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## UNIT 4 ST. AUGUSTINE AND ST. THOMAS AQUINAS

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### 4.1 INTRODUCTION

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In the declining years of the Roman civilisation St. Augustine (354-430) became a major political theorist. His fame rests on his work *The City of God* (413-15), which effectively answered the attacks on the Christian faith, blaming the fall of Rome to the Christian indifference to the continued survival of the Roman Empire.

Augustine imbibed, reinterpreted and transformed the entire Graeco-Roman philosophical tradition of Plato, Aristotle, Cicero and Plotinus incorporating Hebrew thought and strengthening Christian theology and metaphysics. He left behind a profound body of knowledge and religious faith as a rich legacy to European civilisation. In political thought he represented a turning point. The masters of the Greek political theory, Plato and Aristotle had conceived the state as man's natural destiny, as the realisation of all his intellectual and moral potentialities. Augustine introduced the Christian idea of the dual nature of man consisting of both a body and soul, and insisted that both these elements must be given due importance in any political organisation. There is a divine life above and beyond the earthy or material life of man and the church is the institution which performs the function of looking after this aspect of life. Thus the theory of dual allegiance and conflict between the terrestrial and the spiritual authorities become a serious matter for the consideration of political theory after St. Augustine.

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### 4.2 ST. AUGUSTINE

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#### 4.2.1 Life and Work

Augustine (Aurelius Augustinus) was born in 354 AD at Thagaste, now Algeria. He finished his higher education at Carthage, the capital of Roman Africa. His mother professed Christianity but the boy did not find solace in the Christian doctrine and gave his adhesion to a gnostic cult called Manichaeism. But within a few years he broke with it and became a convert to Christianity under the inspiration of St. Ambrose, the Bishop of Milan. Returning to North

Africa from Italy after his conversion he devoted his life to teaching and writing. He became the Bishop of Hippo and lived a monastic life. He died in 430 AD.

Augustine's most famous writings are *Civitas Dei* and the *Confessions*. The *Civitas Dei* was written to refute the charge that Christianity was responsible for the fall of Rome in 410 AD at the hands of Visigoths under Alaric. The *Confessions* recount Augustine's early life of pleasure and indulgence and depicts his spiritual pilgrimage with great philosophic depth and emotional intensity.

#### **4.2.2 *Civitas Dei* versus *Civites Terrena***

Augustine's answer to the critics of Christianity was in the form of enunciation of an evangelical eschatology presenting history as a constant struggle between the good and evil culminating in the ultimate victory of the good. Man's nature is twofold—he is spirit and body. By virtue of this dual nature he is a citizen of two cities, the Divine City representing heavenly peace and spiritual salvation and the earthly city centred on appetite and inclinations directed towards mundane objects and material happiness. "Two loves have created two cities: love of self, to the contempt of God the earthly city; love of God, to the contempt of self, the heavenly." The Divine City, the Kingdom of God on earth, which was first embodied in the Hebrew nation is symbolised by the Church and the Christianised Empire. The earthly city is the Kingdom of Satan exemplified in pagan empires. The pagan empires are ephemeral based as they are on the transient and mutable aspects of human nature. Only the Christian state can withstand the vicissitudes of history and lead man to blessedness and eternal peace.

It must be remembered, however, that Augustine does not posit a complete separation between the two cities in actual historical experience. These are theoretical constructs, ideal types devised to explain the nature of regimes which are always intermingled in history. No visible church is completely free from evil and no state is absolutely satanic. "The only basis and bond of true city", says Augustine in one of his letters, "is that of faith and strong concord, when the object of love is universal good, which is, in the highest and truest character, God himself, and men love one another, with full sincerity, in Him, and the ground of their love for one another is the love of Him from whose eyes they cannot conceal the Spirit of their love". "And these two cities, and these two loves, shall live together, side by side, and even intermix, until the last winnowing and the final separation shall come upon the earth on the Day of Judgement." (Ernest Barker, 1971, p.223)

#### **4.2.3 Justice and the State**

An important question closely related to the distinction between the two cities is the relationship between justice and commonwealth, or *res publica*. Augustine refers to Cicero's view that the object of the state is the realisation of justice and himself says that people without law and justice are nothing but band of robbers. But he also contends that only a Christian state can be just, for one cannot give to man his due without giving to God what is due to Him. Love of man cannot be real without love of God. Augustine's comment on Cicero on this point has led some noted scholars like A.J. Carlyle and J.N. Figgis to conclude that according to Augustine justice is not an essential feature of the state.

