

AN UNKNOWN AND UNPUBLISHED XVth CENTURY MANUSCRIPT

ANTONIUS OF VERCELLI AND HIS TREATISE ON ETERNAL LIFE

By

Mgr Carmelo Muscat, B.A., J.U.D. (Lat.), S.Th.D. (Ang.)
Professor of Moral Theology, Faculty of Theology, Malta

Several years ago, when I was searching for a suitable subject for my Licentiate Dissertation in Theology towards the end of my Theology course at the University of Malta, the idea crossed my mind of examining the list of Manuscripts preserved in the Malta Public Library, with the hope of discovering a title and material that could be both original and worthwhile. My attention was intrigued by Manuscript number XIII which bore the title: "Tractatus de certitudine future vite (sic) beatitudinis atque felicitatis per ven. fratrem Antonium Vercellensem ordinis Minorum" I discussed my discovery with the chief librarian of the time, the late Dom Maurus Inguanez, O.S.B., the paleographer of Montecassino Abbey, who enjoyed an international reputation both in his field of study and for having salvaged most of Montecassino's priceless Manuscripts from the ravages of the Second War. Dom Inguanez encouraged me to start investigating about the author of the treatise and his works. Intensive reading and correspondence with a prominent scholar of the Friars Minor, who had just published a Manuscript work by the same author discovered in Florence, pointed towards the probability that the treatise of Antonius of Vercelli preserved in manuscript form in the showcases of our Public Library was not only never published but also unknown. I started to work in earnest, collecting all the available biographical and bibliographical information about the author and his works and simultaneously transcribing the treatise from the Manuscript, which was not an easy task, not only because the gothic handwriting was minute but especially because almost every other word was abbreviated or contracted. This latter feature entailed continual recourse to dictionaries of

1. Fr. Ottokar Bonmann, O.F.M., "*Memoriale Antonii de Vercellis, ad Laurentium Magnificum de Medicis, Coniuratione Pactiana (a. 1478) effectu frustrata*", in AFH (Archivum Franciscanum Historicum) XLIII (1950), pp. 360-410.

Mediaeval and Renaissance latin abbreviations, while the miniature calligraphy required the use of a large desk lens. It took a few months to transcribe the entire treatise, which I intend to publish at some future date, provided I find a publisher interested in the probably unknown work and my extensive investigations about the treatise and its author. In this short article I shall limit myself to three items, namely: (i) a description of the manuscript; (ii) a brief biographical sketch of the author; (iii) a summary of the contents of the treatise itself.

1. The Manuscript

As already stated, the Manuscript containing Antonius of Vercelli's treatise entitled "Tractatus de certitudine future vite beatitudinis atque felicitatis" bears the number XLIII in the Catalogue of Manuscripts preserved in the Malta Public Library at Valletta. It is made of parchment; measures 121 x 88mm, and contains twenty double pages with twenty-eight lines to every page. It is bound in leather. The writing, which is minute, but very neat, is in Gothic style. Abbreviations and contractions, as already noted, are abundant. This feature, together with the utilization of every available space on each page, may, perhaps, be explained by the scribe's limited supply of parchment.

Fol. 1r. The initial letter R is gilt with real gold and includes a gorgeously coloured miniature, showing a friar minor, who may portend to be the author himself, teaching from a cathedra with a roll unwound before him. The margins of this first page are beautifully adorned with leaves and flowers, illuminated with gold and diverse colours.

The remaining initial letters appearing on fol. 1r. and at the beginning of every chapter; namely, on ff. 4r., 5r., 6r., 6v., 8r., 9r., 9v., 10v., 12r., 12v., 14v., 15v., 16r., 16v., and 17r., are similarly illuminated with real gold and other colours. The predominating colours are red, green and blue.

The dedication, the enunciation of each argument and the names of the authorities or sources quoted in the first few pages (up to f. 4v) are written with minium. It appears, however, that the copyist, finding the quotations too numerous, desisted from changing pen and ink too often and after the first few pages left aside the red fluid and proceeded to transcribe the names of the authorities in black.

The lower half of fol. 4r. is written in double column for the apparent purpose of producing a symmetrical effect by wanting to list the titles of each argument, which are arranged with a consonant ending, successively below one another.

At the end, fol. 19v. and fol. 20v. are blank.

