

thor because of the skill of his pen. The translator apologized in his preface for what appears to be the only thing to be desired in this work. "Few notes accompany this translation." The sixteen places where St. Thomas makes explicit reference to this work could easily have been obtained and footnoted from the Leonine Index to the *Summa*. He mentioned that occasionally he noted Hugh's departure from theological orthodoxy. This has not been too carefully done, for example: "The sacrament of the anointing of the sick is read to have been established by the Apostles," (p. 431). A note should have been added that the Council of Trent defined explicitly that all the sacraments were established by Christ. Modern theological manuals list Hugh as in error.

To whom will this volume be of particular value? It is hard to conceive that it will appeal to many outside of the specialists in history of medieval thought. Nevertheless, it does have a value for others. The liturgists, for one, may find this work of use in studying the liturgical symbolism of the Old Testament and its application to Christian rites. The preacher might find much of value in the vast use of Scripture and the easygoing explanations of many truths of the faith. Lastly, it may be of great help in the unity movement within Anglican and Episcopal circles. Everything is Catholic; little is there of Aristotelian influence. Everything pertains to the faith; little is there of the methodology characteristic of the Thomistic influence of a later century. Just as Hugh of St. Victor preceded St. Thomas in time, his work might be a steppingstone enabling many to see the grandeur of the Catholic Faith today, which has not changed in essentials, but has become more orderly and appealing to right reason through the masterhand of Aquinas.

A.G.

Aristotle's *De Anima* with the Commentary of St. Thomas Aquinas.

Translated by Kenelm Foster, O.P., and Sylvester Humphries, O.P.
New Haven, Yale University Press, 1951. pp. 504. \$6.50.

Perhaps no other single writing of St. Thomas Aquinas is as valuable for exploring and understanding the relationship of his thought with that of Aristotle as this Commentary. When, about 1271, the Averroist issue concerning the nature of the soul and of intellectual knowledge came to a head, the Angelic Doctor wrote a complete and faithful commentary on Aristotle's *De Anima*, reaffirming and solidly establishing the doctrine, always traditional within Christianity, of the oneness, the propriety, and the personal, intrinsic inherence of the intellectual soul in each human being. While slight explicit attention is paid in this Commentary to the Averroist interpreta-

tion of the *De Anima*, its historical importance is unmistakably highlighted by the dogged determination with which St. Thomas, following the not-always-clear teaching of the Stagyrte, demolishes that interpretation at every turn. Certainly there are a multitude of perplexing difficulties attaching to or arising from the psychology of Aristotle, as M. Gilson has pointed out. Nevertheless, in that psychology St. Thomas Aquinas found the most satisfactory account of man's body-soul composition; and so he did not hesitate to subscribe to it in great part.

The present edition, a first translation into English, includes a fresh rendition of the Aristotelian text according to the version of William of Moerbeke, the text St. Thomas used. The translators have carefully altered both version and Commentary where this seemed advisable and have mentioned and sometimes justified the fact in footnotes. There is a wealth of footnotes discussing other textual difficulties as well as doctrinal points within both text and Commentary. Father Ivo Thomas, O.P., has contributed a splendid Introduction, outlining the general character of the Commentary, date and occasion, etc. There is a detailed account of the Averroist issue in its historical setting and its place in relation to St. Thomas' work. Worthy of particular attention and commendation is a section on Aristotle's method in definition with accent on the definition of soul arrived at in the *De Anima*. Several difficult passages in the Commentary (due originally to Reginald of Piperno, not to St. Thomas) are also examined and explained.

The translators are obviously well-qualified both in Greek and Latin scholarship, and—somewhat unusual in English translations—in the use of our English tongue. The labor and scrupulous care which they have expended in this work bear gratifying fruit in accuracy and ease of expression. Divisions and subdivisions are regularly numbered and set off in line of type, a great help to the reader. A fairly extensive Index to the Commentary is provided. The series, of which this is the fifth volume, of *Rare Masterpieces of Philosophy and Science* bids fair to assume an outstanding place in the ranks of modern serious intellectual endeavor.

J.P.R.

The Fathers of the Western Church. By Robert Payne. New York, The Viking Press, 1951. pp. 312. \$5.00.

Robert Payne is, with good reason, a popular figure in the publishing mart. Just in the past year he has turned out six full-length books on subjects ranging from the problem of Communism in China to this account of the Fathers of the Western Church. Of course his