

THE PHILOSOPHICAL REVIEW.

MEDIEVAL AND MODERN PHILOSOPHY.

A CERTAIN theologian of the eleventh century, Manegold of Lautenbach, seeking honestly to estimate the merits of philosophy, passes upon its speculative results in these words: "*Habebant enim difficultatis plurimum, utilitatis parum, salutis nihil.*"¹ Thus would our medieval author reject the product of mere reason unchecked by revelation. But in doing so he unwittingly fell upon a formula which may well be applied to the later rejection of the medieval philosophy in turn. For the simple substitution of a concept—our beloved '*humanité*' for their yet dearer '*salus animarum*'—would make the meaning run as follows: 'Too difficult to be worth while, as measured by real values.' Just as the transcendental temper of the Middle Ages led men then to appraise over-readily in terms of religion, so does our positivistic temper lead us now to appraise similarly in terms of science. In both instances the position assumed is not unlike that of the plain man in rejecting what he does not like and therefore fails to understand. But in no case may the position be assumed with impunity. In the Middle Ages this was seen; and therefore the Manegoldian attitude did not prevail in the end—indeed, it was just their philosophy, elaborate in method and in content, to which posterity objected. Nor in our own age should this attitude prevail finally; it must not prevail, one may say, if we are to save for ourselves the value that still lies in a very important chapter of our western philosophy.

It will be our task in these pages to suggest a point of view

¹ *Opusculum contra Wolfensem Coloniensem*, Migne, P. L., Vol. CLV, p. 157.