

Kevin White
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Associate Professor, School of Philosophy, The Catholic University of America
Order of St. Thomas recipient, Center for Thomistic Studies, University of St. Thomas (Houston)
Member of *Commissio Leonina*

Some recent presentations:

“Malice in the Light of Reason: Aquinas on Anger, Envy, and Hatred.” *Maynooth University 2015 Aquinas Lecture*. Maynooth University, Ireland. March 5, 2015.

“Observing Formalities with Lawrence Dewan.” *Symposium on The Philosophy of Lawrence Dewan: Metaphysics and Ethics*. Dominican University College. Ottawa, Canada. November 6, 2015.

“Aquinas, Aristotle’s *Rhetoric*, and the Distinction between Anger and Hatred.” *Symposium Thomisticum III*. National and Kapodistrian University of Athens/Academy of Athens. Athens, Greece. June 8, 2018.

“Le commentaire de Thomas d’Aquin aux *Meteorologica* d’Aristote.” *Séminaire de la Commission Léonine: La philologie au service de la pensée*. Paris, France. June 26, 2018.

“Commands, Requests, and Pleas: Aquinas on the Grammar of Practical Reason.” *Symposium Thomisticum IV*. Pontifical Irish College, Rome. July 4, 2019.

“Song, Poetry, Philosophy: Three Ways of Using Words.” *School of Philosophy Fall Lecture Series*. The Catholic University of America. October 18, 2019.

“Meteorology in the *Questio de aqua et terra* and in *Purgatorio XXI*.” *La Questio de aqua et terra di Dante Alighieri: Testo e contesto*. University of Verona. January 20, 2020.

“Aquinas’s Discovery of Aristotle’s *Rhetoric*.” *Center for Thomistic Studies 2020 Aquinas Lecture*. University of St. Thomas, Houston. January 30, 2020.

Doctoral dissertations directed:

1. Barbara J. Freres, “*Ens Per Accidens* and Divine Providence in Thomas Aquinas’s Aristotelian Commentaries” (1993)

2. Michael J. Sweeney, “Thomas Aquinas’s Commentary on *De anima* 429a10-429b5 and The Argument for the Immateriality of the Intellect” (1994)

3. John Tomarchio, “The Modus Principle in the Writings of St. Thomas Aquinas” (1996)

4. Christopher Albrecht, “The Doctrine of Subsistence and Attendant Issues in the Works of St. Thomas Aquinas” (1997)

5. Mark D. Gossiaux, “The Metaphysical Structure of Finite Being According to James of Viterbo” (1998)

6. Jun Inoue, S.V.D., “On the Development of St. Thomas Aquinas’s Theory of the Knowledge of the Separated Soul” (2000)

7. Douglas C. Fortner, “The Doctrine of Virtue in the Philosophical Writings of Lucius Annaeus Seneca” (2002)

8. Peter A. Kwazniewski, “‘Extasis’ in the Thought of Thomas Aquinas” (2002)

9. Michael E. Rombeiro, “Impressed Intelligible Species in Some Late Thirteenth-Century Theories of Knowledge” (2005)

10. Sean B. Cunningham, “Natural Inclination in Aquinas” (2013)

11. Daniel J. Pierson, “Thomas Aquinas on the Principle *Omne Agens Agit Sibi Simile*” (2015)

12. Ryan Williams, “The End of Persuasion According to Aristotle’s *Rhetoric*” (2018)

Education:

Ph.D., University of Ottawa, 1986. Dissertation title: "Two Studies Related to St. Thomas Aquinas's Commentary on Aristotle's *De sensu et sensato*, Together with an Edition of Peter of Auvergne's *Quaestiones super Parva naturalia*." Director: Bernardo Carlos Bazán.

L.Ph., St. Paul University (Ottawa), 1983

M.A., University of Ottawa, 1981

B.A., St. Michael's College, University of Toronto, 1978

Books edited and translated:

1. Editor, *Hispanic Philosophy in the Age of Discovery*. Washington, D.C.: The Catholic University of America Press, 1997.