Fol. 20r.: In larger and different handwriting (XVth century italics) there appear the names of two successive possessors of the Manuscript, as follows:

“Di Francesco Nordis canonico
Aquileiense et Utinense: Et
fo del Reverendissimo Signore
mio il Cardinale di San Mar
co Grimano, Patriarcha A
quileiense dignissimo.”

The Manuscript, which is in a very good state of preservation, was repaired and rebound in leather by the late librarian Dom. Maurus Inguanez, O.S.B., in 1950.

After this description of the Manuscript, I now venture, from internal and external evidence, to reconstruct its history. Dom Maurus Inguanez was of the opinion that the highly illuminated copy preserved in our Public Library, might have been the neat ornamented copy presented by the Author, Fr Antonius of Vercelli, to the high-ranking ecclesiastic to whom the treatise was dedicated. This was Cardinal Bishop John Carvajal, towards whom the Author, being one of the most illustrious and best-known members of his religious Order of the Observant Friars Minor, may have had some special obligation or whom, as Fr Ottokar Bonmann surmises, Fr Antonius may have intended to render more favourable or less hostile towards the process of canonization of John Capistran, who had aided the Cardinal considerably in gathering together a very large Christian army which was successful in raising the siege of Belgrade in a memorable battle against the Ottoman conquerors of Eastern Europe in July 1456. ³

2. From a personal letter received from Fr. Ottokar Bonmann, from Quaracchi, Florence and dated 22.1.1953.
3. Cf. *The Catholic Encyclopedia*, vol. III (Special Edition), p. 394, under CARVAJAL (CARVAGIAL) JUAN CARDINAL.
Cf. also *Enciclopedia Italiana*, Treves, Treccani, Tumminelli (1933ff) IX, 254. Another connection of Cardinal Carvajal with the Observant Friars Minor in Hungary is recorded by Wadding, *Annales Minorum*, ad an. 1457, n. 40 (XIII, 46).

From the fact that the author is called by the rubricist in the dedication "Ven. Fratrem", it cannot be inferred that the manuscript was copied after the Author's death (1483), for the title "Ven. Frater" was frequently interchanged with the title "Reverendissimus Frater" and attributed to renowned Churchmen in dedications, letters, title-pages, etc.

If the opinion expressed by Dom M. Inguanez is correct, it may have been possible that the manuscript was presented to Cardinal Carvajal by the Author personally, for we know that the presentation took place on January 30th 1467⁴ and that Antonius of Vercelli was staying in Rome at the time, delivering a series of lenten sermons in the Church of Aracoeli from the 25th January to the 5th April of the same year⁵. At this time, Cardinal Carvajal was also staying in Rome, having retired from the foreign service of the Vatican after the termination of his last apostolic legation to Venice in 1466⁶.

Some years after Cardinal Carvajal's death (1469), the Manuscript was owned by Cardinal Dominicus de Grimanis, or Grimano as he is called by Canon Francesco Nordis⁷. It is not difficult to explain how it came to be possessed by Cardinal Grimano. This Cardinal-diplomat is known to have been a great humanist and magnificent patron of the Arts and, gifted with a rare taste for books and manuscripts, had succeeded in collecting a rich and well-equipped library⁸, of which our Manuscript formed part. Cardinal Grimano's library was bequeathed after his death in 1523 to the Church of S. Antonio di Castello, and was later unfortunately destroyed by fire⁹.

How our Manuscript escaped the fate of its companions is uncertain. It may either have been donated or lent by the Venetian Cardinal in his lifetime or rescued from the fire. It is certain that not long afterwards it was in the possession of a certain Canon of Aquileia and Udine, Francesco Nordis, who may have been Cardinal Grimano's Secretary or Chancellor, since he calls the latter "Reverendissimo Signore mio".

It cannot be established with certainty how long the manuscript remained in Canon Nordis's possession and how it became the property of the Order of St John of Jerusalem. The most likely explanation is that the manuscript in some way or another found its way among the literary

4. Cf. Manuscript, fol. lv, rubrical dedication.

5. O. Bonmann, *op. cit.*, in AFH, XLIII., 372.

6. Cf. *The Catholic Encyclopedia*, loc. cit.

7. Cf. Manuscript, fol. 20r (already reproduced).

Cardinal Dominicus de Grimanis had been Protonotarius Apostolicus and later Patriarch of Aquileia. After serving as Secretary to Pope Alexander VI, he was by the latter created Cardinal with the title of St Mark on the 20th September 1493. He died on the 27th August, 1523. Cf. Eubel, *Hier. Cath. Med. Aevi*, II, 22.

