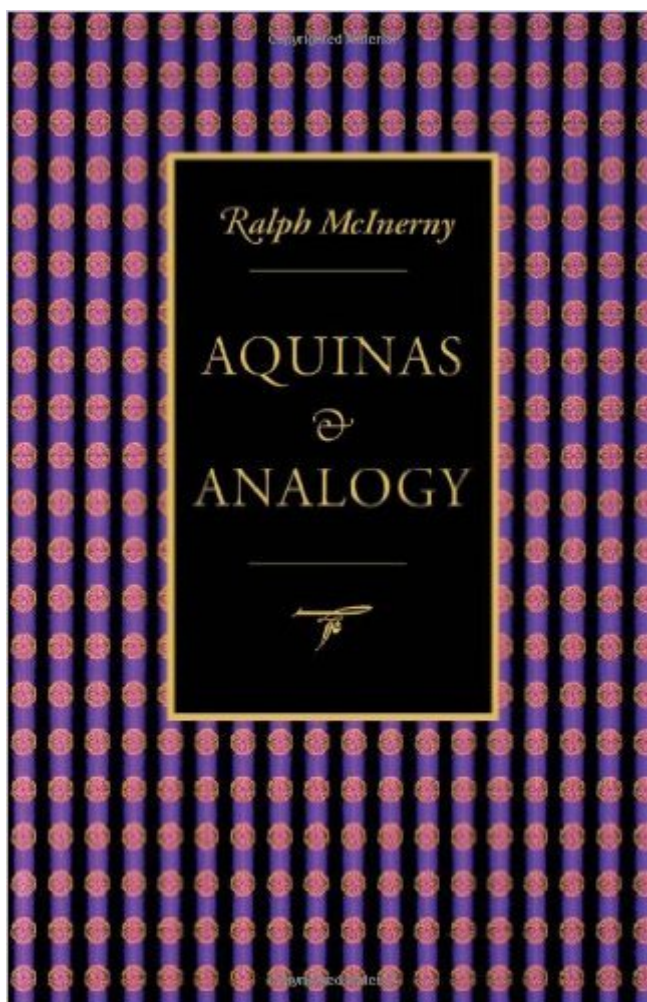The book was found

Aquinas And Analogy

Synopsis

In his De nominum analogia, Cajetan introduced a spurious distinction between analogy of attribution and analogy of proportionality that is not found in Aquinas's writings or anywhere else. Cajetan's mistake became a commonplace and it is still uncritically accepted today. In Aquinas and Analogy, Ralph McInerny carefully traces the source of the confusion to Cajetan's misunderstanding of a text from Aquinas's commentary on the Sentences and shows how unwarranted and how misleading that distinction is. Another source of confusion has been the attempt to equate the Greek word analogia and its Latin equivalent to try to find word for word correspondences between Aristotle and Aquinas. For instance, what Thomas calls analogy of names is consonant rather with what Aristotle describes as legetai pollachÃ´s, what "is said in many ways." McInerny brings in all relevant texts and analyzes the points they make, and he makes comparisons with the famous notion of focal meaning used by the Oxford philosopher G.E.L. Owen. McInerny shows how the word 'analogy' is itself analogous and gives an enlightening exposÃ© of the analogy of names. He criticizes Enrico Berti's and Ramirez's influential treatments of analogy, as well as those of a few others for unaccountably falling under the spell of Cajetan's errors. He takes the reader further still into the question of the 'analogy of being' and also of the 'argument by analogy.' But his conclusions steer the reader back to the momentous issues now made accessible by a clear understanding of analogy.

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Customer Reviews

I found the book clear enough. To those with an honest desire to understand reality on a sounder basis than many contemporary philosophies allow,I highly recommend this book.To those who want live in a well paid soft focus world I commend the previous reviewers

I think that few thomistic scholars will go so far out on a limb as McInerny has in making analogy a purely logical doctrine. Perhaps that is why De Konninck chose to refer to the work as "unique." The question then seems to be: If analogy is a purely logical doctrine, why would Aquinas spend so much time considering predicates that are analogous to both God and creatures? And what foundation would there be to this purely logical doctrine in things themselves? The previous reviewer seems to have overlooked these questions. We might have expected some kind of answer to them from the author, rather than a mere dismissal of Thomas de Vio and a reconstruction de novo of Aquinas' entire metaphysical doctrine...

This work is confused. McInerny tries to separate the logic of analogy from its real foundation in being. His criticisms of Cajetan just don't seem to hit the mark. The confusion can be summed up in his statement that "analogy" is itself used analogously. Well, if there is not some sense in which "analogy" is used univocally, then "analogy" loses any definite meaning. It becomes simply the night in which all cows are black. If you want to read something better by McInerny, read his translation and commentary on Aquinas' Disputed Question on Virtue. Ethics appears to be his forte.

I admit to not having read this text, but I'll give it five stars simply to counter the two reviews made by one individual who gave this text two reviews with two stars each.

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