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The American Journal of Jurisprudence is a publication of the Natural Law Institute. It is dedicated to a critical examination of the significance of natural law for our times. To this end it seeks to provide a meeting ground for discussion and a clearinghouse for information. Scholarly contributions from the point of view of any intellectual discipline, whether scientific, historical, political, legal, philosophical, or theological, and whether favorable or unfavorable to the natural law approach, will be welcome. It follows, of course, that the views expressed in the contributions which are published in the Journal are not necessarily those of the editors.

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In Memoriam

Professor Ivo Thomas

By Joseph O'Meara, Dean Emeritus, Notre Dame Law School

Ivo Thomas was born into the English gentry at Kensington, London, on January 17, 1912. He was christened Herbert Christopher Thomas. His father was Herbert James Thomas, a barrister. Through his mother he was a descendant of Matthew Boulton, one of the first industrialists, and related to James Watt, famous for improving the steam engine.

Ivo Thomas attended exclusive private schools (the English call them "public") and won a scholarship to King's College, Cambridge, which he declined. He embraced the Catholic Faith in 1930, and was expelled from Shrewsbury School (where he was head of the student body) for his youthful refusal to attend Church of England services. In 1932-1935 he was a student in The Queen's College, Oxford, which awarded him a B.A. First Class in Literae Humaniores, and an M.A. Of his degrees the most prestigious and the one of which he was most proud, was an S.T.M. awarded him by the English Dominican Studium, Blackfriars, Oxford.

In 1935 he entered the Order of Preachers, from which he received the name "Ivo," and was ordained in 1940. From that time on, with the exception of two years as Chaplain of the Catholic Student Union, Edinburgh University, he devoted himself primarily to education, serving as a professor or visiting professor in the English Dominican Studia Generale; The University of Notre Dame; and The Ohio State University. He was Prior of Blackfriars and Lecturer in Logic at Oxford University for three years, 1960-1963.

He did research in mathematical logic, the classics, and moral philosophy; and wrote extensively. He translated and prepared the English edition of I. M. Bochenski's *A History of Formal Logic*. His original and most important work appeared in short articles published in a variety of journals both here and abroad.

Ivo Thomas was fluent in Latin, Greek, Hebrew, French and German. Virgil excited him. He was interested in the history of the novel and read widely. His favorite authors were Dickens, Joyce and Nabokov. As a small child I had read to me over and over a book about an English schoolboy, the name of which, as I recalled, was *Sir Toady Lion*. At dinner some years ago I asked whether he was acquainted with it. "Yes," he said, "but the name is *Sir Toby Lion*.

He was interested in American Indian culture, had many friends among the Sioux and a special fondness for Sinte Gleska College, which was the beneficiary of his wise counsel. Japanese culture likewise interested him greatly. To the extent that his means permitted he collected both American Indian and Japanese art and artifacts.

Ivo Thomas was a master chef and relished good food and wine; yet he ate and drank sparingly.
His interests were many and diverse, and whatever he undertook he entered upon with enthusiasm. He was an expert at needlepoint, and, at the same time, was interested in military history. He taught himself Hebrew and mathematical logic. In the privacy of his own home, he spoke of himself as a humanist, a philosopher and a mathematical logician. In the privacy of my home he once observed that he was a classical scholar.

Ivo Thomas was an understanding, tolerant man with a great capacity for friendship. And he had a sense of humor. One day in my office in The Law School I asked him whether he would like a bottle of 20-year-old Scotch. "That," he replied, "would be worth a week of prayer and fasting—make that two weeks."

He was laicized in January, 1972. Thereafter he met Dr. Deirdre LaPorte, whom he married on December 27, 1972. He died on February 2, 1976, and was buried two days later from Sacred Heart Church on the campus of The University of Notre Dame. All of the top officials of the University participated in the concelebrated funeral Mass. He had known for some time that death was close at hand and he waited for it calmly and unafraid.