"It would appear that the political theory of St. Augustine is materially different in several aspects from that of St. Ambrose and other Fathers, who represent the ancient tradition that justice is the essential quality, as it is also the end, of the state" (I.W. Carlyle and A.J. Carlyle, 1936, p.170). The argument is that since according to Augustine only a Christian State can be

really just, a complete identification of state and justice would disqualify all pre-Christian states to be called states in any sense.

But this is certainly not a correct interpretation of St. Augustine's views. McIlwain and Sabiae have rightly taken exception to the interpretation of Augustine's point, quite in consonance with his unwillingness to identify the earthly state with the kingdom of Satan. Though only a Christian state can be just in the absolute sense of the term, one cannot but attribute a kind of relative justice to the non-Christian, or pre-Christian, states which look after the worldly need of man and provide means and opportunities for the cultivation of spiritual life (C.H. McIlwain, 1932, and G.H. Sabine). The distinction between absolute justice and relative justice enables us to evaluate the states according to the proportion in which they embody these two aspects, always remembering: "Not from man but from above man, proceedeth that which maketh a man live happily." What Augustine's criticism of Cicero amounts to is: "though a people may be a people without confessing the true God, no people can be a good people without that confession" (E. Barker, p. 237).

#### **4.2.4 State, Property, War and Slavery**

As we have already pointed out, Augustine does not regard the state as natural, though according to him man has an innate disposition for social life. State as a repressive institution, as an instrument of coercion for enforcing order and peace is the product of sin and it was not found in the primal state of innocence before the 'Fall' of man. This disparaging view of the state by no means implies that we have no moral duty of political obedience. Though the state is the result of sin, it is also a divine remedy for sin. Even the Christian subjects of a pagan king are under bounden duty to obey their ruler.

St. Augustine had no doubt that powers that be are ordained of God and even a wicked and sinful ruler has a right to full obedience. Any one who resists "duly constituted authority" resists "the ordinance of God." So long as the rulers do not force their subjects into impiety and a conduct which violates spiritual injunctions and the will of God, they should be obeyed without reservation.

Though on the whole St. Augustine, like all Christian thinkers of his time, believed in the doctrine of the Two Swords and the independence of the church and the state in their respective spheres, he was firmly of the view that heresy was a deadly sin and the state has a right to suppress it. The position of St. Augustine on religious toleration and freedom of conscience was not without contradiction. The argument offered by him proved a weapon in hands of Inquisitionists later on.

About property and slavery, Augustine's view marked a clear departure from Aristotle's. Both property and slavery, according to the saint, are contrary to original human nature. But they become necessary in the actual condition of the fallen man.

In the natural condition property is held in common. After the 'Fall', in view of man's avarice and instinct of self-possession it becomes almost impossible for common ownership to work satisfactorily. Thus state control and organisation become necessary. In the words of A.J. Carlyle: "Private property is therefore practically the creation of the state, and is defined, limited and changed by the State." But while the legal right to private property is recognised by the Fathers, "as a suitable and necessary concession to human infirmity . . . the institution cannot override the natural right of a man to obtain what he needs from the abundance of that which the earth brings forth" (McIlwain, p.162).

