Some Points Regarding The Concept Of The Soul In The History Of Philosophy

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SOME POINTS REGARDING THE

CONCEPT OF THE SOUL IN

THE HISTORY OF PHILOSOPHY

by

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submitted to the Department of Philosophy
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of the requirements for the Degree of
Bachelor of Arts

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INTRODUCTION

The problem of the soul is and has been of the greatest importance in philosophy. Man does not want to face death with the thought that his body placed in a tomb will become a feast for worms, or that after a short time the bare skull which was once borne so proudly or that the dismembered limbs which once obeyed the orders of his will are now just matter and the end. Man rather thinks in terms of immortality knowing that he must die, but knowing that death is only the beginning of a higher life for him. This dissertation will endeavor to show what the different philosophers had to say regarding the soul, and that philosophical speculation on the matter was brought to a wonderful culmination in the philosophy of St. Thomas Aquinas.

Let us witness philosophy arriving at the concept of the soul as:

The ultimate principle by which we think, feel, and will, and by which our bodies are animated. The term "mind" usually denotes this principle as the subject of our conscious states, while "soul" denotes the source of our vegetative activities as well. *

CHAPTER I

Greek Philosophy

It was a positive doctrine of Pythagoreanism that man has a soul, and that his soul is a number. It is a principle of motion in man; nay, more; it is a principle of motion in anything, and anything that can move has a soul. Man's soul is imprisoned in the body by reason of some sin. The soul must purify itself from sin by virtuous living, else it will pass, after death, into another body (metempsychosis or transmigration) and then into another and another, until purification is achieved or found utterly impossible of achievement. The hopelessly vile soul will be banished to Tartarus, while purified souls will enter a world of happiness, where they will continue to live without being rejoined to their bodies. (1)

The Pythagorean school of thought was a forward step in the development of philosophical speculation, and the doctrine which they applied to the soul of man shows that this pre-Socratic school of thought made notable contributions to the schools of thought which were to come after it. The Pythagoreans were influenced in their metempsychosis or transmigration of the soul by the Vedic philosophy of the ancient Hindus.

(1) Paul J. Glenn, The History of Philosophy, St. Louis, B. Merder Book Company, 1938, 45
The next school of philosophical thought to be treated is the later Ionian philosophers of which Heraclitus, Empedocles, and Anaxagoras are the most important.

The body is of itself rigid and lifeless, an object of aversion when the soul has departed from it. The soul, on the other hand, is divine fire preserved in its purest form. If the soul is quenched by moisture, reason is lost. Like everything else in nature, the soul is constantly changing. It is fed by fire, or warm matter, which enters as breath or is received through the senses. (2)

Heraclitus had a good idea of the soul in that he spoke of the body as being rigid and lifeless after the soul had left the body. Of this idea it could be said that Heraclitus recognized the soul as the vital principle of the body.

Man has a soul as well as a body; but Empedocles draws no nice distinction between these two essential parts; each seems to be composed of the elements. When a man dies, his soul breaks up into molecules, and then these reassemble to form a new soul for a new organism. (3)

Although recognizing the existence of a soul, Empedocles considered it as a part of the body which would disintegrate after death to take a new form.

"The faculty of true knowledge is Nous, the principle of understanding, which is also an intrinsic psychic principle—the soul." (4)

(2) William Turner, The History of Philosophy, Boston, Ginn and Company, 1903, 56
(3) Glenn, Op. cit, 55
Anaxagoras in giving to the world his principle of
the Nous for the first time introduced into philosophy
the idea of the supersensible. He was later lauded by
Aristotle who described him as like a sober man standing
out from the crowd of random talkers who preceded him.
"Anaxagoras must be credited with the introduction into
Greek philosophy of a principle possessed of the greatest
importance, that was to bear splendid fruit in the future."

Now will be treated the most materialistic of the
pre-Socratic schools of thought, the Atomist school of
which Democritus was the most important. For the Atomists
the soul was corporeal.

