

that when these sources of error have been excluded, no evidence in favour of abiogenesis can be obtained. Under the old form of experiments, germs were not shut off from entering; when the entry from outside is prevented, no life appears in any medium heretofore experimented with. (C.S.M.)

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

**Spore** [Gr. *σπορά*, seed, offspring]: Ger. *Spore*, *Keim*, *Keimspore*; Fr. *spore*; Ital. *spora*. Small cells, usually 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 flowerless plants, but among animals are to be found only in a few Protozoa, e. g. sporozoas. Cf. AGAMOGENESIS. (C.S.M.)

**Sport** (in biology) [prob. abbrev. of *disport*]: the English term is in use in the other languages. A variation departing widely in any direction from the average, but still following the principles 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 (q. v.), variation which is abnormal, or much malformed. A man seven feet tall is a sport; a man with eyes of different colours would be a freak; the Siamese twins were monsters. Further, a prodigy is a variation in the direction of the exaggeration of some one character or faculty, resulting in great excellence. (J.M.B.)

**Spurious Proposition**: foreign equivalents are not in use. (1) A proposition which from the constitution of the universe must be true (De Morgan, *Syllabus of Logic*, § 76).

(2) B. I. Gilman (*Johns Hopkins Univ. Circ.*, August, 1882) calls the conclusion from two particular premises *spurious in the first degree*. Thus,

Some *A* is *B*,  
Some *C* is not *B*,  
∴ Some *A* is not some *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, anti-

spurious propositions, which are the precise denials of spurious propositions of the same degree. (C.S.P.)

**Square** (of opposition): see OPPOSITION (in logic).

**St. Augustine**: see AUGUSTINE, SAINT, AUGUSTINIANISM, and PATRISTIC PHILOSOPHY (6, b).

**St. Thomas** (philosophy of) (1) and (2) **Roman Catholic Theology**.

I. *St. Thomas*. (1) The purpose of the philosophy of St. Thomas, called the 'Angelic Doctor,' and 'Angel of the Schools,' as indeed of all mediaeval endeavour, 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 Graeco-Latin versions of the Aristotelic writings subsequently made, with a view to discover what warrant there was for the extravagant interpretations put upon the Stagyrte by the Arabs, broadened the Latin mind considerably and placed Aristotle in the foreground as a source of knowledge. Upon one of these direct versions—that of William of Moerbeke, which appeared in 1263—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 Stagyrte, 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 Aristotelic errors abundantly discloses (Talamo, *L'Aristotelismo della Scolastica*, Pt. II. chap. ii-v. 151-206, 3rd ed., Siena, 1881). Plato and the Neo-Platonists, especially Dionysius Areopagita, were less extensively represented in the Thomistic synthesis, their representation being confined to a few points in theodicy and aesthetics. The Fathers, both Latin and Greek, notably St. Augustine, and the Arabs and Jews of the middle ages, notably Averroes and Maimonides, were drawn upon as philosophical sources while the Scriptures, together

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