good of universe more than self. Difference in species more than self.

Government by functions of hierarchy:

(elevation) purgation - illumination - perfection.

Illumination due

conversion → (proximity) corporality  
virtues  
manifesta  
& parte  
similitudo

(open door) (light entering) (color displayed)

Raptus by movement of higher. Lower drawn into the wake of higher.  
(Compare to poetry & music. See better what already known.)

3. Locutio: speech.

Lower cannot enlighten higher, but only speak to him.

"I saw that man as you told me he was." "You did?"

Can make will known, ask questions and thank.

Secrets of the heart, but not illuminating.

Diff. between celest. hierarchy and ecclesiastical: Ia, 106, 3, ad 1.  
Dark angels can only speak.

4. Hierarchies: government:

Univ. cause (God.)

Stratagem  
Christian  
Thrones

"created causes"

Dominations  
Virtues: Virtues  
Potestates: Powers

Particular causes.

Principates: Principalities  
Archangels  
Angels

guardian angels.

5. Fall.

2x Finis:

natural: right to it: own by nature.

supernatural: superior but common, and extreme measure, privilege and man possibly higher

Battle, argument: theologian & heretic.

Lucifer, "more like God if our good ultimate & of self."  
Michael: Qui ut Deus?

Bl. Mother: her foot crushes head of first hierarchy.

Elegit ea quae in suis, ut ea quae suis debeat.

Lucifer: Fall to part. Regia impudens.

# V Durée subst.<sup>te</sup> indivisible.

Autre essence. Il donne d'une fois.

Mais hiérarchie.

La même prem. de leur durée: *aeum*.

Comment tous se servent de l'*aeum* pour connaître leur degré d'unité "in memoria".

## VI Dist. entre subst. & intell. & entre intell.<sup>sup</sup> & intelligence.

Connait 1<sup>o</sup> sa subst. intellig. en act. Ne connaît son être univers + pers. que le nôtre. Imméd.<sup>t</sup> : intell. procède de substance & y retourne. Le vrai venant de Dieu pour le connaître imméd.<sup>t</sup>.

Le connaît, il n'a que connaissance confuse des autres choses.

## VII Connaissance par espèces infuses de Dieu connaissant.

Reçoit pas. connaît des choses. Cela pour intellig. faite d'instinct qui doit être éveillée par le contact intellectuel et physique des choses. La connaît. entretient du dedans vers le dehors; antérieurement aux choses créées comme : 3<sup>e</sup> espèce *aeum* factum.

Impulsiel comme dans l'universel. Il n'y a pas de distinction entre spéc. & mat. comme chez nous.

## VIII Multiplicité d'espèces

IX L'illumination angélique

Virtus plus puissante et specs moins nombreux, et plus universelle -  
le Supérieur peut illuminer, i.e. manifester vérité à infér.

Infér. reçoit pas nouvelles specs. Mais il peut en avoir mieux  
par direction du Supérieur - par attention, par ordre dans  
la consid. de specs multiples. Sic certain mouvement de succession  
selon un rythme de concept et de temps.

Compar.: Personne s'élevant au une élévation n'est simultanément  
ce que infér. et celle placée plus bas ne peut être que successivement.  
Aussi Supér. vient d'en haut ordre & combinaisons possibles -  
et peut diriger infér. à suivre cet ordre plus l'ent. Ainsi  
infér. se laisse mouvoir selon cet ordre, un rythme  
nouveau, bien que les specs individ. toujours les m.  
Sic dans poésie. Item dans musique où ordre temporel.  
Sic nouvelle unité. Unité dynamique qui imite riche  
unité interne du Supérieur, et participation & respect  
à cette unité.

Infér. peut parler au Supér., mais pas l'illuminer.

X Connaissance instinctive et vespérale.

X Perfection de l'intellig. angélique.

Intellig. si parfait proportionnée à son objet que l'ange  
ne peut se tromper dans la conn. naturelle. Si état habituel  
pur, pas d'erreur, ni spécul. ni pratique. Mais, ordre sur-  
naturel le dépasse et a fait. Là il peut se tromper.

## XI Pêché des anges -

Ordre format. tellement fautive, qu'il n'a fait  
au dessus de tout, vérité et de tout bien proportionnés à  
notre angelic. Ce bien incommensurable. Par rapport  
à ce bien il peuvent se tromper parait.

