

sherry party in the Quirinal and some goodwill on all sides. Perhaps the classic example of this is A. J. P. Taylor's account of the origins of the Second World War and its reduction of the events of 1933-39 to a political realm not essentially different from that inhabited by a

Poincaré or a Marquess of Salisbury. It is at this point that we need to realize that this isn't just de-christianization but dehumanization. It is something to be afraid of.

ERIC JOHN

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Latin Text and English Translation, Introduction Text, Appendices and Glossaries. Vol. XXXV: Consequences of Charity (IIallae, xxxiv-xlvi, Thomas R. Heath, O.P., pp. xviii + 218. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*, £2.75.

Fr Heath has entitled this volume 'Consequences of Charity' rather than 'Vices against Charity', since in addition to discussing hatred, spiritual apathy (*acedia*), envy, discord, contentiousness, schism, war, brawling, sedition, scandal and folly, it also deals with the commands to love and the gift of wisdom.

In his Introduction he notes the fact, which has puzzled many students of St Thomas, that the Angelic Doctor, while clearly basing himself upon St Paul's list of the fruits of the Spirit in Galatians 5, 20-22, recognized that that list was prompted by the circumstances of the primitive Galatian church and decided to expound a more systematic list 'according to the rules of art'. Fr Heath also remarks on the intriguing fact that, having given his own list, St Thomas modifies it when he develops his own arguments. 'This', Fr Heath writes, 'is intriguing. Yet it brings out rather clearly two aspects of Thomas's thought. The first is the vital, one might almost say the vivacious, quality of his thinking. His mind was ever flexible, ever open to better plans, clearer ways of setting out the material. It bespeaks life, a living struggle to grasp the whole truth and to say it as clearly as possible.' The second aspect was suggested by a casual remark of Fr Peter Gils that 'Thomas was a man in a hurry' and it is added that 'this principle would hold for his dictation as well as his script'. (St Thomas's handwriting was one of the worst on record, resulting, for example, in *nisi peccaverit* being read for years as *ubi sic canitur!*) 'He had immense work in front of him and so little time, so little time. He would leave the rearranging to those who would follow and who would see what he meant, anyhow. He had to get on with his work.'

Fr Heath's rendering of the text is both readable and accurate, though on page 111, line 14, 'placed by someone else' seems to have slipped out after 'obstacle' and the neuter has been oddly substituted for the masculine. The footnotes are very useful, especially in elucidating the Latin terminology. On page 92 there

is a valuable note on the *treuga Dei*, on page 116 a racy quotation from Abraham Lincoln on the scandal of slavery, on page 132 a pleasing remark on St Thomas's sensitivity to the ambiguities of life. The Appendices on Spiritual Apathy and War, while brief, show detailed acquaintance with the relevant literature both medieval and modern. In the former there is an extensive quotation from John Cassian, which would make edifying reading for those religious today who are tempted to abandon their vocation; there are also two quotations from Emily Dickinson, who, Fr Heath suggests, 'might well be called the poet of *acedia*'. On war, he tells us, St Thomas's writings reveal him as 'a man who had no enthusiasm for war, but great respect for the soldier; who could wish the world were otherwise, but who accepted things as they stood in actual reality before his eyes'. The Appendix on Sedition is brief but useful; that on the Gift of Wisdom is judicious and well documented: '*Sapientis est ordinare*. It is for the wise man to order. His business is to put first things first.' What an admirable description this is of St Thomas himself, of whom M. Gilson has written, 'Anyone who is at all familiar with his work knows full well that he simply could not help putting everything in its proper place', and has added that, whereas 'in everyday life, the problem of putting a thing in its proper place is a comparatively simple one' which 'seldom amounts to more than putting it always in the same place and remembering where it is', 'in philosophy . . . there is but one conceivable place for any given thing', so that 'unless you find it, that thing is lost, not in the usual sense that it is not to be found where you expected it to be, but in the much more radical sense that it is no longer to be found anywhere', since 'out of its proper place, the thing simply cannot exist at all' (*Reason and Revelation in the Middle Ages*, pp. 70f).

Altogether, this is a very satisfactory volume in the series, which is now more than two-thirds of the way to completion.

E. L. MASCALL