Man's soul is made of the more subtle atoms.
These are spherical in shape, and penetrate
the body, permeating everywhere, and causing
it to live. When the soul-atoms leave the
body, death results. The respiratory duct is
the only channel through which the soul-atoms
can leave the body, and as long as this is
blocked by the passage of air as it is in
breathing the soul-atoms cannot depart.
Therefore, a man lives as long as he can
breathe. Brutes and plants, as well as man,
have souls.

It is not difficult to see why the Atomists were
called the most materialistic of the pre-Socratic schools
of thought.

(5) Frederick Copleston, S. J., A History of Philosophy,

Although they did have the idea of the soul being the vital principle of the body by explaining that when the soul-atoms leave the body the result is death, they did not have a clear idea of the soul as the all-pervading principle of the body. They tried to explain the workings of the soul on a purely materialistic basis.

Next will be treated the age of Socrates and the Socratic schools. Socrates left no writings, but in Plato's Phaedo there is proof that Socrates did believe in the immortality of the soul when speaking to his friend, Simmias before he was to be executed he said,

"We believe, do we not, that death is the separation of the soul from the body, and that the state of being dead is the state in which the body is separated from the soul and exists alone by itself and the soul is separated from the body and exists alone by itself? Is death anything other than this?" "No, it is this." (7)

In another part of the Phaedo speaking to his friend, Cebes Socrates gave the following argument for the immortality of the soul:

"Then see, Cebes, if this is not the conclusion from all that we have said, that the soul is most like the divine fire being immortal and intellectual and uniform and indissoluble and ever unchanging, and the body, on the contrary, most like the human and mortal and multiform and unintellectual and dissoluble and ever changing. (8)

(7) Harold North Fowler, Plato, New York, G. P. Putnam's Sons, MCMXXVIII, 223
(8) Ibid., 279
Next will be treated one of the truly great men of Greek philosophy and of all time in the person of Plato. Plato taught the immortality of the soul.

A man's soul is the immediate product of God's action, and the subordinate powers had no part in its making. The soul is spiritual, rational, self-moving, immortal. On account of sin, souls were joined with bodies, and reside in them as prisons. The spiritual soul is the thinking principle in man. Hopelessly vile souls will be banished to a place of torments; purified souls will join the souls of the just in the heavenly state. (9)

This was a wonderful discourse to be given by a man who was a pagan philosopher. Plato recognized in the soul the vital principle in man which determines his every action even the life of man being dependent upon the soul in the body. As can be seen Plato recognized that the soul came from God. Sometimes Plato speaks of three souls in man, but it is not clear whether he meant that there were three souls in man or whether there were three different faculties of the soul. If Plato meant that the soul had parts he then weakened his doctrine of the immortality of the soul as the soul being an inextensible substance has no parts outside of parts.

Now will be treated the most famous of all the Greek philosophers and even one of the greatest of all time in the person of Aristotle. The great philosopher of the 13th century, St. Thomas of Aquin, who even to this day almost supreme in the field of philosophical thought, derived much of his philosophy from the great Aristotle.

(9) Paul J. Glenn, The History of Philosophy, 76-77
Aristotle living in a pagan age came forth with some of the greatest philosophy ever thought of by man.

Aristotle defines the principle of life as "the first act of a natural organized potential-ly alive body." The first act of a physical body is its substantial form. That the principle of life is the substantial form of the organism may be inferred from two angles; First because it is the source of all those vital functions that specifically characterize the organism; and secondly, because on its extinction the whole nature of the organism is destroyed and its protoplasmic contents resolved back into a lifeless kind of matter. In Aristotle's de-

finition the body is referred to as potentially alive, because, until it is informed by a vital principle, it is merely capable of life. (10)

It is evident that in Aristotle's definition of the soul we finally find the whole definition of what the soul is.