8. Cf. *Enciclopedia Italiana*, XVII, 971.

9. *Ibidem*.

patrimony of some distinguished member of the Order of St John of Jerusalem, such as Cardinal Luis Manuel Fernandez Portocarrero, who died in 1709, leaving "a very respectable library", after whose death it passed, together with other belongings, by way of "spoglio" or statutory inheritance, into the hands of the Order. In this way, I think, this fine Manuscript copy of Fr Antonius of Vercelli's treatise "**De Certitudine Future Vite Beatitudinis Atque Felicitatis**" came to form part of the small collection of mediaeval and Renaissance Manuscripts of the Malta Public Library.

2. The Author

It should be noted at the outset that the life of the Author, Fr Antonius of Vercelli, has not yet been thoroughly investigated. On the one hand, ancient bibliographers have handed down to us brief and not always indisputable information about him, while on the other hand, the archives of the many cities and towns in Italy in which he is known to have sojourned have not yet been fully explored. All sources, both ancient and modern, agree in describing Antonius of Vercelli as an Observant Friar Minor. This is attested by the author himself, who, in a letter to Lorenzo dei Medici, dated 6th March, 1478, signs himself as: "fr. Anthonius de Vercellis, Ordinjs Minorum de observantia professor indignus"¹⁰.

Fr Antonius flourished in the latter half of the XVth century, but, since we have no information about his early years, we cannot determine with certainty the time and place of his origin. According to Fr M. Sevesi¹¹, he was elected Vicar of the Province of the Observants of Milan in the year 1467. If he was then middle-aged, we may place his birth in the first decades of the XVth century and, since he was commonly known as "Antonius de Vercellis" we may suppose that he was born in Vercelli. The Martyrology of the Friars Minor of his Milanese Province describes him as "e nobilissima gente Balochia progenitus"¹², whence he was also called Antonius Balochus or Balocchus, Balotto, Valotto. Others, however, like G. Cave¹³, thinking that 'Balochus' denotes not his family name but the place of his origin, namely, a village in the diocese of Vercelli, prefer to call him Antonius de Balocho or de Baloccho. Another bibliographer, Rossotus, evasively calls him "Antonius Balochus seu de Balocho, com-

10. Cf. AFH X, 592.

11. *IVicari ed i Ministri Provinciali etc.*, in *La Verna* X (1912-13), 252.

12. Cf. A. Schaefer, *De Fr Ant. de Vercellis O.F.M. Eiusque Quadragesimali "De Aeternis Fructibus Sp. Sancti"*, in AFH XXXVI (1943), 254 n. 2.

13. *Script. Eccles. Hist. Lit.*, II, 195.

muniter nuncupatus Antonius de Vercellis"¹⁴.

Fr Antonius received his education when the Renaissance was at the pitch in Italy and when the Order of the Observant Friars Minor was in a flourishing state. From the Humanists he acquired a liking for classical latin writers and apparently a deep admiration for Cicero and Seneca, both of whom were then acclaimed among the great philosophers of antiquity. He owes it to his natural piety and strong religious persuasion that he assimilated only the sane and sound influence of that class of humanists that "strove to give a classic form to the Christian civilization in existence" and shunned the evil influences of the other class that "sought to pluck it up by the roots and to plant the old heathen culture in its place."¹⁵ From his learned Franciscan professors Antonius obtained a sound and comprehensive knowledge of the sacred sciences as well as an attraction for scholastic philosophy, when the works of the great Schoolmen were being frowned upon and discarded as "out and dry treatises" by the idolatrous devotees of the "Litterae Humaniores"¹⁶.

