

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-

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