Aristotle disagrees in many ways with the Platonic school regarding the soul. Aristotle regards the body as something good for the soul to be united to and not as a tomb as described by Plato. Aristotle identified soul with mind by saying that it possesses understanding or intellect by which are formed ideas, judgements, and reasoning. For Aristotle the soul is one and inextended distinct from the body although the form of the body and the end for which the body exists. Aristotle recognized in plant and animal life some sort of a life-principle by which they are animated. They must have some sort of a vital principle in order to give life to the body which without this vital principle is dead matter. But in doing this Aristotle recognized that the soul of man was the

Highest in that at the time of death, man's soul remained deathless while the life principle of plants and lower animals was reduced to matter.

After Aristotle comes the Aristotelians, or the Peripatetic school mentioning almost nothing concerning the problem of the soul. Aristoxenes and Dicaearchus, who accepted the theory of Aristoxenes held that the soul was not immortal but originates in the body as a musical sound.

Next will be treated some post-Aristotelian schools which are the Stoic school, the Epicurean school, the Skeptic school, and the Eclectic school. Of these schools, the Stoic school was the most materialistic. This school rejected many of the Aristotelian concepts of philosophy which easily showed that philosophy was on the decline. The following statement will clearly show how materialistic the Stoics were.

The human soul is material. The soul is conceived as fiery breath diffused throughout the body. The soul, being material, is destined to destruction. The time, however, at which the soul is to be dissolved into the primal fire is not the moment of death, but the end of the cosmic period, when all matter is to be destroyed by conflagration. (11)

The Epicurean school taught that the world was made by chance without any form of design. For the Epicureans, death meant nothing more than just a disintegration of the atoms which composed man.

(11) William Turner, The History of Philosophy, 170
The Epicureans had the following idea of the soul:

Man's soul is made of the more subtle atoms; it dissolves at death. The soul is the seat of sensation in man. Sensation is produced by emanations of bodies. These emanations come through the air, affect the senses, and through the senses enter the reach of the soul. (12)

The Skeptic and the Eclectic schools laid down no principles governing the soul. Next in order is the Roman school of which Cicero was the most important holding that the soul is immortal having come from God and destined to enjoy a more perfect happiness in the life to come than it now enjoys here on earth.

Next will be treated two great men in the persons of Philo the Jew and Plotinus. Philo the Jew had the following to say regarding the soul:

The souls of men existed before their bodies as forms in the Logos. All were happy, some sinned by a leaning towards sensuality, and were put into body-prisons. The soul in the body must wage continual war with evil tendencies. If victorious, the soul goes after death to heaven and happiness; otherwise it moves by transmigration into another human body. No soul is punished in a place of torments, but the wicked soul lives apart from God and endures continuous transmigration. (13)

The above idea of the soul of Philo had a tendency to resort to the Pythagorean idea of the soul being imprisoned in the body. It is easy to see that Philo had no idea of hell being that the soul would not be sent to a place of torment. Plotinus in his theory regarding the soul holds certain Christian beliefs which are paramount.

(12) Paul J. Glenn, History of Philosophy, 108
(13) Ibid., 127
in the following:

Man is a compound of matter and that plastic force which is the human soul. The soul is immaterial; it existed before its union with the body. It survives the body, but is liable to be sent back into the bodies of animals according to the degree in which it attaches itself to material things during its union with the body. The final step of the soul is attained when the One Himself sheds upon the soul a special light whereby the soul is enabled to see the One. In the splendor of that light all apprehension and all consciousness disappear; the soul is rapt in ecstasy and is reunited with the One whence all things have emanated. This ecstasy is the supreme happiness of man. (14)

Next will be treated the heretical systems of which the Gnostics and the school of Manicheism were the most important. The time now has arrived when Jesus Christ brought to the world a new religion, and if there was ever a time when the soul should be understood, it was now. The following was what the Gnostic school had to say about the soul.