2. Co-editor, with Guy Bedouelle and Romanus Cessario, *Jean Capreolus et son temps, 1380-1444: Colloque de Rodez*. Paris: Cerf, 1997.

3. Co-translator, with Romanus Cessario, *John Capreolus on the Virtues*. Washington, D.C.: The Catholic University of America Press, 2001.

4. Translator, Thomas Aquinas's *Commentary on Aristotle's "On sense and what is sensed,"* in *Commentaries on Aristotle's "On Sense and What Is Sensed" and "On Memory and Recollection."* Translated with introductions and notes by Kevin White and Edward M. Macierowski. Washington, D.C.: The Catholic University of America Press, 2005.

Articles and book chapters:

1. "The Meaning of *Phantasia* in Aristotle's *De anima*, III, 3-8." *Dialogue* 24 (1985): 483-505.

2. "The Leonine Commission." *La Parola*, nn.22-23 (1988-89): 20-22.

3. "St. Thomas Aquinas and the Prologue to Peter of Auvergne's *Quaestiones super De sensu et sensate*." *Documenti e studi sulla tradizione filosofica medievale* 1 (1990): 427-56.

4. "Three Previously Unpublished Chapters from St. Thomas Aquinas's Commentary on Aristotle's *Meteora: Sententia super Meteora* 2.13-15." *Mediaeval Studies* 54 (1992): 49-93.

5. "The Virtues of Man the *Animal sociale: Affabilitas* and *Veritas* in Aquinas." *The Thomist* 57 (1993): 641-53.

6. "Aquinas, St. Thomas (1224/25-74)." *Encyclopedia of Time*. Edited by Samuel L. Macey. New York-London: Garland Publishing, 1994. Pp.22-24.

7. "Aquinas on *Solercia*." *Les philosophies morales et politiques au Moyen Age: Actes du IXe Congrès international de Philosophie Médiévale*. Edited by B. Carlos Bazán, Eduardo Andújar, Léonard G. Sbrocchi. New York-Ottawa-Toronto: Legas, 1995. Pp.826-34.

8. "Individuation in Aquinas's *Super Boetium de Trinitate*, Q.4." *American Catholic Philosophical Quarterly* 69 (1995): 543-96.

9. "Aquinas on the Immediacy of the Union of Soul and Body." In *Studies in Thomistic Theology*. Edited by Paul Lockey. Houston: Center for Thomistic Studies, 1996. Pp.209-280.

10. "Saint Thomas et Durand de Saint-Pourçain: La question de la certitude de la foi." In *Jean Capreolus et son temps, 1380-1444: Colloque de Rodez. Mémoire dominicaine*, Numéro spécial, No.1. Edited by G. Bedouelle, R. Cessario and K. White. Paris: Les éditions du Cerf, 1997. Pp.165-75.

11. "Creation, Numbers, and Natures." *Medieval Masters: Essays in Memory of Msgr. E. A. Synan*. Edited by R. E. Houser. Houston: Center for Thomistic Studies, 1999. Pp.179-90.

12. "The Passions of the Soul (IaIIae, qq.22-48)." *Essays in the Ethics of St. Thomas Aquinas*. Edited by S. Pope. Washington, D.C.: Georgetown University Press, 2002. Pp.103-115.