Augustine's views on war and slavery are also explicated in the context of the sinful condition of man after Adam's Fall. In the ideal conditions of idyllic innocence and eternal peace, war would be unthinkable, but in the present state of strife and insecurity war becomes a necessity. Even from the moral and religious point of view, the state must wage war to protect the Empire and to destroy the heretics. St. Augustine, as against the early Christians, approves of military service for the Christians. He lays the foundation for the theory of "just war" which was developed by medieval thinkers. Like war, enslavement of man by man is also not strictly in accordance with Eternal law. But it is also justified by what Troeltsch calls the Augustinian doctrine of "relative natural law". It is both a punishment and a corrective for the sinful act of men. St. Augustine's views on slavery are opposed to Aristotle's; they are more akin to Stoicism modified in the light of Christian theology, that is, the notion of the Fall of man.

#### 4.2.5 Augustine's Influence

Augustine contended that a person's true end was beyond history. Human history could be understood as consisting of good and bad events the ultimate meaning of which was unfathomable to human beings but graphed by God. Beyond the outward flux was the hidden historical drama of sin and redemption which only time could resolve in due course. No earthly state as a result could eternally guarantee security from internal and external attack. The classical political traditions of Greece and Rome were wrong and egotistical in contending that human fulfillment came with citizenship in a rational and just state. This could not be attained.

Augustine believed that God ordained government even though human history narrated a list of destructive wars. The classical tradition's belief in the rationality of human beings and in his capacity for rational and just government was naive. Because of Adam's sin, the human being was forever a victim of irrational self-love and of lack of self-knowledge and self-control. Government was instituted with divine authorisation for preservation of relative world peace and not as a means of human fulfillment. Governments could exist without justice but that would mean that they were large-scale bands of thieves seeking peace through arbitrary domination and force. A good Christian State ought to be just.

Augustine did not advocate the establishment of a theocracy in the world. Instead he described the sanctified role of the priests playing a crucial role in good government to remedy the corrupt nature of human beings, a corruption belying any hope for rational self-improvement. Augustine argued that the whole human race after Adam's sin could not escape its consequences and were incapable of any act of pure good. Although human beings were naturally social they could still choose wrongly and if they chose well it was because of divine grace and help. Strict justice would condemn most persons to hell. Believing in faith and in God's mercy Augustine interpreted the Bible as denoting that God had chosen a small number of souls for salvation through an unfathomable decree of predestination superior to any merit or act historical persons might perform.

Augustine developed his theory of grace in course of a debate with the British monk Pelagius. He held that God knew about Adam's sin. Moral evil in the world was a result of a conscious decision to abuse free will. However, human history and society would always contain ungovernable elements of conceit and desire that made governments, even tyrannical governments necessary. It was with divine grace that governments were instituted in order to ensure civil peace and order. In interpreting Cicero's republican theory of government, Augustine contended that a just commonwealth consisted of a rational multitude united by a common love of God rather than a common love of material wellbeing of the social order. Cicero's Rome brought together people for material reasons rather than spiritual ones. For Augustine a true state was a true church.

Augustine contended that a secular state was a moral entity and that states could choose to do what was morally right as well as what was morally wrong. The Christians desirous of a secular state ought to assume responsibility for maintenance of civil peace. They have duties towards the state and assume public responsibilities including the need to fight a just war. A just war had to be fought in order to secure a just state. Since no earthly state was entirely just it was not possible to realise a Christian utopia in history.

Christianity while affirming equality among human beings loathed the female body and looked upon the ideal woman as one who is chaste, modest, silent and obedient. The early Christian texts "insisted that all persons—father-husband, mother-wife, children, and finally, slaves—were to be maintained in a fixed, hierarchical social order, all subordinated to each other and, finally, all were to be subject in fear to God the Father and Lord (*dominus* meaning 'slave owner') as his children and slaves". (Shaw: 1994:24). Within the Church, women not only occupied separate places from those of men and were also ranked depending whether they were matrons, virgins, widows or young girls. Gradually they were made to wear a veil as a symbol of submission to the 'head' of the household and God the Father. All these measures had one aim "a purposefully imposed inconspicuousness and silence". (Shaw: Ibid:24). Christianity placed tremendous importance on virginity and was hostile to remarriage and divorce. It glorified widowhood.