The spiritual element in man (soul) when purified and relieved of the body, will dwell in the supernal world with the Aeons and the Abyss. There will be no resurrection of the body, for the body is material and matter is evil, and nothing evil can enter the supernal world. (15)

The Gnostics believed in the immortality of the soul, but they could not reconcile themselves with the idea of the resurrection of the body. The sect of Manicheism founded by Manes, a Persian has the following to say about the soul:

(14) William Turner, The History of Philosophy, 208
They distinguished in man two souls—the soul that animates the body, and the soul of light, which is part of the world-soul, Christ. The former is the creation of the powers of darkness, the latter is an emanation from light itself. Thus, man's soul is a battlefield on which light and darkness are at war, as they are in the universe. (16)

Now will be treated one of the great philosophers of all time in the person of St. Augustine who was canonized as a Saint and was one of the great Doctors of the Roman Catholic church. The problem of the soul constituted the most important place in his philosophical speculations. In such a theory as St. Augustine held concerning the soul, it is evident that it was Platonic, but as some great men who were to follow St. Augustine did, the concept of the soul by the pagan philosophers was greatly improved upon by St. Augustine.

The soul is simple, immaterial, spiritual. It is devoid of quantity; it has no extension in space. If the soul were not immaterial, it could not be in all parts of the body at the same time. Now the soul is in all parts of the body at the same time, for wherever an impression is made upon the body, the soul perceives that impression, and it is not part of the soul that perceives, but the whole ego. Therefore, the soul is immaterial. The soul is essentially individual; the notion of a universal soul is absurd. Equally absurd is the doctrine of transmigration; for that which is immaterial cannot enter into composition with that which is material and irrational.

Mortality is the only bond of kinship between man and brute. (17)

Here is a philosopher who is getting away from the idea of a universal soul and of a doctrine of transmigration which a lot of the earlier philosophers adhered to.

(17) Ibid., 231
St. Augustine recognized that the soul was the vital principle in man and also that the soul in man is individual. It can be truly said that St. Augustine set the stage for the great philosophers who were to come after him.
In the period of philosophy commonly known as the Scholastic period some of the greatest minds of all time made contributions to the great question of the soul. Mankind now for centuries had seen formulated many diverse ideas regarding man. Some philosophers had regarded the soul as nothing more than a compound of elements, some had denied that the soul was the vital principle in man, and some others had formulated more realistic and accurate doctrines concerning man. The first philosopher to be considered will be John Scotus Erigena, who had the following to say regarding the soul:

Man has body and soul. Soul and body together have the knowing faculty called sensation, a single faculty served by five instruments commonly called the five senses. To the soul alone belongs the faculties of internal sensation. The three soul-faculties make up a kind of trinity, so that the individual soul is the image of the Blessed Trinity. As to the future lot of the soul, Erigena inclines to the doctrine that all souls will ultimately reach felicity and attain to God, the goal. (18)

(18) Paul J. Glenn, The History of Philosophy, 186
Erigena sees the five senses as integral parts of the soul, and he has the soul divided so that there are different parts of the soul all serving some specific duty in the knowledge of God. Erigena has often been called a realistic pantheist his error being not one of principle but of logic.

St. Anselm (1033-1109), who had the following to say about the soul in his Monologium, tried to show that philosophy was distinct from Theology. "In his Monologium St. Anselm asserts the spirituality and immortality of the human soul, although, strangely enough, he does not argue its immortality from the fact that it is spiritual. He concludes that the soul is immortal from the fact that it is made to love God perpetually. (19)

St. Anselm, as it is evident, does not deal specifically with the question of the union of soul and body but rather follows the Platonic theory of accidental and non-substantial union. It is strange that Anselm does not argue the immortality of the soul from the fact that it is spiritual. St. Anselm was a religious man with many years of training in the cloister possibly accounting for the fact that he concluded that God gave to man an immortal soul in order that he may love God more intimately and perpetually.

