

Pope Clement VI in a sermon delivered on the feast of Aquinas declared: "The teaching of this saint . . . was often attacked by great doctors. Nevertheless, as gold is made purer the more it is exposed to fire, so his teaching is made stronger the more it is impugned, and lives and grows for ever."

St Thomas is truly representative of the thirteenth century; he achieved in a rational manner a wonderful solution of the problems of matter and spirit, of Faith and reason, and thus avoided chaos and disorder amidst that great upheaval which the works of Aristotle had caused.

Today, as in St Thomas' time, the world is at the cross-roads. A titanic struggle rages between two opposing spirits, and there are many, in this time of disintegration, who fail to see where their true path lies. To such as these will surely apply the words of Pope Pius XI: *Ite ad Thomam, Go to Thomas*. In him will be found those principles necessary for the social and moral reconstruction of civilisation.

"Aquinas", wrote Chesterton, "is the Apostle of the mind, the Doctor of truth, the restorer of the intellectual order... St Thomas wrote not only for the thirteenth century, but for all time. His own time is the time of the spirit which dominates the ages . . . he is the most modern of all philosophers . . . he holds the key to the problems which oppress our hearts". Thomas, it would seem, had a prophetic vision of errors to come, for it is difficult to name one which he has not anticipated and amply refuted.

Let us hope that St Thomas Aquinas will find in all "who cherish the central educational tradition of western Europe" not merely admirers from afar, but disciples mentally and spiritually active in bringing to the minds and hearts of many the cheerful message of God's imperishable truth and love.

A. VELLA.

urbs est Vita frequens; viaeque Mortis  
omnes triste forum petunt acerbae.  
auri pondere vita si parari  
posset, vivere pauperes nequirent  
nec sane cuperent mori beati.

Life is a city with many a street.  
Death is the market where all men meet.  
If life were a thing which gold could buy,  
The poor could not live and the rich would not die.

Hendecasyllabic Version by

H. H. HUXLEY.

MAGNAE MATRI DEI  
MARIAE PERDOLENTI  
PRECATIO

Virgo, dilecti Genetrix Iesu,  
Quae simul nostras lacrymis luisti,  
Dum suo Christus luit et sacro  
Sanguine culpas;

Quaeso da fontem mihi lacrymarum,  
Ut Crucem juxta male facta plangam,  
Et meae fletu scelus omne possim  
Demere vitae.

Incluta, o Christi sine labe Mater,  
Tu Deum pro me veniam precare,  
Cui tuus nil omnipotens negavit  
Filius unquam.

J. ZAMMIT. ("BRIGHELLA")

## BOOK REVIEWS

### EURIPIDES' 'MEDEA' AND 'ION'

No excuse is needed for the appearance of a new translation of two of Euripides' most exciting and interesting plays, particularly when the translator is so experienced a classical teacher and so sensitive a scholar as Mr D. W. Lucas, Fellow of King's College, Cambridge.

Students not only of Greek but of European Drama are likely to derive more help from these accurate and readable prose versions of the 'Medea' and 'Ion' (published by Cohen & West Ltd., London 5/- each) than from the brilliant but somewhat misleading verse-translations of Professor Gilbert Murray.

Three short essays on Greek Tragedy, Euripides and the problem of translation precede the introduction. The brief notes at the end of each book, though designed apparently for the reader with little or no Greek and therefore often tantalising both in their brevity and their necessary over-simplification of difficulties, contain some shrewd observations which the maturer student would do well to bear in mind. I hope that, when other plays appear in this welcome series, the notes will be, if not more numerous, at least more full and that the needs of the Greek-less will be met by the provision of a suitable bibliography.