Or, les anges sont créés dans grâce - arrivant la pri-

## X Superbia et invidia

Excellence natm. appréciée à juste valeur. Or, après,  
appelé à ordre par disposition sa nature - peut fausement  
apprécier cette excellence. Il peut la vouloir maintenir  
dans cet ordre. Son jugement peut déchoir à cet ordre.

Or, cet ordre très mystérieux. En fait de Dieu, <sup>parfait</sup> tout  
les créatures spirituelles égales : il peut se donner plus  
à l'Enfer. qu'à la Supér. Tout comme rien devant  
deu. Bonk' tell' fautive. qu'elle ne peut se mesurer  
à la perfection de la bonté créée. Unde l'ange  
peut y perdre sa impulsi excellence en n'acceptant  
pas humblement de se soumettre à cet ordre et à  
fait fautive.

Hein, pour tendre vers ce bien, nature en supplé par  
faute grâce. Or, l'excellence naturelle encore  
insuffisante - comme nature seule.

Le péché consistait, selon Isidore (14/13) dans le désir d'être semblable à Dieu. "Ascendam in coelum, et ero similis Altissimo." — Non pas qu'il désirait être Dieu — mais ~~il voulait atteindre à Beatitude~~ ne voulait pas la Beat. à Cap. il pouvait parvenir de lui-même, sans déj. d'un don gratuit de Dieu. Or, s'il désirait la Beatit. humaine, il voulait y atteindre par la puissance de sa propre nature.

Donc, péché d'orgueil où il niait plutôt l'excellence de la fin que Dieu lui voulait — préférant celle qu'il pourrait avoir de lui-même et où l'excellence dont il jouissait par nature serait maintenue.

Et c'est pourquoi il y avait aussi envie (invidia) d'envieux s'attristait du bien d'autrui en tant que ce bien d'autrui est un ~~sur~~ obstacle à son propre bien. Le bien d'autrui ne pouvait être pour l'ange pecheur un obstacle que pour autant le bien d'autrui affecta la singularité de sa propre excellence: laquelle singularité se trouve diminuée par l'excellence d'autrui.

L'ange s'attristait du bien que Dieu voulait à l'homme, dit T. Th. — passant outre l'excell. de la nature angélique.

XI Sei  $J$  Th. der Compnet.

XII Suprême ango, suprême p<sup>l</sup>cheur. (probable)  
M<sup>o</sup>ty le plus grand, car lui le plus excellent,

XIII Conn. ~~Institutional~~ Institutionale et vesperale.

{ Mat.: cognitio ipsius primordialis, ex verum, <sup>secundum Verbo</sup> est sec. pot. res  
 { Vesper.: cognitio ipsius ex rei creatae, sec. pot. in propria materialitatis  
 Ce soir ce terminé au matin. Réf. ad am. articulo.

XIV Conn. Nocturne.

"Ma pensée s'est tournée vers la multiplicité et vers  
auz jette." S'est tournée vers la nuit.

XV La chute de l'œcum et du temps disant

- Quod sint. { Faith  
Theology  
Philos.

- Qd sint omnino immateriales

- Quod in maxima multitudine: "omnem materiam multitudinem excedentes."

- Quod differunt specie - et genere.

: Quo perfectiores, eo numerosiores, & magis distinctes.

- Cognoscunt se immediatim, sed alias eis per species in passis, per se.  
Quo perfectiores, species magis universales.  
Less & less successive in acts of knowing.

- How we are known there.

Generically, we have several kinds of objective being:

{ In Verbo  
in mente angel.  
[in nobismetipsis]  
in menti hominum } in me  
in menti aliorum hom.

Our true being in Verbo.

Our most uncertain, inconstant, evanescent:  
in die hominis.

- Who above all angels?

Thomistic doctrine of what an angel is, compared to man.  
Simple essence, eternity, few ideas. ....  
Order → multiplicity, division, scattering, weakness of being  
and of knowledge and of operation.  
Hence, in natural order, man lower being.

God has chosen to elevate intell. creat. to Himself. Ind.  
: Grace, Faith. Creature not measure, but fool.  
Perfection of good, to considered, abso. incommensurable.  
Hence, greatest <sup>great</sup> perfection; man nihil. Tremens protestans.