The next philosopher to be treated is William of Champceaux.

(19) Glenn, op. cit., 195
In his famous work, *De Origine Animae*, he says, "Quae duo (corpus scilicet et anima) ita quodammodo sunt inserta ut et corpus per spiritum sensificaretur, illos quinque sensus haberet, et anima naturam corporis ita contraheret ut inde sensificaret, et irasceretur, vel concupisceret vel esuriret." (20)

William of Champeaux (1070-1121) teaches that the soul is simple and is directly created by Almighty God, but he teaches that the soul and its faculties are identified. William of Champeaux did not hold to the theory of the Traducianists who said that the soul of a child came directly from the parents.

Peter Abelard (1079-1142), one of the most fiery of all the medieval philosophers maintained that:

> The soul, although in itself simple and spiritual, yet, inasmuch as it is included in the body, is corporeal. For this reason Abelard says that all creatures are corporeal; the angels, because they are circumscribed by place, and the human soul because it is included in the body. The soul is the principle of life; it makes the body to be what it is. (21)

Peter Abelard recognized in the soul the vital principle of the body by which all the actions and even the life of man are determined. He certainly was in error by saying that the soul was corporeal because if the soul was corporeal it would not be destined for immortality as anything that is corporeal will die.

(21) Ibid., 290
It seems strange that a man formulating such a clear cut description of the soul as to call it the principle which is vital to the life of man could maintain that the soul is corporeal.

John of Salisbury (1115-1180), Peter the Lombard (1102-1164), and Alanus of Lille (1128-1202) made more headway than other philosophers of the 12th century in psychology. They taught that the soul is immortal and spiritual having a knowing faculty which they called Nous. They show that only a faculty such as the intellect could belong to a spiritual substance. They deduce the immortality of the soul from its spirituality. They assert that the union of body and soul is a good union in that the body is ordained for the good of the soul, but they held to the belief that the union of body and soul is not substantial but accidental.

Of the Arabian philosophers, Avicenna (980-1037) wrote a treatise on the soul calling the intellect an emanation from the Supreme Intelligence and teaching that it is the principle by which the potentially intelligible becomes actively intelligible to the human mind. According to Averroes (1126-1198), another Arabian philosopher the individual soul is nothing above matter and is corruptible.

Next will be treated the Jewish school of philosophy of which Moses Maimonides (1135-1204) was the most important. He had the following to say regarding the soul.
In treating of the immortality of the soul, he cites passages from the Bible, quotes the Greeks, and the Arabians, distinguishes between the soul that is born with us, and the intellect which is acquired, and ends by asserting that only the souls of the just are immortal. (22)

According to Maimonides, the soul is something that grows as the intellect grows. A man who did not advance in wisdom with his years would not have as much soul as the man who did advance in wisdom. By asserting that only the souls of the just are immortal, how could Maimonides determine just as to whom immortality would be given?

Alexander of Hales (1175-1245) taught that the soul is itself composed of spiritual matter, although it is the substantial form of the body. In his psychology, Alexander shows traces of the influence of the Augustinian idea of the soul and its facilities.

In psychology, Alexander stresses the independence of body and soul at the expense of man's composite unity; but he does not teach thorough-going dualism (i.e., mere accidental union of body and soul). He teaches not only the existence of the soul, but also its essential properties, its immateriality and indivisibility. (23)

By the essential properties of the soul, Alexander of Hales means the division of the powers of the mind into ratio which has the external world for object, the intellectus which has the spiritual world for object, and intelligentia

(22) Turner, Op. cit., 316
(23) Paul J. Glenn, History of Philosophy, 228
which has the rationes aternae and first principles for object.

St. Bonaventure (1221-1274) who, unlike Alexander of Hales, does not draw from Augustinian psychology, but rather he draws from the mysticism of the Christian Plato.