Early writers and bibliographers hail Antonius of Vercelli as a learned man. Wadding calls him "vir doctus"¹⁷, "doctrina clarissimus"¹⁸, and enumerates him among the "viri docti in coetu Observantium" who flourished in the latter half of the XVth century¹⁹. His learning is also attested by M. de Turre, who refers to him by the title of "doctor insignis"²⁰ and by Fr. M. Sevesi, who styles him as "doctor clarissimus"²¹. The historian De Gregory attributes to Fr Antonius the title of "celeber theologiae professor"²². The only discordant voice in this respect is that of the modern franciscan writer Fr O. Bonmann, who, basing his judgement on one of the author's works, namely that edited by him, disagrees with the annalists of his Religious Order, who, echoing one another, have counted Antonius of Vercelli among their learned brethren, and states that in Fr Antonius "nota 'eruditionis' obiective vix defendenda est. . . De humanismo nonnisi aliquas formalitates, quae mature dignoscuntur, ostendit neque proprie excultum se exhibet"²³. It may well be that to his contemporaries, living in an era, one of whose outstanding traits was the decline of speculative learning, evinced by the passing away of the brilliant teaching of the great minds that had enlightened the close of the

14. *Syllabus Scriptorum Pedemontii* etc., 61.

15. Rev. George Stebbing, *The Story of the Catholic Church* (4th edit.), 417.

16. *Ibidem*.

17. *Script. Ordin. Min.* (1906), 24.

18. *Ann. Min.* ad an. 1449, n. 29.

19. *Ibidem*, ad an. 1483, n. 351.

20. *Annalium Ordinis Minorum Supplem.*, 470.

21. *Martyrologium* etc., 92.

22. *Istoria della Vercellese Letteratura ed Arte*, I, 437.

23. O. Bonmann, O.F.M., *op. cit.*, 386.

Middle Ages and by a general and manifest lack of originality²⁴, Antonius of Vercelli appeared greater than he actually was in the field of learning²⁵.

Fr Antonius was a good and pious man²⁶, leading a simple and religious life and deeply imbued with a sense of the religious and apostolic vocation that had led him to join the great Franciscan family²⁷. His goodness and piety found their natural expression in his pastoral zeal for the spiritual welfare of the faithful, which accounted for his outstanding success as a preacher. Undoubtedly, he was gifted with no common talents in sacred eloquence and it was in this respect rather than in the literary field that he excelled. He was summoned to preach in great cities at the request of heads of states and cardinals months in advance and not infrequently the common people, moved by his sermons, implored him to return to their cities to expound to them the word of God. Cities vied with one another to secure Fr Antonius for the pulpit of their cathedral churches and in cases of dire spiritual need it was the Pope himself who assigned Fr Antonius the destination of his preaching mission. It appears that he was also distinguished with the title of "Apostolic Preacher" — a title bestowed on the more renowned preachers of his time²⁸. The editor of one of his works, Fr Ludovicus Brognolo, O.F.M., describes Antonius of Vercelli as "praedicator gratissimus"²⁹. For the Annalist Marianus of Florence he was a "doctus et egregius praedicator"³⁰ and Wadding who calls him "fructuosus valde praedicator"³¹ and "praedicator apostolicus per universam Italiam celeberrimus"³², includes him among the chief members of the Observant Family, who were "omnes vita et doctrina clarissimi, . . . celeberrimi per universam Italiam concionatores"³³. Cave speaks of Antonius of Vercelli as of a "praedicator tota Italia celeberrimus." He is hailed by more recent writers as "famosissimus praedicator"³⁴, "prédicateur célèbre"³⁵, "celebre predicatore"³⁶. The zealous preacher was shocked at the moral disorders that were rampant in his turbulent times, when anarchy, injustice and immorality were gnawing deep-

24. Cf. Cayré, *Manual of Patrology and History of Theology*, II, 662.

25. Cf. Bonmann, O.F.M., loc cit.

26. Wadding, *Ann. Min.*, ad an. 1483, n. 351: "vir probus et pius."

27. Cf. Bonmann, op. cit., 386.

28. Cf. *Quadrag. de XII Marabilibus Christianae Fidei Excellentis* f.2r and f.263b, in Hain, *Repertorium Bibliographicum* (1948), vol. II, pt. II, 474, n. 15949. Cf. also *Pról. to Quadrag. de Aeternis Fructibus Sp. Sancti*, in Schaefer, op. cit., 260s.

29. Cf. Hain, l.c.

30. *Compend. Chronic. Frat. Min.*, in AFH IV (1911), 326.

31. *Ann. Min.*, ad an. 1483, n. 351.

32. *Scriptores Ordinis Minorum*, 24.

33. *Ann. Min.* ad an. 1449, n. 29.

