

of Ruiz and Hopkins (p. 195-6). Furthermore he enters into the semantics of language in general to illuminate the particular usages employed by the biblical writers. In doing so he incorporates the ideas of certain philologists and students of semantics like Spitzer and Alonso, whose theories he has summarized elsewhere in *CBQ* (1963), pp. 371 ff. Only by this open method of study, our author thinks, can inspiration be understood realistically. Otherwise it becomes some romantic handing down of the divine message ready made.

Schökel's knowledge and understanding of European language and literature is enormous.

The fitness of some comparisons is open to question and the point of relation occasionally superficial. But in a general discussion of this kind that can scarcely be avoided. The book is of special interest to theologians and scriptural students and will help to expand their horizons. But it is clearly intended for a wider audience. Technical discussions are trimmed and the patristic and magisterial references consigned to the footnotes. The frequent excursions into literature—and English writers are well represented—will bring the book within the range of any ordinary reader.

AELRED BAKER, O.S.B.

**ST THOMAS AQUINAS: SUMMA THEOLOGIAE.** Vol. VIII: Creation, Variety and Evil (la xlix-xlix), Thomas Gilby, O.P. 42s.; Vol. XIX: The Emotions (I. II. xxii-xxx), Eric D'Arcy. 35s. *Blackfriars*; London: Eyre and Spottiswoode; New York: McGraw-Hill.

The treatise on Creation in the *Pars Prima* is, of course, very central to St Thomas's thought; as Fr Gilby says in his Introduction, 'One of St Thomas's original contributions to religious thought is to have developed the truth that creatures wholly dependent on God are also real in themselves'. The treatise on Evil is hardly less central, with its insistence that evil is neither an existent nor a good, but is a defection from good. The theses argued here are particularly congenial to Fr Gilby's racy and often colloquial style, always with the proviso (which, of course, is here fulfilled) that we have the original Latin with which to compare his rendering. The very ample footnotes make up for the comparatively brief Introduction and Appendices. The latter contain welcome translations of the opusculum *De aeternitate mundi* and of the dubious article 3 of question 47 from the codex Monte Cassino 138, though unfortunately without the Latin originals. Appendix I, on Derived Existence, is instructive and illuminating; in commenting on St Thomas's avoidance of the verb *existere* Fr Gilby might have remarked that St Thomas does use the word (as in, e.g., I, Q. 48, 3) when quoting from the Pseudo-Areopagite. Among non-trivial misprints we may note: p. 34, I. 14, *creationem* for *creationem*; p. 142, I. 7, *principiorum* for *principium*. On p. 53, something has gone wrong with II. 25 to 27. On p. 83, I. 25, 'one' should be inserted before

'causal'. On p. 95, I. 14, *res esse distinctae* is not translated. On p. 99, I. 28, should not *optimum* be rendered by 'very good' rather than 'best', so avoiding lining up St Thomas with Leibnitz on the best of all possible worlds? These are, however, comparatively minor points in a very useful volume.

Dr D'Arcy had indeed a difficult task, as he explains in his Introduction, partly because of the lack of unique equivalents in English for the terms of Aristotelian psychology and partly because of St Thomas's close adherence (too close, it is suggested) to physical movement as a model for the emotions or *passiones animae*. There is in fact a very useful, though brief, discussion of the use of models in intellectual enquiry in general. One would have welcomed some attempt to relate the concepts of St Thomas to those of twentieth-century psychology, but one cannot ask for everything and Dr D'Arcy has performed very skilfully a complicated and exacting task.

One general point. Is it really necessary, in these days of high costs, for each volume to contain the same ten pages of general introductory matter? When the series is complete this will add up to 590 pages of repetition, equivalent in bulk to something like three or four additional volumes. Might not this space have been better utilised or, failing that, dispensed with altogether?

E. L. MASCALL

**THE LOGIC OF SAINT ANSELM**, by Desmond Paul Henry. Oxford: at the Clarendon Press, 1967. 258 pp. 50s.

St Anselm has attracted the attention of British philosophers more than any other medieval writer so far; Dr Henry has published

a translation of his dialogue *De grammatico*, Mr M. Charlesworth a translation of the *Proslogion* and Gaunilo's reply on behalf of the