Bonaventure teaches that the soul, like all finite things, is made of matter and form. The soul is directly created by God. Although it is composed of matter and form, it has no extension, nor has it parts. The matter which is in the soul is not subject to change, and hence the soul, both as to matter and form is naturally immortal. (24)

St. Bonaventure's conception of the soul is really what the soul is. He concludes that the soul is composed of matter and form being directly created by God. Bonaventure recognized memory, intelligence, and will as faculties of the soul, but he was careful to distinguish them from the essence of the soul. Bonaventure recognized the indestructibility of the soul and taught that the soul has no parts which must make it a simple substance. Bonaventure in teaching that the soul had no parts recognized that the soul is in all parts of the body and by a part of the body being destroyed, the soul was in no way affected. This teaching of St. Bonaventure surely taught that the soul is immortal because matter can and is destroyed while the soul is and will always be indestructible.

Albert the Great was best known for his discourses on scientific material and also for being the teacher of St.

Thomas Aquinas. Albert the Great had the following to say concerning the soul:

The soul is an immaterial principle, the form of the body: "ex anima et corpore fit unus naturaliter et substantialiter." The intellect is a faculty of the soul, independent indeed of the body (non affixa organo), yet receiving from the organism the material of thought. It is not the intellect that is fatigued, but the organism (motus phantasmatum et discursus spiritus) which ministers to it. (25)

Albert the Great recognized in the soul the form of the body giving the body its life. For Albert the intellect was a faculty of the soul distinct from the body. The fact that Albert the Great was a great scientist did not remove any of his ideas concerning the immateriality of the soul which he had so brilliantly formulated. Here was a man who recognized that the soul, given by God, was independent of and could live on without the human body. He recognized the spirituality of the soul by acknowledging that it was not the soul which became fatigued when the intellect became fatigued but rather it was the bodily part of the intellect which became fatigued. Many men of science before Albert the Great and many after him to this day have refused to recognize the soul as the vital principle of the body as their minds were so imbued with the empirical sciences that they have been blind to anything that they cannot see. Here is a man who combines the spiritual with the material and at the same time recognized that it was the spiritual which was by far the most important.

St. Thomas of Aquin (1224-1274), the Angelic Doctor, offered a very comprehensive view of the soul and all his reasoning points to the same conclusion and that is that man's soul is the substantial form of the body. St. Thomas strongly defended his doctrine that the soul and body are co-principles of the substantial unit which makes up man.

It is true that the soul is superior to matter, that in the highest operations of the mind it is intrinsically independent of the body, and that it is capable of surviving the body; but it is none the less true that there is no operation of the soul, however high, in which the body has not its share, and that, after its separation from the body, the soul is, as it were, in an unnatural state until it is reunited with the body after the resurrection of the body. (26)

St. Thomas Aquinas opposes the idea that the soul is some mysterious spirit which has nothing to do with the body for he says that a man would not be a complete man unless body and soul were united substantially. Without the soul and body being united there would be no such thing as emotion because a rock does not have a soul, and neither does an angel have a body and neither of these two experience emotions. St. Thomas differs greatly from the Platonic school concerning the union of body and soul. The Platonic school held that the union was an accidental one like one between a rider and his horse. St. Thomas held that everything that man does he does by virtue of his soul.

All the perfections which the body possesses come about by virtue of the soul. Man is a human being but possessed of

the perfections of plants. The rationality of man places him above the animals and the vegetable life because he can think, reason, and will, but man's soul has also all the powers that belong to the animal and plant life. He feels, hears, and moves about in common with the beasts, and he grows and reproduces in common with the vegetable life.