St. Augustine dismissed the female as inferior for her weaker body, which she would be able to transcend in the universal community united in one's love for God. In *The City of God*, he divided human beings into two communities, one focusing on (wo)man and the other on God. Like Cicero he defined the *civitas* as a group of men joined in their agreement about the meaning of *ius*, right. While Cicero looked to the republic of Rome as the expression of *ius*, for Augustine a community was unified by love of God or *civitas dei* or the love of self, *civitas hominum*. Both the *civitates* were by citizens.

In the City of Men the individuals were concerned with this world. It was one of deceit, ambition and vice, and one of slavery, hierarchy and repression. In the City of God the individuals were concerned with their love for God and they aspired for complete happiness. There was no need for political institutions for there was no inequality and hierarchy. It was here that the female could become a part of a community for when oriented towards God she became an equal to the male. When identified with the body the female reflected carnality and was considered as sin.

Augustine emphasised virginity and chastity in sexual matters. He debarred widows from remarrying. In marriage one succumbed to the temptations of one's soul and was distracted from the love of God. Ideally marriage ought to be based on continence. In the City of God when the soul found its spiritual meaning the female had no functions within the households.

Augustine's theory helped subsequent ages to develop a doctrine of the Church as a perfect society with powers necessary to any self-sufficient community regarding property and governance. Implying in principle that it was not possible to attain salvation outside the church Augustine roused support for the idea of papal monarchy during the medieval times. Although he did not subscribe to the idea of two distinct demarcated spheres—civil and ecclesiastical, yet his theory was used to justify a two-swords theory of world rule, spiritual and temporal, pope and emperor. He did not support the idea that the state ought to be subordinate to the church for he viewed the state as a distinct institution. It was not a secular wing of the church though the church could advise it. Theorists of the medieval ages developed these arguments into a theory and practice of a theocratic state controlling law for spiritual ends. Augustine's ideal corresponded with Plato's ideal of justice as outlined in the Republic.

Augustine's views on war and slavery are also explicated in the context of the sinful condition of man after Adam's Fall. In the ideal conditions of idyllic innocence and eternal peace, war would be unthinkable, but in the present state of strife and insecurity war becomes a necessity. Even from the moral and religious point of view, the state must wage war to protect the Empire and to destroy the heretics. St. Augustine, as against the early Christians, approves of military service for the Christians. He lays the foundation for the theory of "just war" which was developed by medieval thinkers. Like war, enslavement of man by man is also not strictly in accordance with Eternal law. But it is also justified by what Troeltsch calls the Augustinian doctrine of "relative natural law". It is both a punishment and a corrective for the sinful act of men. St. Augustine's views on slavery are opposed to Aristotle's; they are more akin to Stoicism modified in the light of Christian theology, that is, the notion of the Fall of man.

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## 4.3 ST. THOMAS AQUINAS

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### 4.3.1 St. Thomas Aquinas and the Grand Synthesis

In the 13th Century the works of Aristotle resurfaced in Europe through the contact with the Arab scholars mainly Averroes. It was a turning point in western political thought as it greatly helped in formulating an idea of a secular community. Initially the church was opposed to this newly discovered treasure of Aristotle's works. The greatest contribution of St. Thomas Aquinas (1224-74) was linking Greek thought to Christianity. Though Aristotelianism was the major element in his thought yet there were other strands of thought like Roman, Patristic, Augustinian and Jewish. These, he integrated into an organic whole under the broad rubric of Christian philosophy and an overarching metaphysic of Eternal Law (*Lex Aeterna*) or Reason of God conceived as the eternal, universal and immutable principle pervading the whole of creation.