13. "John Capreolus." *Blackwell Companion to Philosophy in the Middle Ages*. Edited by Jorge J. E. Gracia and Timothy B. Noone. Malden, Massachusetts: Blackwell Publishers, 2002. Pp.349-50.
14. "Observations on Time and Being in Thomistic Metaphysics." *Being and Thought in Aquinas*. Edited by Jeremiah M. Hackett, William E. Murnion, and Carl N. Still. Binghamton: Global Academic Publishing, 2004. Pp.243-71.
15. "St. Thomas Aquinas on Prologues." *Archivum Franciscanum Historicum*. Miscellanea 98 (2005): 803-13.
16. "The Quodlibets of Thomas Aquinas." *Theological Quodlibeta in the Middle Ages: The Thirteenth Century*. Edited by Christopher Schabel. Leiden: Brill, 2006. Pp.49-133.
17. "Aquinas on Oral Teaching." *The Thomist* 71 (2007):505-28.
18. "Wanting Something for Someone: Aquinas on Complex Motions of Appetite." *The Review of Metaphysics* 61 (2007): 3-30.
19. "Aquinas on Purpose." *Proceedings of the American Catholic Philosophical Association* 81 (2008): 133-47.
20. "Friendship Degree Zero: Aquinas on Good Will." *Nova et Vetera* 9 (2011): 539-78.
21. "Drop the Mic." *First Things*, December 2012:19-21.
22. "Pleasure, a Supervenient End." *Aquinas and the Nicomachean Ethics*. Edited by Tobias Hoffmann, Jörn Müller, Matthias Perkams. Cambridge University Press, 2013. Pp.220-38.
23. "Accidents and Incidents: A Phenomenologist Reads T. S. Eliot." *Logos: A Journal of Catholic Thought and Culture* 17 (2014): 169-83.
24. "Act and Fact: On a Disputed Question in Recent Thomistic Metaphysics." *The Review of Metaphysics* 68 (2014): 287-312.
25. "Philosophical Starting Points: Reason and Order in Aquinas's Introductions to the *Posterior Analytics*, *De caelo*, and *Nicomachean Ethics*." *Theology Needs Philosophy: Acting Against Reason Is Contrary to the Nature of God*. Edited by Matthew L. Lamb. Washington, D.C.: The Catholic University of America Press, 2016. Pages 135-53.
26. "Cantos, Carte, and Columns: A Hypothesis Concerning the Original *Mise-en-page* of Dante's *Comedy*." *Mediterranea. International Journal on the Transfer of Knowledge* 6 (2021): 263-85.
27. "Theological Starting Points: The Prologues of Augustine's *Confessions* and Anselm's *Proslogion*, and the First Chapter of Robert Sokolowski's *The God of Faith and Reason*." *New Readings of Anselm of Canterbury's Intellectual Methods*. Edited by John T. Slotemaker and Eileen C. Sweeney. Leiden-Boston: Brill, 2022. Pages 9-27.
28. "The *Questio*, the *Metaura*, and *Purgatorio* 21: Meteorological Considerations." Forthcoming in an issue of *Studi di erudizione e di filologia Italiana* (Rome) devoted to proceedings of a conference on Dante's *Questio de aqua et terra* held in Verona on January 20-21, 2020.

Book reviews:

1. Oliva Blanchette, *The Perfection of the Universe According to Aquinas: A Teleological Cosmology*. University Park: Penn State Press, 1992. Reviewed in *The Review of Metaphysics* 46 (1992): 389-91.
2. Monique Paulmier-Foucard et al., eds., *Vincent de Beauvais: Intentions et réceptions d'une oeuvre encyclopédique au Moyen Age*. Paris: Vrin, 1990. Reviewed in *The Catholic Historical Review* LXXVIII (1992): 447-49.
3. Richard Ingardia, *Thomas Aquinas International Bibliography 1977-1990*. Bowling Green: The Philosophy Documentation Center, 1993. Reviewed in *The Review of Metaphysics* 47 (1994): 825-26.
4. Jean-Pierre Torrell, *Initiation à saint Thomas d'Aquin: Sa personne et son oeuvre*. Paris-Fribourg: Cerf-Éditions Universitaires de Fribourg, 1993. Reviewed in *Crisis*, April 1994: 55-56; and *The Review of Metaphysics* 47 (1994): 825-26.