To give a simple example from mathematics; a pentagon is a five-sided figure. Yet, by hitching together any two corners of it with a line, we are aware at once that it is also, virtually, a four-sided figure and a three-sided figure. So with the human soul. It is a rational thing in the strict or formal sense, because reason is its highest excellence, and we always name a thing formally by what is most perfect in it. (27)

For St. Thomas the soul is one, inextended, and immaterial being present in every part of the body and losing nothing if some part of the body was to be destroyed. As far as St. Thomas is concerned the rational soul of man is the one substantial form in man. What happens to the body when the soul leaves it? The body is then reduced to a state of decay which will eventually turn into dust, and here St. Thomas differs from the Augustinian school of thought which held that the soul upon leaving the body is a complete being, but for St. Thomas there is no complete being except the man who is composed of body and soul.

St. Thomas taught that the soul of man can go on existing after the death of the body, but the body is unable to exist when the soul leaves it and consequently breaks down and

crumples into dust. So then it must be the soul that gives life to the body while the body is a living organism. The body is not able to exist per se, but the soul can, and anything that can exist per se can be called a substance.

He is insistent on teaching that the complete man needs both body and soul to be a complete man. In his teaching on the resurrection of the body united to the soul on the last day, St. Thomas points out that the body would rise some day and be joined again to the soul, so that united they both can enjoy the good or suffer for the bad they did while united upon earth.

Man's end is to rest in the embrace of his Maker. This reward for the good life he has led on earth is to include his body as well as his soul. For the body of man is the natural companion of his soul, and if the soul's destiny is to share in the glory of God, then the body also will be united again with the spirit that quickened it in this life, so as to enjoy, with the soul, the beauty and goodness of the Author of both. (28)

Man being but a link in the great array of beings from atoms to angels is placed midway between pure matter and pure spirit. From the viewpoint of eternal wisdom, the body should share existence once more with the soul.

The immortality of the soul follows from its immateriality. The soul is immaterial; therefore it is naturally incorruptible. A compound is subject to corruption per se by the loss of the form which gives it being, while a form, although incorruptible per se, may be corruptible per accidens; that is to say, it is liable to destruction if it is merely that by which the compound is, and it has no being independently of the compound. Now the soul is

a form and is not corruptible per se; it is a form independent of the body. Therefore neither per se nor per accidens is the soul subject to corruption. (29)

St. Thomas argues for the immortality of the soul from an internal and external point of view. From the internal point of view St. Thomas argues that what is unbreakable cannot be broken down. For instance if one were to separate the sodium in salt from the chlorine in it, he would not have salt anymore but just the elements of sodium and chlorine. But being that the soul has no matter or quantity in it, how could it be severed or split in two? The soul has no parts outside of parts and therefore could not be dismembered. The soul would vanish into nothingness if it could not live without the body, and the body was sent to the grave. The soul does its thinking independent of the body. The body nor the senses have any part in the thinking process of man. When man thinks, he is using the soul, so if by thinking man does not need the body then the soul does not need the body to exist so if the soul does not need the body to exist, the soul must and does go on existing without the body.

God could withdraw from the human soul His all-sustaining hand the same way that He could of everything that exists, but being that God made the human soul to live forever and then to deprive it of its natural endowment would go against all that we know of the goodness and wisdom of God. What a wonderful

(29) William Turner, History of Philosophy, 360-61
concept of the soul was held by the great philosopher, St. Thomas. Man was finally given a place above his fellow animals being distinguished by an immortal soul by which on earth he would be able to will, reason, and to live so that man could know that at the end of his life he would not be reduced to dust for all eternity, but that on the last day his soul would be reunited to his body to give everlasting glory to its author, God.
CONCLUSION

Man has ever been interested in the soul. The period from the acme of Pythagoras in the 6th century B.C. to St. Thomas Aquinas of the 13th century A.D. is a long period of time, to say nothing of the stretch of time which takes us back to Oriental philosophy reaching as far back as 3800 B.C. An examination of man's efforts to investigate the soul has been interesting. We have picked out certain items from the history of thought and devoted most of our attention to the philosophy of St. Thomas Aquinas, the great synthesiser of reasons best and the genius who could profit most from the extrinsic guidance of revelation.

We hope that the reader will see how much even reason has to say concerning man.
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