

of scholarship will be appreciated. It proposes to provide the different English meanings of every word used in the *Summa Theologica* and of selected key-words from the remaining works. St Thomas's own definitions are given first.

The preface does not match the contents. The careful scholarship of the editors appears even from a cursory reading of this first section from *a, ab* to *Cyrus*. You may look for some of the classical traps and find them sprung. Such a work of course can only be tested by the regular consultation which its appearance merits. As a first ABC for the editors' second thoughts, it may be suggested that Alexander of Aphrodisias, who is missing, is more important than popes of that name, that the application of the term *bonum commune* to God should be referred to, and that it is not a happy start to describe *causa* as a wide synonym of *principium*.

T.G.

CERTAINTY, PHILOSOPHICAL AND THEOLOGICAL. By Dom Illtyd Trethowan. (Dacre Press; 15s.)

Many of the Thomist circles which have sprung up in recent years must have felt the need for a guide-book which would show them how St Thomas's thought is relevant to contemporary thought, whilst at the same time providing a lead through the forest of the *Opera Omnia*. Such circles will find Dom Illtyd's book extremely useful. Some of Dom Illtyd's gay 'tilting at long-established views' will appear misdirected when they have recourse to St Thomas's own works, and the Benedictine is quite obviously in for a rough-handling from the strict Thomists; but that is a minor matter if everyone derives as much enjoyment from discussing the book as the author must have done from writing it.

So many problems come into range and vanish again with breathless speed (pp. 46-48 'The Theory of Analogy') that even a list of its contents would occupy pages. In response, then, to Dom Illtyd's invitation to suggest improvements, we limit ourselves to asking whether the method of discussion is the correct one. Repeatedly we are told that certain views are 'gaining currency', or that M. Maritain's views are 'promising' that someone else's are 'encouraging'; the torrent of names makes one imagine that a Thomist Third-Programme is being broadcast. The author might have found it easier to communicate his thought if he had 'aimed at things' rather than at other people.

D. NICHOLL.

LE CONCEPT DE DROIT SELON ARISTOTE ET ST THOMAS. T.R.P. Louis Lachance, O.P., S.T.M. (Les Editions du Lévrier, Ottawa, Montreal, 1948; n.p.)

This is the second edition, revised and corrected, of a work which first appeared in 1933. The notion of right is an involved one and