5. Jan A. Aertsen, *Medieval Philosophy and the Transcendentals: The Case of Thomas Aquinas*. Leiden-New York-Köln: E. J. Brill, 1996. Reviewed in *The Review of Metaphysics* 51 (1997): 405-7.
6. Roberto Radice, ed. *La "Metafisica" di Aristotele nel XX secolo: Bibliografia ragionata e sistematica*. Collana Temi metafisici e problemi del pensiero antico: Studi e testi, 48. Milan: Centro di Ricerche di Metafisica, 1996. Reviewed in *The Review of Metaphysics* 51 (1997): 439-40.
7. Rita Librandi. *La metaura d'Aristotele: Volgarizzamento fiorentino anonimo del XIV secolo*. Romanica Neapolitana, 29. Naples: Liguori Editore, 1995. Reviewed in *Isis* 91 (2000): 149-50.
8. Joëlle Ducos. *La météorologie en français au Moyen Age (XIIIe-XIVe siècles)*. Paris: Honoré Champion, 1998. Reviewed in *Isis* 92 (2001): 387-88.
9. John P. O'Callaghan. *Thomist Realism and the Linguistic Turn: Toward a More Perfect Form of Existence*. University of Notre Dame Press, Notre Dame, Indiana, 2003. Reviewed in *Nova et Vetera* 3 (2005): 414-21.
10. Thomas Aquinas, *Lectura Romana in primum Sententiarum Petri Lombardi*, ed. Leonard E. Boyle, O.P. and John F. Boyle. Toronto: Pontifical Institute of Medieval Studies, 2006. Reviewed in *Nova et Vetera* 5 (2007): 925-31.
11. Gabriele Taylor, *Deadly Vices*. Oxford: Clarendon Press, 2006. Reviewed in *International Philosophical Quarterly* 48 (2008): 120-23.
12. Simo Knuuttila. *Emotions in Ancient and Medieval Philosophy*. Oxford: Clarendon Press, 2004. Reviewed in *Journal of the History of Philosophy* 46 (2008): 316-7.
13. Adriano Oliva. *Les débuts de l'enseignement de Thomas d'Aquin et sa conception de la Sacra doctrina, avec l'édition du Prologue de son Commentarie des Sentences*. Paris: Librairie Philosophique J. Vrin, 2006. Reviewed in *The Thomist* 72 (2008): 313-7.
14. Henrik Lagerlund, ed., *Forming the Mind: Essays on the Internal Senses and the Mind/Body Problem from Avicenna to the Medical Enlightenment*. Studies in the History of the Philosophy of Mind, 5. Dordrecht: Springer, 2007. Reviewed in *Journal of the History of Philosophy* 47 (2009): 137-8.
15. Donald Mowbray. *Pain and Suffering in Medieval Theology: Academic Debates at the University of Paris in the Thirteenth Century*. Woodbridge: The Boydell Press, 2009. Reviewed in *The Catholic Historical Review* 96 (2010): 794-5.
16. Bernard N. Schumacher, ed. *A Cosmopolitan Hermit: Modernity and Tradition in the Philosophy of Josef Pieper*. Washington, D.C.: The Catholic University of America Press, 2009. Reviewed in *Notre Dame Philosophical Reviews* (<http://ndpr.nd.edu>): 2010.02.20.
17. Susan Irvine and Malcom R. Godden, editors and translators. *The Old English Boethius. With Verse Prologues and Epilogues Associated with King Alfred*. Reviewed in *The Review of Metaphysics* 68 (2014): 168-9.
18. Thomas Nagel, *Mind and Cosmos*. Reviewed in *Review of Metaphysics* 68 (2014): 187-9.

Presentations:

October 12, 1990. "Report on Research into the Manuscript Tradition of Aquinas's *Sententia super Meteora*". 17th St. Louis Conference on Manuscript Studies, St. Louis University.

May 10, 1991. "St. Thomas Aquinas on the Immediacy of the Rational Soul's Union with a Body". 26th International Congress on Medieval Studies, Western Michigan University.

May 27, 1991. Comment on paper by Peter Preuss entitled "The Originality of Epicurus". 35th Annual Congress of the Canadian Philosophical Association. Queen's University, Kingston, Ontario, Canada.

