

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

had, unbelievably, passed away for ever. Professor Ghirshman has, therefore, good reasons for closing his book with the end of the Sassanian Empire. This voluntary limitation gives his book a remarkable unity of character, reinforced by the fact that the author is dealing with periods and civilizations into which he has delved for long and fruitful years as an archaeologist, whether at Susa, at Shahpur or in Bakhtiari-land. As some token of this work, we have, in the now-familiar Pelican style, forty-eight pages of plates, excellently chosen and reproduced. But, what is still better, Professor Ghirshman has a gift for clear and captivating exposition. Whether he writes of Iranian Prehistory, of the Achaemenian Empire, of the Parthians or of the Sassanians, his chapters are crowded with vivid and detailed pictures and brilliant summaries of the origin, development and expansion of one of the world's noblest civilizations.

He has also been extremely well served, in this edition, by the translator, Miss Margaret Munn-Rankin, Lecturer in Near Eastern Archaeology at the University of Cambridge. Under the wise direction of Professor Mallowan, who is the general editor of the Pelican series of Near Eastern and Western Asiatic Archaeologies, she has produced an eminently readable and attractive version of the work, which appeared in its original French edition in 1951 as *L'Iran des Origines à l'Islam*. The following passage (from page 186) may serve as a specimen and, no doubt, as a stimulant to the appetite: 'The Persian Empire (of the Achaemenians) provided the banks with new opportunities. . . . Under the Achaemenians genuine private banks were established, and their business records have been preserved, like those of the bank of the descendants of Egibi of Babylon. . . . This bank carried on the operations of pawnbroker, floating loans and arranging deposits. . . . Current accounts were operated and cheques were in use.' One might add that the cheque is, in fact, believed to be an Iranian invention.

This book is a very valuable contribution to Iranian studies.

CYPRIAN RICE, O.P.

THE YOUNG AUGUSTINE. By John J. O'Meara. (Longmans; 21s.)

'*Tolle lege, tolle lege:*' is the urgent invitation which the jacket of this book addresses to the browser in the bookshop. If he gives in to this pleasant plagiarism of the publishers, he will find a sympathetic but by no means fulsome account of how and why, and in fact whether St Augustine responded to those words on the occasion that made them famous. It has indeed been held that the whole episode was the product of Augustine's lively imagination, and that he was not converted to Christianity when he thought he was, but only to the