

to a mere sentence in later parts of the work; modern readers might have profitably received rather more help of this kind, particularly in the difficult sixth book on the intellectual virtues. But no better version could have been chosen by the editor of this admirable series of *Penguin Classics*; and incidentally it is a tribute to the present age (so often written off as uneducated), that a sufficiently wide public should exist to justify a cheap edition of a book like Aristotle's *Ethics*.

LAURENCE BRIGHT, O.P.

ST THOMAS AQUINAS: THEOLOGICAL TEXTS. Selected and translated with notes and an Introduction by Thomas Gilby. (Geoffrey Cumberlege, Oxford University Press; 15s.)

All students of St Thomas, not least those not able to read him in the original or who are unfamiliar with the technical language he uses, will be grateful for this latest proof of Fr Gilby's vast knowledge and admiration for the works of the 'Universal Doctor'. The book provides a sequel and companion to *Philosophical Texts*, published in 1951. In that book he undertook the very difficult task of making an excision out of a theological setting of purely rational truths, though his selection was not exclusively confined to these. Such an excision can be, and was, justified by the author, though it is open to misinterpretation if it be thought that thomist theology is built, not on the word of Revelation, but on an almost complete human philosophy, deriving chiefly from Aristotle. In this new book no such danger is present. This selection of theological texts, together with others which indirectly bear on theology, is in the nature of a compendium of theology strictly so called. It is concerned primarily with principles which derive from faith in the Christian revelation and not those reached by unaided reason, and follows the plan of the *Summa Theologica*. It treats of such subjects as the Trinity, the Creation, the Fall, the New Creation, the Theological Virtues, the Incarnation, the Church, the Sacraments.

Fr Gilby rightly maintains the place of philosophy as ancillary to the work of making clear the sense of what is revealed, which is the job of the theologian. One might dispute the right to mingle theology with philosophy, or to extract philosophy from what is meant to illustrate theology, since the field of philosophy is bound strictly by what reason alone can tell us. But the case is different when reason is employed to elucidate the data of revelation so as to penetrate more deeply into its meaning. This is the fundamental contention which is the basis of this selection. In his admirable introduction the author says: 'While the attempt to separate St Thomas's philosophy from his theology may be partly justified, it is an impossible task to separate his theology from

his philosophy. Pure reason is a fiction, for mankind has always either possessed the supernatural or been deprived of it: grace has always been on the stage of history.' Whereas nature, apart from divine grace, can be considered as an abstraction, 'grace without human nature cannot be conceived'.

The difficulty of rendering the text freely while accurately can only really be understood by those who have tried to teach theology to those with no previous experience of philosophy and are unfamiliar with scholastic terminology. It is partly the memory of that experience which particularly fits Fr Gilby to offer such a compilation and translation, for he must know only too well how scholastic Latin, though never an elegant or popular medium, comes into English in a rather desiccated form. There is some justification in the view that for the modern St Thomas makes dull reading, so that any attempt to catch the imagination, while keeping the precision of the author's thought, is praiseworthy. Because he knows the meaning St Thomas wishes to convey, the translator is enabled to substitute a paraphrase for a strictly literal translation. The arid text is therefore sometimes lit up into passages of fine prose and makes one think rather of St Augustine than of St Thomas. Because of the strict scholastic terminology he employs, St Thomas is difficult to translate into an English that is lucid and does not slightly grate on the ear. It is remarkable how Fr Gilby surmounts these difficulties, and there are many examples of his skill in this generous compilation culled from the *Omnia Opera*, with its fascinating cross-references to delight the enthusiast. We note particularly the translation of St Thomas's prayer before study and an extract from his exposition on the Divine Names. In that exposition there is a delightful reference to Hieracius, whom St Thomas speaks of with warm enthusiasm for the three ways in which he learnt divinity; indeed, St Thomas might be writing of himself. Incidentally the name of Hieracius is missing from the index. This book is a fine achievement and a work of admirable scholarship. It will earn the gratitude of those who find it hard to follow the metaphysical arguments which follow each other relentlessly in the *Summa*. They can turn to a particular treatise and find something in smaller compass on which they can more easily fix their attention.

WILFRID ARDAGH, O.P.

FORTITUDE AND TEMPERANCE. By Josef Pieper. (Faber and Faber; 10s 6d.)

Dr Pieper is already known well to English readers through his books translated under the titles *Leisure the Basis of Culture* and *The End of Time*. These two books won great praise by their display of gifts eminently helpful to people not trained in philosophy to think clearly on funda-