Radix of all things: Mercy, <sup>virtues</sup> of the Superior not sit;  
to lift, elevate the inferior. ....

God has chosen to show how much he can do with <sup>his</sup>  
little. This, principle of revolt. Highest angel <sup>enormous</sup>  
of his natural power. —  
God "elegit ignobilia, contemptibilia, ea parum sunt. ...."

Humility, most fundamental virtue appeals most  
to Mercy. Therefore, to combat Mercy, must  
awaken pride in the humble, miserable —  
Eo, ut sup., No one less <sup>worthy</sup> of mercy  
than the haughty in misery. Nemo  
indignus misericordia quam Superbus mis.



## OUR ADVERSARY THE DEVIL

A Symposium on Satan

"It is impossible," writes M. Magny in his long essay on "Satan in Contemporary Literature," "to think of the Devil for any length of time . . . without thereby involuntarily assenting to him." "Once the mere thought of evil is present in the mind, it loses no time in invading the imagination; then the soul which has taken delight in the thought makes a movement towards it, and ends by consenting to it. Even with a long spoon, we must not accept the invitation to sup with the Devil."

Does not this condemn a book of over five hundred pages on the Devil and diabolism, including the writer's own contribution? If we took it so, we should have to condemn the liturgy of the Church and the New Testament for all they tell us of the reality and power of evil spirits. Yet M. Magny's words are in a very real sense true. A distinction, surely, should be made. To think of the Devil, so to speak, in individual terms, as a real presence confronting us, is in truth perilous. An objective consideration of the Devil and his working in the world is necessary if our view of the world, of humanity and of the Church, is to be realistic. For, as National Socialism and its spiritual fellow Communism have forced upon our vision, there is an abyss of spiritual evil and positive malice which cannot be explained light-heartedly away as human weakness, atavism, disease, or the effect of a bad education or social system.

Our Lord in the Gospel and the Church tell us that this malice is not simply human, but is due to an invasion of humanity by discarnate spirits of evil. It is but logical—indeed, common sense—that a book such as the symposium entitled *Satan* which Messrs. Sheed and Ward have published should face up to this and seek to throw light on its significance, its implications and its consequences. The book is a collection of essays treating of the Devil, and of beliefs, practices, and literature concerned with him, from many different points of view. Its nucleus is a volume of *Etudes Curieuses* devoted to the subject, to which have been added and additional papers by English and American writers have been added. It also warns us, however, not to dwell on the Devil as a presence perpetually confronting us individually, but rather to turn from the thought of him to his Divine Conqueror. Moreover, as Fr. Bernard Leeming, S.J., points out in his contribution, the personality of the Devil, though real, is not the same as human personality. Another and a very important fact which recurs throughout these essays is what is called the "ambiguity" attaching to diabolic action, that we can never isolate it from the effects of human agency, disease or subjective belief. We can say with certainty "This is evil, and therefore to be opposed," but we cannot analyse the evil into diabolic and non-diabolic. The attempt to spot the Devil at work, to lay a finger on him, was surely the root of the witch-mania of which the horrible ravages are described in this book, and in which, if he were indeed an agent, Satan must often have slipped round, so to speak, to the other side, the side of the witch-hunters.

Another important point brought out is the fact that, since evil has no positive being, it can be nothing more than a parasite on good, and therefore that Satan is not and cannot be a mighty anti-god, like the Ahriman of Mazdean (Zoroastrian) dualism, but must be radically weak; must be a terrible facade of evil, concealing emptiness and defeat. Occasionally, however, this truth is exaggerated, and insufficient account is taken in this volume of the fact that what metaphysically is negative—starvation, for example, or the disorder of bodily disease—may be in another sense all too real. For evil draws strength from the good to which it attaches itself and which it perverts. In fact, evil in the concrete is good perverted, and Lucifer, as Fr. Farrell reminds us in his introductory essay, is a fallen archangel. It is therefore excessive to identify Satan with the Void (page 456), or to say "All the Devil can do is trickery and mirage" (page 66). The Crucifixion was not a mirage; nor are the concentration camps of the totalitarian tyrannies.

