

CORRESPONDENCE

energy disappear "into nothing." But I must point out the simple Parmenidean, Eleatic explanation which I have given in "Appearance and Reality," *The Philosopher*, N.S. I, 1949, p. 79, of Whitehead's apparently paradoxical illustration of the quantum theory of electrons "jumping" through Time-Space—which does not "traverse" but shows the necessity of the Parmenidean axiom.

ROBERT EISLER.

NOTICE

"A LEXICON OF SAINT THOMAS AQUINAS"

A GENERAL lexicon for the works of St. Thomas of Aquin is being published by the Catholic University of America Press. It is based on the *Summa Theologica* and selected passages of his other works. The work is being prepared by Professor Roy J. Deferrari, Sister M. Inviolata Barry and Professor Ignatius McGuiness. It is to include all the words in the *Summa Theologica* and such other words from the remaining works as seem in the judgment of the authors to be of great importance.

The method followed will be the traditional procedure for all special lexicons of the work of any individual author. Each word, as it appears, will be followed by the different English meanings with which it is used, followed in turn by some illustrations of its use in each meaning taken from the works of St. Thomas.

The authors consider it important for a thorough knowledge of St. Thomas's thought to understand his language generally, and not its philosophical and theological aspects exclusively. All words and phrases of syntax contribute to St. Thomas's expression of opinion and doctrine, and so may be said to have importance for the understanding of his thought. In these days, the study of Latin has declined almost universally, and it can no longer be assumed that a student is so well-informed on the fundamentals of the Latin language of the classic period that he can readily adapt himself to the very different kind of Latin which he finds in St. Thomas. Consequently, the authors plan in the near future a small hand edition of this lexicon for students who wish to read the works of St. Thomas in their original language.

The authors wish to state that this work is a lexicon in the general sense of the term. It is not a philosophical dictionary, claiming to give a complete treatment of the philosophical implications of every word. It should, however, be a useful instrument to that end. The text used is the so-called Leonine edition published at Rome, 1888-1906, for the *Summa Theologica* and the edition of *Vives* for his other works.