The problem of the relationship between Faith and Reason or Divine Illumination and rational recognition, which Aquinas attempted to resolve, was created in particular by the onslaught of Averroist Aristotelianism. The latter influenced greatly the intellectual life of Christendom in the wake of the spread of Islam and the rise of Muslim power in Europe. It was an encounter that threatened to undermine the faith in revelation and divine dispensation which had been the fundamental postulate of Christian orthodoxy since the days of Augustine and the Fathers. St. Thomas's argument was that faith does not contradict reason, but complements it. It is not the denial, but reaffirmation and consummation of reason. It is on this basis that he sought to reconcile the conflicting claims of the church and the state. It is also on this basis that he resuscitated the Aristotelian view that the state is natural and also claimed, in accordance with the Christian tradition, that though natural and necessary, it is not the highest institution. Man has a life beyond his existence because he is a spiritual being with a divine end. "The City is, in fact, the most important thing constituted by human reason", says St. Thomas in his Commentary on the Politics of Aristotle. But beyond the life of action in the state there is a higher life, that is the life of contemplation and worship of God. Church is the symbol of the higher life. This is how St. Thomas Christianised Aristotle, interpreted his rationalism to bring it into line with Augustine's religious philosophy.

- To look at St. Thomas in this way does not mean that he did not introduce important changes in Augustine's theory of the state and society and left it in tact. On the contrary, he rejected many of the accepted dogmas of Christian theology. One of the most important of them was that the state was the result of sin and also a divine remedy for sin. St. Augustine's views about slavery and property were not accepted by St. Thomas. The Augustinian theory of the state, property and slavery had to be re-evaluated and considerably revised in order to make the synthesis of Aristotle's ideas and Christian thought possible and intelligible. A.J. Carlyle and A.P. D'Entreves have rightly pointed out, St. Thomas did not clearly and categorically contradict the traditional opinions of the early Middle ages regarding the state, property and slavery, but reinterpreted them in the light of Aristotle's ideas. "The ideas of sin, and of its consequences remained for him", says D'Entreves, "and could not but remain, a fundamental dogma of the Christian faith. But sin itself had not invalidated *ipsa principia naturae*. Its consequences, therefore, only concern the possibility of man's fulfilling the dictates of the *naturalis ratio*, not his capacity for attaining to their knowledge; in other words, they do not shatter the existence of a sphere of purely natural ethical values, and it is in this sphere that the state finds its *raison d'être*... Instead of considering the State as an institution which may well be necessary and divinely appointed, but only in view of the actual conditions of corrupted mankind, Thomas Aquinas followed Aristotle in deriving the idea of the State from the very nature of man." (D'Entreves, *Aquinas, Selected Political Writings*).



About government, St. Thomas says in the *De Regimine Principum* that if man could live alone, he would require no government or 'dominium'. But God has made him for society. In the *Summa Theologica* he presents the same idea with greater precision. 'Dominium' he says, is of two kinds: (1) the lordship of man over a slave, and (2) the rule of a free man over other free men. In the first sense, of course there could not have been rulership in the state of primal innocence before the Fall of man. But in the second sense the rule of one man over others would be lawful even in that state. The reason is that man is essentially a social being and social life is impossible unless there is some authority to direct it toward common good. Moreover, it would have been a matter of inconvenience if some one who excelled others in knowledge and virtue could not be made use of for the benefit of others.

As regards property, St. Thomas was confronted with the thesis of Augustine and the Fathers that private property is the outcome of the vicious and greedy nature of man. This was in direct opposition to Aristotle's view that property is natural and an essential instrument of good life. St. Thomas steered a middle course declaring property contrary to the original nature of man, but made necessary and useful in the present degenerate conditions. It provides better conditions and efficient means for the utilisation and management of common resources given to man by God. There is a distinction, according to St. Thomas, between the power of acquiring and distributing things, and this is lawful for it leads to efficiency, and their use which must be made for the common good. He says that according to natural law all things are common, nothing belongs to individuals alone. But private property is created by positive law which is added to natural law by human reason. It is an extension of natural law in the interest of efficiency and better administration.

