

ST THOMAS AQUINAS: SUMMA THEOLOGIA. Latin Text and English Translation. Introduction Text, Appendices and Glossaries. Vol. XVIII: Principles of Morality (Iallae, xviii–xxi), Thomas Gilby, O.P., pp. xxi + 208. Vol. XLII: Courage (IIallae, cxxiii–cxl), Anthony Ross, O.P., and P. G. Walsh, pp. xxiv + 254. Vol. LX: The Sacrament of Penance (III, lxxxiv–xc), Reginald Masterson, O.P., and T. C. O'Brien, O.P., pp. xxi + 220. *Blackfriars*. London: *Eyre and Spottiswoode*; New York: *McGraw-Hill*. 42s each.

Volume 18 of the new translation of the *Summa* is one of the key-volumes, for it treats first of the basic determinants of the goodness or badness of a human act (the act's natural objective, the circumstances in which it takes place, and the end willed by the agent) and goes on to consider in detail the moral implications of the will's inner activity and of the external act, and the relation between the two; in the course of this discussion the thorny question of the erroneous conscience comes up. Fr Gilby has produced a typically racy rendering of the Latin text, though the intricate nature of the subject has inevitably imposed upon him a good deal of technicality. He has wisely provided a very large number of footnotes and no less than nineteen appendices, all concerned either with the elucidation of the Angelic Doctor's thought or with the problem of the relation between his Christian view that man's ultimate beatitude is the enjoyment of God and the basic naturalism of the Aristotelianism moral philosophy which he adopts as his medium. Two comments: (1) 'of its kind' is not an informative translation of *secundum suam speciem*; (2) in footnote 'd' on p.38 some words have got displaced.

Volume 42, dealing with the virtue of courage, contains only one short appendix, dealing with St Thomas's sources and emphasising how decisive for his treatment of the subject was his introduction of Aristotle's ethical teaching and its skilful interweaving with the doctrine of the Saint's predecessors. The division of the virtue into magnanimity, magnificence, patience and perseverance, and the discussion of the subordinate virtues and the contrary vices, shows how much wider a range the notion of courage had for St Thomas than it has for most of us today. The translation is straightforward and fairly literal, though there are occasionally refreshing

modern equivalents such as 'public recognition' for *honores* and 'playboy' for *lusuus*. The footnotes are largely biographical.

Volume 60, on the Sacrament of Penance, deals not only with the sacrament but also with the whole question of the virtue of penitence, forgiveness and the recovery of virtue. The three appendices, which are elucidatory, leave one wishing that space could have been found for some exposition of the history of the Church's penitential practice before St Thomas's time and for some comment of the rethinking on penitential doctrine that is now taking place. Mgr Poschmann's *Penance and the Anointing of the Sick* and Fr Karl Rahner's essay on 'Forgotten Truths concerning the Sacrament of Penance' (*Theological Investigations*, vol. II chapter iv) would provide material for such a discussion. Fr J. P. Reid's references to modern psychology in Volume 21 and Fr T. C. O'Brien's discussion of original sin in volume 26, while keeping to their brief, have an *actualité* that, strangely enough, Fr O'Brien and his collaborator Fr Masterson seem to have missed in volume 60. Nevertheless, within its limits volume 60 is thoroughly scholarly and helpful, and the style is readable and clear.

It would, of course, be unfair to complain that many of these volumes would have been even better if they had been able to take account of the documents of Vatican II; precognition cannot be expected even of Dominicans! That must be a task for the future, though not, one hopes, for a very distant future. When that assessment takes place, I suspect that the contrast between Vatican II and authentic Thomism may turn out to be much less than has been suggested in some quarters; it will be well indeed if it can be conducted with something approaching St Thomas's own clarity of mind. E. L. MASCALL