September 14, 1991. "The Virtues of Man the *Animal sociale: Affabilitas* and *Veritas* in Aquinas". 16th Semana Tomista, Sociedad Tomista Argentina, Buenos Aires.

October 10, 1991. "Peter of Auvergne's *Quaestiones super De memoria et reminiscencia* and St. Thomas Aquinas". 18th St. Louis Conference on Manuscript Studies, St. Louis University.

- May 7, 1992. "Aquinas on the Passions of the Soul and Natural Motion". 27th International Congress on Medieval Studies, Western Michigan University.
- August 21, 1992. "Aquinas on *Solercia*". Ninth International Congress of Medieval Philosophy, Ottawa.
- May 8, 1993. "Aristotle's *Meteorologica* in Dante's *Divine Comedy*". 28th International Congress on Medieval Studies, Western Michigan University.
- October 9, 1993. "Peter of Auvergne's *Quaestiones super De sensu*". 20th St. Louis Conference on Manuscript Studies, St. Louis University.
- October 30, 1993. "St. Thomas on Aristotle's *Meteorology*". Society for Aristotelian Studies, Binghamton University (SUNY).
- April 9, 1994. "Durandus's Attack on Aquinas". Conference on Religion, Politics, and Cultural Dynamics, Cornell University.
- May 6, 1994. "Capreolus on Theological Faith". 29th International Congress on Medieval Studies, Western Michigan University.
- September 3, 1994. "Durandus et la certitude de la foi". Jean Capréolus et la vie intellectuelle dans le Rouergue et le Midi au XVe siècle: Colloque scientifique, 2-4 septembre 1994, Rodez (France).
- October 15, 1994. "Aquinas on Time". SSIPS/SAGP 13th Annual Conference: Global and Multicultural Dimensions of Ancient and Medieval Philosophy. Medieval Philosophy III: Aquinas II.
- March 17, 1995. "*Potentiae animae: The Powers That Were*". School of Philosophy Spring Lecture Series, The Catholic University of America, Washington, D.C.
- March 25, 1995. "Psychological Issues in the *Parva Naturalia* Commentaries of St. Thomas and Peter of Auvergne". 69th Annual Meeting of the American Catholic Philosophical Association, Washington, D.C.
- May 6, 1995. "Individuation in Aquinas". 30th International Congress on Medieval Studies, Western Michigan University.
- March 24, 1996. Comment on paper by David Twetten entitled "Clearing a 'Way' for Aquinas: How the Proof from Motion Concludes to God". 70th Annual Meeting of the American Catholic Philosophical Association, Redondo Beach, California.
- March 22, 1997. Comment on paper by Richard K. Mansfield entitled "Antecedent Passion and the Moral Quality of Human Acts According to St. Thomas". 71st Annual Meeting of the American Catholic Philosophical Association, Buffalo, N.Y.
- May 9, 1997. "Aquinas on Creation, Numbers, and Nature". 32nd International Congress on Medieval Studies, Western Michigan University.
- May 6, 1999 "*Tota anima: On Aquinas's Summa Theologiae 1, Q.76, a.8*", 34th International Congress on Medieval Studies, Western Michigan University.
- May 4, 2001. "Anger's Argument: *Summa Theologiae* I-II, Q.47". 36th International Congress on Medieval Studies, Western Michigan University.
- May 2-5, 2002. "Aquinas's Commentary on the Prologue of Aristotle's *De anima: Sententia libri De anima* 1.1-2". 37th International Congress on Medieval Studies, Western Michigan University.
- May 3, 2003. "Aristotle and Aquinas on the Causes of Pleasure". 38th International Congress on Medieval Studies, Western Michigan University.
- September 26, 2003. "Aquinas on Practical Reason and the Order of Emotions". School of Philosophy Fall Lecture Series entitled *Practical Reason*, The Catholic University of America.
- May 5, 2005. "Philosophy and Philosophers in Aquinas's *Quodlibets*". 40th International Congress on Medieval Studies, Western Michigan University.
- May 6, 2006. "Aquinas and Oral Teaching", 41st International Congress on Medieval Studies, Western Michigan University.
- September 15, 2006. "Augustine on Number and Species". School of Philosophy Fall Lecture Series entitled *Augustine and Augustinianism*, The Catholic University of America.
- October 28, 2006. Comment on paper by Lorelle Lamascus entitled "Aquinas and Themistius on Intellect". 80th Annual Meeting of the American Catholic Philosophical Association, Granville, Ohio.