34. Hurter, *Nomenclator Literarius* etc. (1899), IV, 899; (1906) II, 1075.

35. M. Bihl, *Antoine de Balocco in Dictionnaire d'Histoire et de Géographie Ecclésiastique* (DHGE) III, 760.

36. L. Berra, *Antonio da Vercelli*, in *Enciclopedia Cattolica* (EC), I, 1558.

ly at the roots of faith. He strove strenuously with all the force of his eloquence and persuasion for the spiritual restoration of the people in the cause of faith and religion.

Fr Antonius was also an indefatigable peace-maker and made ample use of his persuasive talent as well as of his special skill in this respect in order to restore peace to strife-ridden cities, as he succeeded in achieving at Orvieto, Parma and Florence when these towns were torn by serious internal commotions. He spared no efforts in his task of pacification, often availing himself of sermons, mediation and supplications to avoid strife and blood-shedding. Meek though he was, Fr Antonius of Vercelli, animated by principles of equity and social justice, stood out as a strenuous champion of the weak and the defenceless, whose cause he fearlessly pleaded and whose rights he eloquently defended. Among his other social activities in aid of the needy mention is made of the so-called "Monti di Pieta'", one of which he is known to have founded at Orvieto and among the chief promoters of which his name figures prominently.³⁷

Fr Antonius's virtues and good works were not doomed to sudden oblivion after his death, which occurred most probably on the 22nd September 1483³⁸, for he seems to have gone to his humble grave in Orvieto with the fame of holiness. The faithful people of Orvieto resorted to his tomb with prayers and soon a tradition originated that miracles had been wrought by his intercession. This tradition has been registered by the annalists Marianus of Florence³⁹ and Wadding, who concludes his entry about Antonius of Vercelli with the words: "Multa patravit miracula, quibus testificandis appensae sunt tabellae, et lampades accensae ad eius sepulcrum"⁴⁰. It should be noted, however, in accordance with a remark by Fr Bonmann, that this tradition of holiness cannot yet be positively proved⁴¹.

As a fitting conclusion to this brief sketch of the life of Antonius of Vercelli, we find no better words than those with which Fr Ottokar Bonmann has drawn a fairly accurate picture of our author. "Antonius" writes Fr Bonmann, "aparet natura admodum simplex ac religiosus, proprio sensu quocque vocationis suae apostolicae praeditus, et hae res fuisse videntur, quae vulgus et auditores imprimis commovebant. Quaestiones vitae et radicae difficultatum proquam ei sunt de natura morali. . . Fortasse indolem affectivam, certe autem (indole oratoria praeditus) vim specialem habebat suggestionis, quia alioquin effectus, quos reapse cons-

37. Wadding, *Ann. Min.*, ad an. 1483, n. 351.

38. Cf. Sharalea, *Suppl. ad Script. Trium Ord. S. Franc.*, I, 74.

39. *Compend. Chronic. Frat. Min.*, AFH IV, 326: "Antonius de Bellocho Vercellensis. . . miraculis fulsit."

40. *Ann. Min.*, ad an. 1483, n. 351.

41. *Op. cit.* 386.

picimus, difficile declarantur. At populum ergo magis nutrire quam erudire sciebat et vix erat, qui Magnificum illum Laurentium profundius commoveret"⁴².

3. THE TREATISE

A. DEDICATION

The treatise "De Certitudine Future Vite Beatitudinis Atque Felicitatis", written by Fr Antonius of Vercelli, O.F.M., and completed on the 30th Januray, 1467, is dedicated to John, Bishop of Porto, Cardinal of St Angelo and Apostolic Legate⁴³, "recreationis vestrae causa, ut labor vester maximus, quem ab initio usque huc pro sanctissima Christi fide catholicae ecclesia libentissime suffertis, aliquali gaudio refrigeretur".

B. SCOPE

As he tells us in the prologue, the author sets out to investigate the cause (for every effect postulates a specific cause) of widespread corruption, even among Christians. He demonstrates by Scriptural and patristic authority, by reason, the argument from which he calls "ratio incognitionis", and by means of a moral illustration that such a cause was no other than the general unbelief in a future life and in future happiness, in other words, the denial of the immortality and eternal destiny of the soul.

The author admits that this pernicious error or heresy can be sufficiently refuted by "pure, simple and sincere faith" but "ad maiorem roborationem firmioremque humani intellectus credibilitatem et certitudinem", he proposes to illustrate this fundamental truth of Christian religion by fifteen "very strong and natural arguments for, as Aristotle says, it is not enough to affirm truth but it is necessary to assign its cause."