The book opens with essays explaining, if we may call it so, the theology of the Devil, which are clear and easily intelligible. Fr. Farrell, a well-known exponent of Thomism, opens

with a statement of the nature of Satan as a fallen archangel, and accordingly of the nature of angels in general. We hope, however, that readers will understand that the opinion that each angel is specifically different from any other is not founded on any revealed doctrine, but is simply an application of the Thomist philosophical doctrine that pure spirits are pure forms, which, in our view rightly, was denied by St. Bonaventure. Nor can we agree that "one angel possesses more perfections than the one immediately beneath him by a step higher than that which separates a man from a dog." Since man shares with even the highest angel the possibility of being made by grace a partaker of the Divine nature, and since for a dog this is an intrinsic impossibility, the gulf between man and dog, despite many physical resemblances, must be greater than that between man and any angel.

Fr. Bernard Leeming studies Satan as man's adversary defeated by the Redemption, and Fr. Lafèvre the doctrine of evil spirits in the Old Testament. There are studies of the teaching about the Devil of the two great Spanish mystics, St. John of the Cross and St. Teresa. There follows treatment of various non-Christian demonologies, of primitive religions, in Mazdean dualism and Manichaeism—the last of these is perhaps the most illuminating account of Manichaeism that we have come across. M. Massignon contributes a note on the Moslem sect of the Yezidis, popularly supposed to be Devil-worshippers, though in fact they believe that Satan has repented and has been pardoned by God. We could wish that he had explained his statement that it was the Shi-ites who put Al Hallaj to death. Had not the Caliphate become definitively Sunni in the preceding century? We are not questioning M. Massignon's accuracy; we are merely puzzled.

The third part of the book is devoted to the difficult and delicate topic of diabolic possession, and opens with an account of possession in the Gospels. It is, of course, unquestionable that Our Lord regarded the cases of possession which He healed as literally possessions by an evil spirit. On the other hand, M. Jean J. Hermite's study of pseudo-possession treats as cases of mental disease cases which seem

undoubtedly to be genuine possessions in the Gospels. A difficulty has been stated by this juxtaposition which has not been adequately discussed. A typical case of hysterical pseudo-possession from the sixteenth century, that of Jeanne Ferey, is studied in detail. Historical studies of witchcraft follow, a story of hideous cruelty and hysteria, though it is shown that Protestants were indistinguishable from Catholics in this field. We are sorry, however, that nothing is said of the Spanish Inquisitor whose wisdom halted the witch-mania when it was spreading in Spain.

"The Devil in Art," by M. Germain Bazin, in effect returns to the study of demonism in non-Christian religions. In particular, the writer points out the diabolic character of the blood-thirsty religion of the Aztecs. It remains to explain why the private morality of the Aztecs was on the whole good, for Satan must be as interested in private as in public sin. We may note also that to call Hinduism a degenerate form of Buddhism is an amazing blunder, that neither Judaism nor Islam is dualist, and that Confucius lived before, and not after, the Tsin dynasty. And there seems little evidence for the alleged terrors of the year 1000 A.D. in the Christian West; the Anglo-Saxons, we are sure, were far more afraid of the Danes than of the end of the world.

There is an admirable study of the Devil in the *Divine Comedy*, but Fr. Valensin is mistaken when he says that both Michel Zanche and his son-in-law Branca D'Oria are in the hell of traitors while a demon inhabits their bodies on earth; this was the fate of D'Oria alone, for his treacherous murder of Michel Zanche; the latter is indeed in hell, but in the Bolgia of the jobbers.

Mr. Birrell contributes a study of Satan in Milton and Blake, which is most illuminating. He shows that throughout *Paradise Lost* and its sequel there runs an unresolved conflict between the Christian doctrine accepted by Milton and a Stoic humanism which prized a self-sufficient knowledge. Nevertheless, precisely because evil, to exist and act, must be good perverted, we think Milton was justified in ascribing to Satan, as Dante did not, virtues perverted, and as it were infected by the evil of his pride. Blake's error in mistaking artistic genius for supernatural religion is proved in the second part of an outstanding essay.

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Vred. van komop. Ia 108, 3, 3 m

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Gevins log. - I 88, 1 c  
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Ia 50, 3, 1 m  
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 112, 4, 2 m

pradua → Reun: I 106, 3, 1 m  
 104, 4 c

d'iprot → Ia 108, 3, 3 m

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Mr. William Angell

Index 46, 649,

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