

In 1925 the Reverend H. D. Noble, O.P., translated questions 47-56 for this series. The present translation by Father Deman is at once more literal and clearer. The notes are entirely rewritten and almost three times as copious. The "Technical Information" added by Father Noble was a five-page section; that of Father Deman runs to a hundred and forty-seven pages. References are fuller and more frequent.

Appendix II, called "Technical Information," takes up the history of the term "prudence," the history of the treatise, the connections of prudence, the acts of prudence, and the relation between prudence and conscience.

Father Deman stresses the importance of prudence and urges that an adequate treatment of this virtue be reinserted in our manuals of moral philosophy and theology. He shows the deficiencies of present-day treatises "on conscience" and points out that the so-called "systems for the formation of conscience" help for neither the understanding nor the practice of the good life. In this, his remarks need to be wholeheartedly seconded.

The learned commentator, in addition, urges that these systems all be abandoned. It seems that this is going too far. Even if the disappearance of prudence and a great emphasis on extrinsic principles have dislocated the life of virtue, it does not follow that these extrinsic principles have no function at all. In the first place, there exists a large body of civil and ecclesiastical law, which is not proposed to the good judgment of the subject but to his obedience (provided that it is truly law). In the second place, not everyone is always able to decide for himself the right thing to be done in every case.

For the extrinsic principles are not meant to replace prudence, but to supplement it. A man is bound to follow his own prudent judgment, if he has one; he is bound, moreover, to strive to increase in prudence. But this is a goal, not something we are endowed with from the beginning. In the meantime, it is frequently necessary to act when we do not see clearly what we are obliged to. Yet we cannot blithely disregard the real possibility of a morally evil act; such an attitude is equivalent to an acceptance of the evil. To urge nonaction at such a point smacks a bit of unreality. The ordinary man, who, after all, needs to lead the good life as well as the philosopher and the theologian, can bring himself (or be brought) to wish to do what is right, and to see what is right to a greater or less extent. But what good is such a wish if he does not know what is right?

To urge a man, in the absence of a reasonably certain knowledge of right and wrong, to avoid even the possibility of moral evil, is surrepti-

tiously and unwillingly to smuggle in the system of tutorism under the guise of having no system at all. Thus, the absolute rejection of all systems in favor of prudence leads to the re-establishment of the inhuman system of tutorism.

The place of "systems of conscience" should indeed be lessened in favor of prudence throughout the whole of the moral life, and the extension of prudence to cover all a man's actions should be insisted on—as an *ideal*, not as an actuality present from the beginning.

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MAN FOR HIMSELF. By Erich Fromm. New York: Rinehart & Co., 1947. Pp. xiv + 254. \$3.00.

Although this book has certain valuable features, it contains some serious errors. The existence of God is denied, more by implication than by flat assertion (for example, pp. 237-40); all of man is mortal (pp. 40-42); there is no such thing as a free will (p. 232); only man himself can determine the criteria for virtue and sin (p. 12). Yet even these positions are maintained more as the result of a reaction against false alternatives (St. Augustine, for example, is classified with Luther, pp. 150, 211-12), than from false principles.

On the other hand, there are very many good things here. In contrast to the modern indifference to truth, the author eloquently and incisively insists that ethics must be objective. He has seen that there is nothing remarkable or praiseworthy in having ideals; what is important is to have true ideals (p. 50). The truth of ethics lies in its harmony with human nature, which is an objective and knowable reality (pp. 18-24). Ethics must be based on a philosophical and scientific view of man. There is a deficiency here, in that the author does not seem to realize that ethics must also rest on a metaphysics (except to the extent that he insists that everyone has a "frame of orientation and devotion" [p. 48]).

Among other good things, there is an excellent analysis of what the author calls "rational authority" (pp. 9-10), and a good account of the irrational, anonymous authority concealed in the structure of our "free, progressive" culture and school system (pp. 152, 156-57). Freud is criticized often in the course of the book for his mechanism, his exaggerated dualism, and his relativism.

