that when these sources of error have been excluded, no evidence in favour of albicans can be obtained. Under the old form of experiments, guineas were not shot off form entering; when the entry from outside is prevented, no life appears in any medium bacteria experimented with.

*Spontaneous,* or *Fortuitous,* or *Accidental* Variation: see Variation (in biology).

*Spores* (Gr. σπόρος, seed, offspring); Ger. *Sporen,* Russ. *Киоота,* Fr. *spores,* Ital. *spori.* Small spore, mostly produced in considerable numbers by fission of a single cell, each small cell to serve for development into a new individual. Spores are of frequent occurrence among fire-curious plants, but among animals are to be found only in a few Protozoa, e.g., *amoeba.*

*Spur* (in biology) [pseud. abbr. of *sporus,* the English term is in use in the other languages. A variation departing widely in any direction from the average, but still following the principia of heredity and classification.

The term is due to Francis Galton. Terms of similar connotation are freak, which applies to variations out of the range of classification with other variations, yet not abnormal from defect; monster (p. 73), variation which is abnormal or much malformed. A man seven feet tall is a spor; a man with eyes of different colours would be a freak; the Siamese twins are monsters. Further, a peculiarity in a variation in the direction of the exaggeration of some one character or faculty, resulting in great excellence. (p. 75)

Spurious Propositions: foreign equivalents are not in use. (1) A proposition which from the constitution of the universe must be true (De Morgan, Symbolic Logic, § 75).

(75) R. I. Gillman (John Hopkins Univ. Circ., August, 1882) calls the conclusion from two particular premises spurious in the first degree. Thus,

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A is B.
C is not B.
Therefore C is not A.
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(76) A is B, C is not B, A is not C.

This asserts the existence of an A and of a C, and further, that the number of the aggregate of the A's and C's is at least two. The conclusion from two premises, of which one is particular and the other spurious in the first degree, gives a conclusion spurious in the second degree. There are also, spurious propositions, which are the precise diction of spurious propositions of the same degree.

(77) Errors of opposition: see Opposition (in logic).

St. Augustine: see Augustine, Sainl, AUGUSTINIANISM, and PATRISTIC PHILOSOPHY (6, 8).

St. Thomas (philosophy of) (c) and (d) Roman Catholic Theology.

1. St. Thomas: (c) The purpose of the philosophy of St. Thomas, called the 'Angelic Doctor,' and 'Angel of the Schools,' as indeed of all scholastic endeavor, was to effect a conciliatory union between the truths of reason and the doctrines of Christian faith. This purpose, more or less explicit in Christian thinking from the days of the Alexandrian school of Origen and Clement, became a matter of prime necessity and interest in the complex thought-conditions of the 13th century, of which St. Thomas is so largely a product. The introduction of the complete works of Aristotle into Latin Europe, through the instrumentality of the Arabs, about the year 1200, and the direct Greek-Latin versions of the Aristotelian writings subsequently made, with a view to discover what warrant there was for the extravagant interpretations put upon the Stoics by the Arabs, broadened the Latin mind considerably and placed Aristotle in the forefront as a source of knowledge. Upon these the direct versions—that of William of Moerbecke, which appeared in 1269—St. Thomas based his commentary of Aristotle. Although in the nature of events Aristotle thus entered largely as an instrumental factor in the organic body of knowledge which St. Thomas reconstructed, the attitude of the latter towards the former, while sympathetic throughout with the method, and for the most part also with the views of the Stagirite, was the attitude of a critic, not that of a slavish copyist, as an examination of the texts or a perusal of the list of Aristotle's works abundantly shows (Tools. C. Aristotelis opera, 2. Aristotelis de natura rerum, M. II. chap. ii. 150-206, 3rd ed., Sinuas, 1850). Plato and the Neo-Platonists, especially Plotinus, were less extensively represented in the Thomistic synthesis, their representation being confined to a few points in theology and aesthetics. The Fathers, both Latin and Greek, notably St. Augustine, and the Arabs and Jews of the middle ages, notably Averroes and Mariba, were drawn upon as philosophical sources while the Scriptures, together