42. Ibidem.

43. Ioannes Carvajal, to whom the treatise is dedicated, was created Cardinal-deacon of St Angelo by Pope Eugene IV on the 16th Dec., 1446, having previously been Auditor of the Camera Apostolica, and was appointed Cardinal-bishop of Porto after his return from a six-year mission in Hungary in 1461. He died on the 6th Dec., 1469. Cf. Eubel C., *Hierarchia Cath. Med. Aevi*, ed. 2a, Monasterii (1914), II, 9; and *Cath. Encycl.*, Spec. Ed., III, 393. The first complete biography: *Un Espanol al servicio de la Santa Sede, Don Juan de Carvajal. Cardenal de Sant'Angelo, Legado en Alemania y Hungria 1399?-1469*, by Lino Gomez Canedo, O.F.M., was published in Madrid by the Instituto Jeronimo Zurita, in 1947. The mentioned dates confirm the date of composition of the treatise.

The author's expressed scope is apparently philosophical and apologetical. In actual fact, however, the ethical and pragmatic nature of some of the arguments as well as the oratorical device used in certain places in preference to the strict and direct philosophical character betray the author's predominantly pastoral purpose in the composition of his treatise.

C. THE ARGUMENTS

1. The 1st Argument (Argumentum Processionis)

Man is composed of a double substance; namely, material, i.e. the flesh, and formal, i.e. the soul.

The flesh, generated as it is from the corruptible substance of the parents, is also corruptible, for a corruptible cause produces a corruptible effect.

The soul, on the contrary, which is independent of the corruptible body and is immediately created and infused into the body of God, follows the nature of its cause, which is everlasting and immortal.

Being immortal, the soul will, after the corruption of the body, either enjoy eternal bliss or suffer eternal misery, according as it did good or evil during its earthly existence.

2. The 2nd Argument (Argumentum Operationis)

There are two ways of knowing a thing: (i) by its form and essence; (ii) by its effects and external operation. The soul, being spiritual, cannot be known or seen either before or after its separation from the body by its form and essence but it can be known both before and after its separation from the body by its operation: before death, by the movement of the body, which it animates, and, after death, by the miracles it produces. The soul's operation after death is illustrated by stories of miracles produced by deceased saints. Hence, since every act and every operation presupposes an existent cause, it follows that souls operating after death must exist and are therefore immortal and if one or more souls are immortal, all other souls are immortal, because all species are equally predicted of their individuals.

3. The 3rd Argument (Argumentum Participationis)

There are three kinds of substance in creatures; namely, (i) purely corporal substance (e.g. the elements, the heavenly bodies), (ii) purely incorporeal or spiritual substance (angels) and (iii) partly corporal and

partly spiritual substance (man).

Both purely corporal and purely spiritual substances are incorruptible or immortal.

Hence, since a medium naturally participates of the nature of its extremes, it follows that man — the medium between purely corporal and purely spiritual substances — is immortal.

The human soul, which participates of the angelic nature, is incorruptible; the human body, though it corrupts, will rise again in the Last Judgement to share the soul's destiny.

4. The 4th Argument (Argumentum Appetitionis)

Everything that moves is moved by another. The soul is certainly moved by a natural appetite and desire to will eternal happiness and, since an infinite process of movers and moved is impossible, it must be concluded that this motion of the soul towards beatitude comes ultimately from the Immobile Prime Mover or God.

Hence, if eternal beatitude does not exist, it follows either that such a divine motion of the soul is idle and vain or that God founds our natural appetite on a false and impossible object, which consequences are inadmissible. Therefore, it must be concluded that eternal beatitude is an existent reality. Finally, in solving three objections, the author aptly distinguishes:

(i) between natural appetite, innate in pure nature, which cannot be frustrated, and appetite deriving from corrupted nature (e.g. the appetite of luxury) which can be frustrated.

(ii) between the appetite of the deliberative will (e.g. the appetite of flying) which may be frustrated, and the natural appetite, which cannot be frustrated.

(iii) between frustration of natural appetite 'per accidens' (e.g. the appetite of beatitude in the damned) and frustration of natural appetite 'per se' which is impossible.