Though St. Thomas approves of the institution of private property, he does not regard it as an inalienable, indivisible natural right. There is no theory of right in St. Thomas in the modern liberal sense. The ultimate ownership of property belongs to the community and it has full power to take away individual property if it is needed for the common good. Even an individual, if he is in genuine need, is fully justified in taking a thing from one to whom it legally belongs without his consent or knowledge. A hungry man may commit theft if he has no other means for saving himself from starvation.

As regards slavery, the same spirit of compromise and reconciliation appears in St. Thomas. Unlike Aristotle, he cannot justify slavery outright in view of the accepted doctrine of the Church that in the state of innocence every one was free. In fact, on the question of slavery St. Thomas is more ambivalent and vague than on other questions. Sometimes he seems to say that slavery rests on the ground that for some men it is better to be slave than free. At other times he says that slavery could not have existed in the natural and primitive condition of mankind. In brief, his position, as summarised by Carlyle, is that slavery is not an institution of nature, but is rational and in a secondary sense natural in the actual corrupt conditions.

### 4.3.2 Law and the State

The basic postulate and ultimate foundation of St. Thomas's political theory is Eternal Law or Divine Reason which manifests itself on four levels of cosmic reality but remains the same reason throughout. It is eternal, immutable and inviolable. It is both transcendent and immanent in all manifested existence. It is identical with the Reason of God and is unknowable in its entirety; man can grasp it only in part. Natural law (*lex naturalis*) is "the participation of a rational creature in eternal law." It is that part of *Lex Aeterna* which man can understand by his reason which is also a divine faculty. What is revealed to man by God and also given in scriptures is called Divine Law. An example of Divine law is the code of conduct which God

gave to the Jews or revealed to Christ. Divine Law, though higher than natural law, does not annul it. It adds to it. Human law is the application of Natural law to human affairs and political authority. This law, though it emanates from Natural Law, is relative and contingent, it varies with changing conditions and requirement of society. A competent human authority that has the care of the community must therefore, promulgate it. St. Thomas defines it as follows:

"A law is some ordinance of reason for the common good promulgated by him who has the care of community."

It is clear that for St. Thomas law is the source of all political authority. He is opposed to the voluntarism theory of law, which regards law as the expression of the will of the sovereign authority. He draws a distinction between the *principum* or essential substance of authority which is ordained of God, its *modus* or constitutional form which is determined by people and its *exercitium*, or actual enjoyment that is conferred by people. "But properly a law is first and foremost an ordinance for the common good, and the right to ordain anything for the common good belongs either to the whole multitude or to some one who acts in the place of the whole multitude; therefore the authority to establish law pertains either to the whole multitude, or it pertains to a public person who has the care of the whole multitude."

St. Thomas theory of political authority emphasises the responsibility of the government to the community which is the custodian of the common good. But it should not be taken to imply either a doctrine of popular sovereignty or a constitutional system of government in the modern sense. The responsibility of the prince to the people or to the assembly is not enforceable by any independent agency of the community. As McIlwain puts it, "the prime responsibility of St. Thomas's prince is to God, the author of the law on which all his authority rests; and, in a general, or even in a loose political sense, he might be said to be responsible to the 'multitude' which raised him or his house to the throne and might conceivably sweep them away for acts of tyranny. But in the strict legal sense he is "absolute" in the ordinary administration of human law in his realm. Within this sphere he is without a superior, and is responsible to no man. Of human law, in the sense of coercive force, St. Thomas says, he is wholly free, a monarch '*legibus solutus*'—the equivalent of Bracton's legal dictum that no writ runs against the King" (C.H. McIlwain, pp. 330-331). It is true that St. Thomas was strongly opposed to tyranny. He condemned it as vehemently as John of Salisbury, but he did not go so far as to justify tyranny. Lord Acton's famous aphorism that St. Thomas was the first Whig, might be a rhetorical way of highlighting the principle of moral limitation on the power of the government or the state, but, strictly speaking its implications are not very precise or illuminating. If Acton "had in mind a legal limitation of the monarch, St. Thomas was no Whig; if only a moral one, he was certainly not the first" (McIlwain, p.331).

