

particular philosophy' (p. 47). As we read, or rather study, we are borne along by one who is manifestly master in his analysis of text after text, in his marshalling of evidences, and in the handling of all that is relevant. Careful reading of such a book, following the ways and cross-ways of a great mind at work, is in itself an education in exegesis.

The present work is in four parts: The Christian Dispensation (I), Christian Hopes and Expectations (II), The Present Status of the Christian (III) and finally, The Christian faces the Mystery of God (IV). Parts II-IV correspond to the three stages of St Paul's thought, as manifested in Thessalonians and

I Corinthians 15; in the major epistles, I and II Corinthians, Romans and Galatians; and finally in the captivity epistles—including Ephesians (which Mgr Cerfaux, not without difficulty, finally deems to be authentically pauline). Part I traces out the Christian Dispensation or *oeconomia salutis* in terms of St Paul whose vocation was a response to Christ's intervention and whose faith was in a gospel which was of God and for the salvation of Jew and Gentile.

It is fortunate that such a work is now available in English, and it reads reasonably well.

ROLAND POTTER, O.P.

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. V: God's Will and Providence (Ia xix-xxvi), Thomas Gilby, O.P., 204 pp. 42s.; Vol. X: Cosmogony (Ia lxx-lxxiv), William A. Wallace, O.P., 250 pp. 42s. *Blackfriars*; London: Eyre and Spottiswoode; New York: McGraw-Hill.

These two volumes of the new edition of the *Summa* follow as a matter of course the general pattern of Introduction, Latin text with English translation *en face*, Appendices and Glossary. The treatise on Providence and Predestination provides ample scope for Fr Gilby's lively pen and it is always delightful to compare his racy renderings with the Latin original. Fr Ian Hislop has contributed a concise but comprehensive Introduction and a very brief Appendix on Sin and the Divine will; Fr Gilby's own comments, which are numerous, voluminous and often entertaining, are confined to the footnotes. He remarks *à propos* of the relations between ends and means that St Thomas rode a mule towards the end of his life. Fr Wallace, faced with what some would consider the ungrateful task of dealing with the works of the six days of creation, frankly admits that St Thomas's treatment, immersed as it is in patristic exegesis and medieval science, has long been looked on as an antiquarian piece. Part of its interest, however, lies in the extremely non-committal attitude that the Angelic Doctor takes up on most of the points at issue. He is content to register the diverse interpretations of the Genesis text given by the fathers and for the most part refrains from

expressing any opinion of his own; and, while registering the divergent cosmological doctrines of the scientists of his day, he refrains from entangling himself in the controversies; it is only rarely, and then on the points on which the scientists were agreed, that, with the due deference of the layman for the expert, he uses their views for anything more than illustrative purposes. Seen in this light the treatise has more lessons for us than we might expect and Fr Wallace helps us to learn them. He provides a number of very apt Appendices, dealing successively with the texts of Genesis available to St Thomas, General Problems of the Material Creation, Ancient and Medieval Astronomy, Aristotelean Physics, Medieval Optics, Medieval Biology and Evolution, and four discussions of the Hexaemeron itself: Patristic Accounts, the Medieval Background, St Thomas's Analysis, and Later Interpretations, concluding with the Seventh Day and its eschatological implications. Fr Wallace has, in fact, dealt fruitfully and interestingly with an unpromising subject; both Galileo and Teilhard de Chardin receive attention. Both his volume and Fr Gilby's attain the standard which the earlier volumes of the series have led us to expect.

E. L. MASCALL

SCEPTICISM AND THE FIRST PERSON, by S. Coval. *Methuen*. 113 pp. 25s.
KNOWLEDGE OF ACTIONS, by Betty Powell. *Allen & Unwin*. 112 pp. 18s.

Each of these small books seems to me to show a regrettable tendency to go back on an important development in recent philosophy. They are in this sense reactionary books. The important development I have in mind is a recognition, quite absent from Ryle's *Concept*

of Mind, for instance, of the difference between the way in which I say certain things of myself and the way in which I say them of others. Professor Coval's thesis is precisely that there is no difference, or only a difference of degree, between 'self-ascription' and 'other-ascription'.