5. The 5th Argument (Argumentum Justificationis)

Every perfection existing in secondary causes exists in a more perfect degree in the primary cause.

Hence, the virtue of justice, which exists in rational creatures, must exist in an infinitely higher degree in God, who for the rigour of justice willed that His Son, nobler than the whole of creation, be crucified.

Hence, since God is infinitely just, He cannot leave unrewarded those pious men and women who, for His sake, suffer without remuneration in this life, and similarly, He cannot leave unpunished those evil men and

women who offend Him with impunity in this life.

It follows, therefore, that there must be a future life, in which God's attribute of justice will be exercised and manifested.

The author concludes the argument by confirming the Day of Judgment by Scriptural texts from the Old and the New Testaments.

6. The 6th Argument (*Argumentum Proportionis*)

Two are the faculties of the soul; namely, the intellectual faculty, whose object is universal truth, and the volitive faculty, whose object is universal good.

But universal truth and universal good are incorruptible and, since the condition and quality of an object is an indication of the condition and quality of its faculty, it follows that the faculties of the soul, and, consequently, the intellectual soul itself, are incorruptible.

Moreover, since the soul is capacious of universal good, being, as it is, God's image, Divine Wisdom and Omnipotence postulates that the soul's capacity be satisfied. Such satisfaction cannot but be eternal beatitude, which Boethius defines as "status omnium bonorum aggregatione perfectus."

7. The 7th Argument (*Argumentum Praegustationis*)

It is a fact that some men abandon riches and comfort in preference for an austere way of life. Such a change cannot be natural, for nature loves comfort and nature does not act against itself.

It is caused by some divinely bestowed supernatural accident or by supernal grace, which is a mere foretaste and guarantee of eternal bliss.

8. The 8th Argument (*Argumentum Nobilitationis*)

As a preamble to the eighth argument, the author borrows an argument 'ad hominem', with which a certain friar refuted a philosopher, who did not believe in the immortality of the soul: there is no harm, argued the friar, in believing that the soul is immortal, even if it were in reality mortal; on the contrary, it might be most detrimental to deny the immortality of the soul, if in reality the soul is immortal.

The rational soul, continues the author, endowed, as it is, not only with being, like the elements, with life and feeling, like animals, but also with intellect and love, is more in conformity with God than the elements and animals, and hence it is incomparably nobler than they.

The heavens and the heavenly bodies, however, though they are inanimate and, consequently, less noble than the soul of man, to whom they

are ordained as means to an end, are incorruptible and eternal.

Hence, the soul of man — the end and paragon of all inferior creatures and heavenly bodies — must 'a fortiori' be immortal.

9. The 9th Argument (*Argumentum Afflictionis*)

The remorse felt by sinners after perpetrating their crimes postulates a cause. Such cause cannot be the crime itself, which is an object of delight for the sinner. It is the presentiment of future punishment for the crime. Similarly, the joy experienced in the accomplishment of virtuous deeds proceeds from the natural hope of future remuneration.

10. The 10th Argument. (*Argumentum Fortificationis*)

This is an argument 'ad hominem', directed against the heretic, obstinate in his denial of future life.

Keener faculties are simply more apprehensive of their objects than less keen ones.

Thus, certain intellects apprehend truth more clearly than others, not because they are essentially more perfect but in virtue of a more perfect bodily disposition, doctrine and experience and, in certain cases, in virtue of infused supernatural grace. The author compares and contrasts the very keen intellects of St Augustine, St Ambrose, St John the Evangelist and St Paul — all of whom professed their faith in the existence of a future life — with the ignorance of the heretic, who denies such a truth.

Indeed the belief of such great thinkers, corroborated by the assent of so many patriarchs, prophets, apostles, confessors, subtle doctors and theologians, nay, even the majority of pagans and infidels, and, above all, attested by the Son of God himself, constitutes formidable proof of the existence of future life and future happiness.

It is, therefore, not only ignorance but the height of folly to contradict so many witnesses and persist in error.

11. The 11th Argument (*Argumentum Oppositionis*)

The Scriptures are eloquent about the existence of hell. Hence, since the existence of one of two opposites argues the existence of the other, heaven must necessarily exist, and indeed, its existence is likewise testified by Holy Scripture.

To the heretic's common objection: I do not believe in hell for I have never seen it, the author curtly replies that the heretic will be convinced of the existence of hell, when he is dragged thither by devils after death.

