

and apologetic sphere that has in the past been theirs in 'popular' books for the laity. In fact, *L'Initiation Théologique* is a definitive summary of the achievement of the French Catholic revival: doctrinally authentic, using the resources of modern scholarship with assurance, but always having in mind the actual needs of the Catholic who is prepared to ally his head to his heart in the understanding of his faith.

As in the earlier volumes, there are excellently chosen illustrations, bibliographies, charts and a lexicon of technical terms. No work could be more providential, and certainly none more triumphantly successful in achieving its purpose.

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

For this ninth volume of the *Library of Christian Classics*, the Rev. A. M. Fairweather has selected a number of treatises from St Thomas's *Summa Theologica* and presented them in English translation under the promising title *Nature and Grace*. It is easy to quarrel with any selection since selection inevitably involves omission; but it remains important to point out that St Thomas's treatment of grace, even in the *Summa Theologica*, is not restricted to the treatise on grace, together with the treatises on predestination and the theological virtues, which are here translated, but is to be found also in the questions on the missions of the Divine Persons (Ia, q. 43), on the grace of the angels (Ia, q. 62), on the grace of the first man (Ia, q. 95), on the infused virtues (Ia-IIae, qq. 62-65), on the New Law (Ia-IIae, q. 106), on the grace of Christ (IIIa, q. 8) and on his predestination (IIIa, q. 24), and on sacramental grace (IIIa, qq. 62, 69, 79). The *ex professo* study of grace (Ia-IIae, qq. 109-114) is technically described as being on grace *ut auxilium*; and it would be quite false to suppose that this represents even the most important part of St Thomas's and the Catholic teaching on grace, although it is certainly true that it is the most controverted part.

The translation is in general successful in making smooth reading of St Thomas's scholastic economy. Unfortunately it suffers from a number of deficiencies, as any careful comparison with the original will make apparent. These deficiencies, noticed in an examination of certain selected articles, may be classed under four heads. (1) Slips. Thus for *actuales* of the original (Ia-IIae, q. 82, a. 2, ad 1m) we find 'natural' (p. 122); for *lumen gratiae* (Ia-IIae, q. 109, *in corp.*) we have 'the light of

glory' (p. 139). (2) Cloudiness. Perhaps for the sake of smooth reading, Mr Fairweather has on a number of occasions diffused the clarity of St Thomas's distinctions. For example, distinguishing *debitum*, St Thomas says: 'Unum quidem ex merito proveniens, quod refertur ad personam, cuius est agere meritoria opera. . . . Aliud est debitum ex conditione naturae. . . .' It is not adequate to translate this: 'In one sense it [debt] is the correlative of merit, applicable to a person upon whom it is incumbent to achieve works of merit. . . . In a second sense it refers to the condition which is natural to one . . .' (p. 166). The opposition person-nature has been obscured. (3) But perhaps this deficiency is associated with a graver deficiency, an inadequate acquaintance with St Thomas's Latin. *Consequor*, for instance, surely never means 'seek to attain' (p. 115) but only 'attain' in St Thomas's usage; *sensu composito* is a term of logical grammar concerning the qualification of the composition of subject and predicate, and it is simply wrong to translate 'If all factors are taken into consideration' (p. 113). (4) Examples of what might be called *doctrinal* deficiencies in the present version are the translation of *Deum esse* (Ia, q. 2, a. 3, *in corp.*) as 'God's existence' (p. 54), and, much worse, *status naturae integrae* (Ia-IIae, q. 109, a. 2 and elsewhere) as 'the state of pure nature'. The first of these deficiencies is unfortunately also to be found in the standard translation by the English Dominicans. The termination of each of the Five Ways is an *affirmation*, and not any kind of *acquaintance* (compare Ia, q. 3, a. 4, ad 2m; p. 63 in Mr Fairweather's translation). It is *that God is* that we demonstrate, and not God's existence. As to the second of these doctrinal deficiencies, it is really quite deplorable that Mr Fairweather should have contributed to what is already a monstrous confusion by translating *integer* by 'pure'. He may feel that by having translated *integritas* by 'purity' he has avoided the confusion; but *integritas* does not *ordinarily* mean 'purity', and one can only suppose that he has so translated it to allow himself to speak of a 'state of pure nature', leaving the 'pure' ambiguous. (The Dominican translation has 'a state of perfect nature'.)

These examples should be sufficient to show that while a general idea of some of St Thomas's positions may be gathered from this translation, it should not be relied upon in detail. The bibliography lists a Chinese translation of the *Summa* and five translations, into as many European languages, of G. K. Chesterton's *St Thomas Aquinas*, but not (for instance) Père Chenu's *Introduction à l'étude de S. Thomas d'Aquin*. There is a brief but interesting Introduction, no less interesting for being, from what might be called a professional Thomist's standpoint, eccentric.

C.E.