The main purpose of this book is to show the relation of scientific knowledge about man (which, in the author's view, is mainly psychoanalysis) to ethics. In this connection, he insists that ethics is to be

concerned more with character than with temperament or individual virtues and vices. The good character is the productive character; the evil, the unproductive one. This view is related to the consideration of virtue as the perfection of nature and of vice as basically destructive, of self or of others. In the application of these considerations, the problem of the relation of means and ends is unsatisfactory (most likely because of a lack of a metaphysics of the good). The problem of pleasure and happiness is well treated, with insight into the philosophical and psychological conditions and tendencies involved.

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TRAITÉ DU LIBRE ARBITRE. By Jacques Benigne Bossuet. Texto francés y traducción castellana de los alumnos del Seminario de francés. Introducción y notas por Roger Labrousse. Tucuman, Argentina: Instituto de Filosofía, 1948. Pp. 239.

The book does not claim to be a critical edition of Bossuet's *Traité*, but hopes to offer the Spanish reading public an accurate translation of the French text together with a historical introduction and an analysis of the contents which will help the reader to understand the text better.

Roger Labrousse outlines briefly and clearly the history of the problem of the relation between free will and the providence of God from the beginnings of Christianity down to the time when the *Traité* appeared, in the first decade of the eighteenth century. The analysis of the contents is lengthy and contains good comments and criticisms.

The *Traité* is concerned with the old problem of how to explain the coexistence of God's all-pervading providence and man's free will. Bossuet starts by defining free will and carefully explaining the two truths just mentioned. He then passes on to survey critically the main solutions known up to his time and decides in favor of the Thomistic solution. Bossuet is not a Thomist, but an eclectic who happens to accept the Thomist solution to a particular problem. As a matter of fact, Bossuet, in the final chapters of the book, adheres to Malebranche's occasionalism in regard to the motion of material bodies.

The translation is very faithful and accurate, though it seems to betray an effort to keep as close to the French text as good grammar allows, and so occasionally slips into minor faults in Spanish idiom by translating too literally.

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LE POINT DE DÉPART DE LA MÉTAPHYSIQUE. Cahier V. By Joseph Maréchal, S.J. Second edition. Bruxelles: L'Édition Universelle, 1949. Pp. 625. Fr. (belges) 250.

Volume V of Father Maréchal's famous and important series was first printed in 1926 and has long been out of print. This second edition is mainly a corrected reprint of the first, with a brief introduction by Father L. Malevez, S.J., the editor, and a very few changes in the text, which were made by Father Maréchal in his own copy. Added to the text (pp. 599-608) is an article by Father Maréchal, "A Propos du Point de Départ de la Métaphysique," taken from the *Revue Néo-scholastique de Philosophie*, XLI (1938), 253-61.

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QUAESTIONES DISPUTATAE. S. Thomae Aquinatis. 2 vols. Turin: Marietti, 1949. Vol. I, *De Veritate*. Edited by R. Spiazzi, O.P. Pp. xxx + 594. 2000 lire. Vol. II, *De Potentia, De Spiritualibus Creaturis, De Anima, De Unione Verbi Incarnati, De Virtutibus in Communi, De Caritate, De Virtutibus Cardinalibus, De Correctione Fraternali, De Spe, De Malo*. Edited by P. Bazzi, O.P., M. Calcaterra, O.P., T. Centi, O.P., Ae. Odetto, O.P., and P. Pession, O.P. Pp. 950. 2500 lire.

QUAESTIONES QUODLIBETALES. S. Thomae Aquinatis. Edited by R. Spiazzi, O.P. Turin: Marietti, 1949. Pp. xxiii + 269. 900 lire.

This is a completely new edition, embodying the vulgate text as it is found in the best editions, but making use of all the critical work that has been so far published. Important variant readings are given in footnotes. The format is that adopted by the editors of the *Ottawa Summa*. Punctuation and paragraphing have been improved; italics have been used, somewhat freely, to bring out the structure of the argument. Parallel passages have been indicated.

There is a general introduction to the *Quaestiones Disputatae*, in which the latest results of investigations into chronology are given. Each *Quaestio* has likewise a brief special introduction. Within each *Quaestio*, the articles are numbered consecutively, for easier cross reference, and for the sake of the index. For each *Quaestio Disputata* there are four indices: a bibliographical index, a biblical index, a name index, and a subject index.

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