

THE CHRISTIAN
PHILOSOPHY OF
ST. THOMAS
AQUINAS



by Etienne Gilson

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In this final edition of his classic study of St. Thomas Aquinas, Etienne Gilson presents the sweeping range and organic unity of Thomistic philosophical thought. Gilson demonstrates that Aquinas drew from a wide spectrum of sources in the development of his thought—from Aristotle to the Arabic and Jewish philosophers of his time, as well as from Christian writers. What results is an insightful introduction to the thought of Aquinas and the Scholastic philosophy of the Middle Ages.

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Editorial Review

Review

“[A]s the only English version of *any* edition of *Le Thomisme*, and therefore for years a kind of manual for North American students approaching Aquinas, the book deserves recirculation. With it appears the masterful ‘Catalogue of St. Thomas’ Works’ prepared by the Rev. I. T. Eschmann to accompany Shook’s translation and available nowhere else. . . . [I]ts overview of principles and conclusions in the history of the texts has not been surpassed.” —*The Philosophical Quarterly*

“[This volume presents] L. K. Shook’s English translation of the final version of the late Etienne Gilson’s (1884–1978) classic overview of the Christian philosophy of St. Thomas Aquinas. . . . Gilson was one of the pioneers, in the early part of [the twentieth] century, of medieval philosophy in general and the work of Aquinas in particular. He sought to restore to the study of Aquinas’ texts an historical sensitivity, thus rescuing them from the near canonical status accorded in the well-intentioned but inhibiting late nineteenth-century papal revival of Thomistic studies and preserved in the so-called ‘manual theology’ of the seminar curriculum. . . . The endnotes are an invaluable resource, as is the still unsurpassed catalogue of Aquinas’ works compiled by Eschmann and

Language Notes

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About the Author

Etienne Gilson was born in Paris in 1884. He became Professor of Medieval Philosophy at the Sorbonne in 1921, and from 1932 until his retirement in 1951 he held a similar chair at the College de France. From 1929 until his death in 1978 he was associated with the Pontifical Institute of Medieval Studies at the University of Toronto.

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