### 4.3.3 Church and the State

The implication of St. Thomas's theory of law and the state for the relations between church and the state are clear. These institutions represent different interests and concerns of man in the world, and they must work in a spirit of harmony and cooperation to fulfill their respective ends. Of course, in a truly philosophical sense, church is superior to the state, as soul is superior to body; but both have to work together for the attainment of the ultimate purpose which is salvation or the attainment of the beatific vision. Possibility of conflict is inherent in actual life, but what is of vital importance is restraint and balance.

For Aquinas the art of politics was just a mere technique, which could not be measured solely by its achievements, by standards of efficiency and success. The reason for this is that politics would always imply a moral responsibility, a deliberation, a willingness and a choice. It was not part of purely pragmatic science but part of morals. He emphasised on the importance of choosing the right means and the means in turn depended on the end, and the end **was** a moral one. The end was the common good, an end which was higher in value than that of the individual and that of the family, and which constituted the proper end of politics. As far as the problem of ends and values was concerned Aquinas did not find any contradiction between the revealed truths of Christianity with that of human reasoning. Reason and faith, human nature and supernatural values were harmonious in nature. Human beings were endowed by God with the capacity to know the good and, although inclined to do wrong, were capable of performing the good. The Fall did not impair individuals' reasoning capacity. Though human beings know their good they required the help of God to attain salvation.

Aquinas also laid down the limits of sovereignty both with regard to internal and international relations. He regarded war as an evil but a necessary evil. It could be justified only within strictest limits. It had to be a 'just war', and for a war to be just special conditions were required—a legitimate authority, a just cause and rightful intention. War was the ultimate resort in the absence of a superior authority. It was connected with the very existence of the particular State, a consequence of its sovereignty and the same time the proof that such sovereignty was neither absolute nor unlimited.

Aquinas spoke of secular politics but did argue that temporal sphere was ultimately subject to the spiritual. He placed the common interest of the faithful and their spiritual well being within the sphere of the church as educator, promoting a life of virtue and therefore arguing for a harmony of the two jurisdiction, CHURCH and STATE in the Christian polity. Felicity on the earth would lead to happiness in heaven.

Aquinas' theory of the state enabled subsequent western political thought to move in the direction of conceptualising a secular state based on rationality and autonomy. The subsequent 14th Century carried Aquinas' argument to its logical end by developing the ideas of a secular liberal order, rudimentary ideas of representation and outlines of the present day constitutional framework in the representative writings of Marsilio of Padua and William of Ockham.

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## 4.4 SUMMARY

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St. Augustine was the greatest Christian philosopher of the early middle ages and St. Thomas Aquinas of the late medieval period in Europe. St. Augustine reinterpreted and transformed the tradition of Plato, Aristotle, Cicero and Plotinus with the idea of dual nature of man with a body and soul, both of which should be given equal importance. Though he did not regard the state as natural, it did not imply that there is no moral duty of political obedience on part of the citizens.

St. Thomas Aquinas brought together different strands of thought—Aristotelian, Roman, Patristic, Augustinian and Jewish to integrate them into an organic whole under the rubric of Christian philosophy. St. Thomas thought that faith does not contradict reason, but complements it. It is reaffirmation of reason rather than its denial. He agreed with Aristotle that the state is natural and claimed that it is not the highest institution. He christianised Aristotle's theory and brought it to line with Augustine's religious philosophy. But he rejected many of the accepted dogmas of Christian theology and did not accept Augustine's view on slavery and property.

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## 4.5 EXERCISES

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- 1) Explain St. Augustine's concept of the two cities. In what way was it supportive of Christianity?
- 2) What were St. Thomas Aquinas' views on the relations between faith and reason?
- 3) In what ways were St. Augustine's views different from those of St. Thomas Aquinas?