

nor of students and diplomats; we find the author discussing the exports to Italy of the Arthurian legend in the twelfth and of *opus anglicanum* from the thirteenth century, the activities of mercenaries like Hawkwood in the fourteenth, together with the growth of diplomatic exchange and the exchange of books.

The author's method is to put down whatever data he has discovered about the subject with a scrupulousness that makes the book somewhat irksome to read. The space allotted to topics is governed by their complication rather than by their importance, and there is much here that is uncomfortably between the expansive minuteness of a learned article and the measured brevity of a book. The work would be intolerable to the general reader and is clearly not designed for him, and it is surely a mistake to have translated all the many quotations—though an exception could be made for the author's version of Robert Flemmyng's *Lucubracionculae tiburtinae*. The matter quoted is almost always of the highest interest, the extracts from St Willibald's autobiography, for instance, the Malmesbury *Notitia Portarum*, the account of twelfth-century Rome by Master Gregory; but the letters of the merchants Richard Farmer and Thomas Watts (pp. 409-415), and of John Free (pp. 554-563) are not of comparable interest and help to give the work something of the appearance of a jackdaw's nest; the latter, moreover, have been printed twice already. This, however, is bound to be the most unsatisfactory volume of the work. The information is scattered and spare, and little of it can be final, as the effect of Perroy's work on the late fourteenth century has shown. But this volume, well illustrated and indexed, reveals a caution and devotedness that leave the reader eager to examine Mr Parks' treatment of periods ahead, where the seams are richer and the metal, once extracted, can be more readily worked into shape.

J. R. HALE

NATURE AND GRACE. Selections from the *Summa Theologica* of Thomas Aquinas. Translated and edited by A. M. Fairweather. (S.C.M. Press; 30s.)

The discerning introduction to these texts wonders what would have happened at the time of the Reformation if Aquinas had been universally understood by all parties, for they illustrate a thirteenth-century balance, tilted afterwards on one side or the other, which respected nature and did not thereby diminish the need for grace, a gift quite beyond our deserving. If only Cajetan had been born a German and not an Italian! Balance, however, is the wrong term if it implies a division of parts, for St Thomas considers the coincidence of two complete and principal causes in a single effect. His conviction,

grounded on the principles that creatures are at once wholly created and intrinsically real and that they are true centres of activity because the First Cause is not a co-ordinate, though overwhelming, cause within the same series, comes out most pointedly in his doctrine that while divine mercy is the total cause of conversion the act remains free and the person's own. It pervades his theology which, except by a recognized methodic fiction, does not separate two historical situations, of the 'natural man' and of the 'supernatural man': righteousness is not, as it were, an additional layer of goodness on what is already sufficiently sound; still less is it thrown over nothingness or mere iniquity.

To make selections on nature and grace is a brave undertaking since the themes run throughout the *Summa Theologica*. Dr Fairweather has succeeded; he has rightly preferred to give unabridged *quaestiones* instead of snippets, and he has not narrowed himself to the occasions of later sectarian polemics. The texts can be grouped under five headings.

First, *sacra doctrina* or Christian theology (Ia, i), which takes in natural theology and approaches the truths of faith, or rather, at its best, argues from them. The subject-matter is composed of mysteries beyond the reach of reason, yet the discourse is truly scientific, though metaphors are not disdained. Not concepts but the deeds of God presented in the Holy Scriptures are the starting point; the discovery of explanations is only the penultimate purpose. We do not believe in the Creed, but in what it signifies; we believe in order to go to God.

Second, rational theism, while aware of the limits of human thoughts, can advance beyond the *theologia negativa* of Maimonides (Ia, ii-iv—here more than the substance of one article from Ia, xiii, a key-question, might have been quoted) and, charged by revelation, meditates on the fact of God's loving personal providence for us (Ia, xx-xxiii) and on his mercy, more generous and startling than the description, it 'consists in remedying defects, which God owes it to himself to make good in accordance with his wisdom and goodness' (p. 29).

Third, the gist and consequences of original sin (Ia-IIae, lxxxii, lxxxv). *Concupiscentia* is relegated to second place, for the formal element is the deprivation of original justice. The effects are not a total corruption, which on St Thomas's theory of evil is a contradiction in terms. He invokes St Augustine constantly, nevertheless this is the treatise where most clearly he stands apart from his master. 'Fault' and 'penalty' are the main notions; 'stain' is not emphasized.

Fourth, divine grace (Ia-IIae, cix-cxiv). The editor may be reassured (p. 30): 'infused' is a technical term and indicates merely a contrast with 'acquired', and certainly nothing either magical or mystical.

Unlike the *gratiae gratis datae*, given for the sake of others, sanctifying grace is non-miraculous and accorded by God's ordinary providence; holiness is not exceptional *de jure*, even if it is *de facto*—who knows? Justification is wholly wrought by God, who does not rely on our efforts; merit is the effect of grace. This section, taken together with the articles on predestination under the first heading, should dispel any anticipation of St Thomas's authentic humanism making a Pelagian of him: indeed, until the Pope commanded peace, some of his followers hurled the charge at their opponents during the domestic *de Auxiliis* controversies, and were accused in return of being Jansenists.

Fifth, the theological virtues of faith, hope, and charity (IIa-IIae, i-vii, xvii-xxi, xxiii, xxvii) which, issuing from grace in the substance of the soul through its faculties, reach past creaturely reflections to God's own truth and goodness. Faith is given a more restricted meaning than that of the cause of justification; hope is non-altruistic desire, and none the worse for that; charity is friendship. The analysis is precise, but the abstract is not mistaken for the concrete, and what matters is that human persons should live in love with God.

The book executes a fine sweep. The treatise on the Gospel Law (Ia-IIae, cvi-cviii) is not brought in, which must be counted a major omission. It is an indispensable bridge-passage. St Thomas, unlike many later Scholastics, develops his doctrine from the *Epistle to the Romans* and sets his study of grace in its historical context; he moves from sin and social authority displayed in the Mosaic dispensation and enters into the freedom of the New Law. Characteristically his conception of power is nobler than the 'Augustinist' remedy *propter peccatum*.

A useful bibliography and list of scriptural and other references are added: some authors are latinized, Hieronymus, for instance, and Hugo St Victor, Magister, Tullius. An analytical index would have earned gratitude. The translation is a feat of faithfulness and readability. Altogether a volume worthy of its place in *The Library of Christian Classics*.

THOMAS GILBY, O.P.

IRAN. By R. Ghirshman. (Pelican Books; 5s.)

When, in A.D. 641, the Arab General Khalid, after driving the Persians out of their Western possessions and their capital of Seleucia-Ctesiphon, inflicted on them, at Nihavend, a final, crushing defeat after which the whole of ancient Iran, with the elaborate administrative system built up under the Sassanian Kings, lay open to the plundering Arab hordes, one might well have been constrained to admit that the majestic Iran of Cyrus and Darius and then of Anushirwan the Just