

The Rev. E. G. Jay's book is not even learned. He aims at providing apologetics with a translation and slight commentary of St Thomas's Five Ways. That the commentary should be philosophically inadequate is, however regrettably, almost expected in a work of apologetics; it may be conventionally forgiven. But that an interpreter of St Thomas should be hopelessly at sea about faith and reason is inexcusable; Mr Jay writes as if faith like reason was a faculty; and as if whilst reason is confined to knowledge of God's existence, faith goes beyond. His confusion betrays him into even mistranslations: the reason given by St Thomas for the necessity of revelation is not 'because man is directed to God as to an end, so to speak, and God exceeds the grasp of reason', but 'because man is directed to God as to a certain end which exceeds the grasp of reason'; the latter is a theological affirmation of divine predestination; it has a nicety not to be found in the vague semi-Barthianism of the translation offered.

COLUMBA RYAN, O.P.

CICERO IN THE COURTROOM OF ST THOMAS AQUINAS. By E. K. Rand.
(Marquette University Press; \$1.50.)

This is the 1945 Aquinas Lecture of the Aristotelian Society of Marquette University delivered by the medieval and classical scholar, the late Professor E. K. Rand. The reader may be puzzled until he realises that the courtroom of the title is the Law-court where St Thomas presides as Judge. The witnesses are the authorities cited in the *Summa* and the cases the questions upon which judgment is passed. Professor Rand is chiefly concerned with Cicero's testimony but he also refers to many other witnesses. Cicero, or Tully, as the Professor is pleased to call him with St Thomas, has considerable influence on the notion of Rhetoric which may be gathered from the *Summa*, but his greatest contribution is to the treatises on the concerning cardinal virtues and lesser associated virtues. St Thomas rarely rejects Tully's evidence entirely, and incorporates a great deal of it into his synthesis, sometimes to the discomfiture of Aristotle.

The author's main point seems to lie in his emphasis on the influence of the liberal arts on St Thomas. He shows how Tully and other authorities are set one against another, distinctions are made, and precision arrived at on the meaning and use of words. There was plenty of scope for this when dealing with the multitude of virtues passions and virtues in the second part, especially in the questions mentioned by the ancients, but the point is that grammar and rhetoric are almost as methodologically important as logic. 'This interest in meanings, moreover, inculcates a wholesome regard for certain ancient authors who could use words well, and for those ancient subjects grammar and rhetoric, those keys that unlocked the ancient authors' meaning and their art. . . . He (St Thomas) is *philosophos* at the last because he was *philosophos* at the first. Both St Thomas and Dante had mounted to the heights, the one of metaphysics, the other of poetry, by the hard way, by the *explication des textes* . . .' (p. 67.)

Professor Rand is always an amiable commentator and often refreshing in his judgments. He has some sympathetic comments on the Latin style of the *Summa* and also believes that Aquinas never forgot the last phrase in the definition of man as 'an animal, mortal, rational and capable of laughter'. St Thomas, of course, speaks of *ludus*, play, in the *Summa*, but there is a less well-known passage in the Prologue to the so-called *De Ebdomadibus* of Boethius where he says that the contemplation of wisdom is suitably compared to a game because *ludus delectabilis est et contemplatio sapientiae maximam delectationem habet*. (p. 59-60). Again, the author is refreshing when, after saying that St Thomas wants to sum up Theology, but does not merely collect opinions, he continues: 'One will find what many had to say and what true doctrine is, in the *Summa Theologica*. But the flavour of the work is philosophical rather than theological. Step by step, on the basis of what others have thought, he is thinking it out for himself. Nor is there anything partisan in his thought. Modern analysis may show him anti-Augustinian, but in his reverence for St Augustine and all the great Doctors of the Church he is not anti-this or anti-that or even a pro-Thomist or a neo-Thomist, but a humble seeker for the truth wherever it may be found, hospitable to physical science as well as heavenly, ever sharpening his mind and acquiring the calm of wisdom. Behind it all is the peace of God that passeth understanding'. (p. 65).

There are thirty pages of notes and two appendices. It is interesting to learn that St Thomas's Cato is neither Elder nor Younger but a later writer (p. 16. There is only one citation of the *De Amicitia* in the *Summa* (II-II 129 a 3) and then the text is really from Sallust and not Cicero.

DAMIAN MAGRATH, O.P.

THEORIE DES MITTELSTANDES. By Fritz Marbach. (Verlag A. Francke AG. Bern; Fr. 12.50.)

Is it possible to combine St Thomas with Karl Marx? Dr Marbach in his 'sketch of the problem' suggests such a synthesis as a contribution to its solution. One thing is certain: the relevance of medieval thought is much more obvious to those who habitually think of the 'middle' group in modern society still as a *Stand*, not as a class, in terms of status rather than contract. But we have gained something, or at least history has not stood still since the thirteenth century. The grave mistake of many Catholics in theory and of some Austrians in practice has been to attempt to restore the medieval *ordines* in a modern setting and without reference to the intervening centuries. On the other hand orthodox Marxism was far too destructive of freedom and human dignity in its attempt at direct socialisation of all means of production and equally guilty of ignoring the incessant flux of history. If Socialists can give up something of their rigid theories in the face of overwhelming facts, Thomists may well admit that the application of the perennial philosophy in its economic aspects must take on new forms conditioned by the situation which makes Socialism still the dominant political ideology.