12. The 12th Argument (Argumentum Perfectionis)

Since the rational soul, as has been proved in the first argument, is everlasting and immortal, consequently, the substantial and accidental goodness of the souls of those who die in state of grace is likewise eternal. Such souls cannot but be eternally loved and befriended by God; else, God's love and friendship would be imperfect.

And, since the essence of goodness and friendship consists in the communication of goodness, it follows that God communicates goodness, i.e. eternal beatitude, to good souls.

13. The 13th Argument (Argumentum Multiplicationis)

The inconvenience of the non-existence of future happiness would bring in its wake a multiplicity of other inconveniences, of which the author mentions the principal three; namely:

i. the inconvenience of Offence: for, in such a hypothesis, it would be licit to offend God;

ii. the inconvenience of Frustration: for, the Son of God would have become man and suffered in vain;

iii. the inconvenience of Falsehood: for, not only all the virtues but also all the vision and the revelations made by God about eternal beatitude would be false.

14. The 14th Argument (Argumentum Obiectionis)

Every single faculty of the human body has been provided for by God with a diversity of proportionate objects.

It is impossible, therefore, that the human soul, which is the substantial form of, and, consequently, far nobler than, the body, could have been left without its proper and proportionate object.

The object of the soul is God, or the beatific vision, which, like God, is eternal.

Hence, the soul is also eternal and destined to attain its objects.

15. The 15th Argument (Argumentum Susceptionis)

Life is indisputably man's dearest possession on earth. Yet, so many martyrs preferred to sacrifice their lives in order to win eternal bliss, which they would surely not have done, prudent as they were, if the existence of eternal bliss were doubtful, false or uncertain.

Hence for the martyrs future life was the most certain and firm reality.

EPILOGUE

Finally, the author, turning preacher, bursts forth into a paraenetic appeal to unbelievers, heretics, Jews, schismatics, excommunicated Christians and to all who deny the immortality of the soul and the existence of eternal life, to subdue their pride, temerity and arrogance and, abjuring their error, submit to common belief.

He concludes by wishing eternal happiness for Cardinal-bishop Carvajal, for himself and for all the faithful.

Sasco Visual Planning.

For architects with a reputation to build.

For overloaded transport managers.

For oil companies who are all at sea.

For managers who can't manage without it.

For teachers who don't know everything.

For hospitals with operating difficulties.

For accountants who are off balance.

For printers who want to see everything in black and white.

For engineers who've lost their bearings.

For TV Executives who want to be kept in the picture.

For assistants who need assistance.

For lawyers who want a brief resume.

For airlines who want to get off the ground.

For restaurateurs with more diners than dinners.

For advertising agencies with fast-moving accounts.

For hoteliers with more guests than beds.

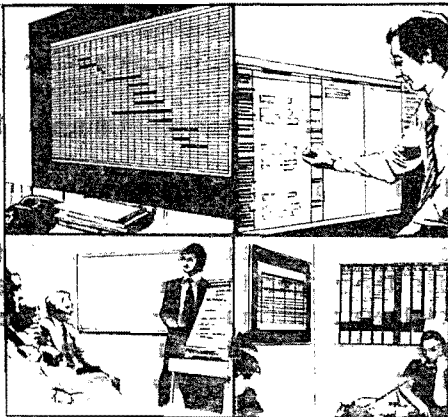
Inefficiency is nobody's fault. It's the fault of events and the pressure they create.

When this begins to get on top of you, you need help. An aid which shows you where you are, where you're going, what you've got to do and what you haven't.

You need Sasco Visual Planning. Simple systems based on T-cards or charts and symbols. Systems which can cope with every kind of planning problem — no matter how sophisticated. Some of the major applications are: Machine Loading, Computer Loading, Vehicle Loading, Budgetary Control, Sales Statistics, Expenditure Control, Plant Location, Maintenance Planning, Project Planning, Job Progress, Personnel Records, Stock Control, Layout Planning — you name it, Sasco Visual Planning can cope with it.

Ponder your problem tonight. Then contact Anthony Girard Tel: 607094 who will show you how Sasco systems can solve your problems.

SASCO .Helps you succeed



Malta Agents

INDEX LIMITED

31, Frederick Street,

Valletta.

Tel: 607094, 625846, 22080.

Sasco