

mental issues. In this last of his translated works Dr Pieper turns his attention to a criticism of the liberal and material philosophy. Having gone wrong in its concept of the nature of ethical man, it inevitably follows that its view of the virtues should be false. These two essays are not just refreshingly direct and limpidly clear expositions of the teaching of St Thomas but they are so shaped as immediately to bear on these false views and incidentally to clear away the mists which surround their true nature for many Christian believers. If all four cardinal virtues have been debased, it is very specially his secularized, bourgeois optimism that has made it impossible for the liberal to penetrate to the true basis of fortitude and temperance. That is possible only by seeing their foundation in reality by reference to the metaphysical fact of the existence of evil and the loss to man of integrity by reason of original sin. Temperance presupposes an unnatural revolt of the subordinate powers of the soul against the spirit, while fortitude recognizes the power of evil in its fearfulness and fights against this fear-inspiring power by endurance as well as attack.

With almost startling simplicity and clarity the author puts into the briefest compass the teaching of St Thomas under a series of titles that catch the imagination. The comprehensiveness of both virtues and their essentially positive character are emphasized. The author realizes how necessary it is to see all four cardinal virtues in their correct relationship and in an ascending hierarchy of order from the lowest, temperance, to the highest, prudence. If so calm a philosopher could become impatient, it would be with those who hold an exclusively negative view of temperance in its manifestations in chastity or virginity. Dr Pieper has a genius for stringing together quotations taken from various parts of the works of St Thomas and making of them one clear, incisive sentence. He modestly disclaims any originality, but to single out the salient points, to evaluate them, and connect them one with the other, to relate them to the reader's own problems, without any suggestion of writing down to the level of the untrained mind, is proof of originality and of a quite exceptional ability. We note one almost charming misprint. Fr Prümmer, O.P., receives the title (p. 135) 'O. Praem'. It seems a pity that so far Dr Pieper's *Über die Hoffnung*, mentioned with such enthusiasm by Karl Stern in his *Pillar of Fire* as instrumental in his conversion to the Catholic Faith, has not yet been translated into English.

WILFRID ARDAGH, O.P.

ACCENT ON FORM. By L. L. Whyte. (Routledge and Kegan Paul; 15s.)

Mr Whyte's aim is to show that the notion of form is a controlling principle throughout science. He believes that a new synthesis can be made

between atomism, with its emphasis on the discrete structure of things, and holism, which is concerned with the totality of complex systems. Thus the overall pattern is more important than the individual constituents that mark it out, whether these be electrons, atoms, or molecules—'it is almost as though the pattern determined the properties of its constituents, rather than the other way round'. From a more dynamic viewpoint, form in nature must always control process. Mr Whyte makes the illuminating suggestion that such process reflects a search of pattern for completeness—'incomplete patterns possess their own inherent *élan*'—and hence that it may be important to investigate the mathematics of incomplete patterns other than the usual linear ones. His thought covers the whole range of being from the inanimate to man, and as might be expected, form grows in importance as we approach living organisms, whose activity is said to consist in 'the spreading of a structural pattern as it pulsates'—a particularly suggestive remark, if we remember how often long-term linear processes are superimposed on short-term cyclic ones.

Mr Whyte's theme is clearly an important one, though it is perhaps not so unusual as he supposes; is he not once again asking for the union of Dionysus and Apollo? A scientist badly needs such over-all formative ideas, but they have to be presented to him in an exact scientific way if he is to be persuaded of this need. This unfortunately Mr Whyte completely fails to do. His work is merely a long fantasia of his chosen theme; the thought is not only disconnected (there is a distressing lack of form), it is often far too vague. The claim to predict the shape of science fifty years hence is never met; all that is done (all that could be done) is to analyse present trends and suggest emphases, and the further claim weakens the real insight often shown in this. And there are worse faults. To take a single example, Mr Whyte wishes to talk about the moon's surface as still presenting a state of affairs reasonably close to the beginning of our universe, and has to preface it with the remark that this is 'so extraordinary a fact as to merit a moment of surrender to its poetry and mystery'. Two pages of rhapsody follow. And these 'moments of surrender' are distressingly frequent. It is a great pity that so interesting a book should have been made very nearly unreadable in this way.

LAURENCE BRIGHT, O.P.

L'ATTENTE DU MESSIE. Recherches Bibliques de l'Université de Louvain. (Desclée de Brouwer).

JESUS AND THE FUTURE. By G. R. Beasley. (Macmillan; 15s.)

These two scholarly and well documented books, the one from a Catholic, the other from a Nonconformist source, attempt to deal