- May 11, 2007. "Aquinas as Reader of Aristotle's *Rhetoric*". 42nd International Congress on Medieval Studies. Western Michigan University.
- May 2, 2009. "Aquinas on Good Will." 44th International Congress on Medieval Studies. Western Michigan University.
- May 15, 2010. "Aquinas and the Two Accounts of Pleasure in Aristotle's Nicomachean Ethics." 45th International Congress on Medieval Studies. Western Michigan University.
- February 1, 2011. "The Electronic Mass." The Old Docs (Washington, D.C.).
- February 11, 2011. "Philosophical Starting Points: Reason and Order in Aquinas's Prologues to Aristotle." Philosophy in Theological Education: A Conference in Honor of Ralph McInerny. Ave Maria University, Florida.
- March 26, 2011. "Act and Fact: A Disputed Point in Recent Thomistic Metaphysics." The Metaphysics of Aquinas and its Modern Interpreters: Theological and Philosophical perspectives. 31st Annual Conference of the Center for Medieval Studies, Fordham University, New York.
- May 12, 2011. "Thomistic Self-Knowledge and Avicennian Medicine." 46th International Congress on Medieval Studies. Western Michigan University.
- May 10, 2012. "Aquinas on Praise and Blame." 47th International Congress on Medieval Studies, Western Michigan University.
- August 20, 2012. "Aquinas on the Pleasures of Benefiting Others." International Congress of Medieval Philosophy: Pleasures of Knowledge. Freising, Germany.
- May 11, 2013. "Aquinas and the Definition of Pleasure." 48th International Congress on Medieval Studies, Western Michigan University.
- July 3, 2013. "Thomas Aquinas's Comparison of Bodily and Spiritual Pleasure." International Medieval Congress. University of Leeds, England.
- June 8, 2014 comment on Silvia Donati, "Albert the Great on Sleep and Dreams in the *Liber De somno et vigilia*." Cross-Cultural Dialogues: The *Parva Naturalia* in Greek, Arabic and Latin Aristotelianism. 2014 Conference, Gothenburg Sweden 6-8 June.
- October 10, 2014. "Beginning with St. Anselm Again." 2014 Annual Meeting of the American Catholic Philosophical Association, Washington, D.C.. Session on "The Thought of Robert Sokolowski."
- March 5, 2015. "Malice in the Light of Reason: Aquinas on Anger, Envy, and Hatred." *Maynooth University 2015 Aquinas Lecture*. Maynooth University, Ireland.
- May 16, 2015. "Aspects of *Esse* in the Thomistic Metaphysics of Joseph Owens." 50th International Congress on Medieval Studies, Western Michigan University.
- July 27, 2015. "Two Beginnings: The prologues of Augustine's *Confessions* and Anselm's *Proslogion*." Meeting of the International Association for Anselm Studies, "Reading Anselm: Context and Criticism." Boston College July 27-30, 2015.
- November 6, 2015. "Observing Formalities with Lawrence Dewan." *Symposium on The Philosophy of Lawrence Dewan: Metaphysics and Ethics*. Dominican University College, Ottawa, Canada.
- May 14th, 2016. "Being and Time in Thomistic Metaphysics: On an Exchange between Lawrence Dewan and Joseph Owens." 51st International Congress on Medieval Studies, Western Michigan University.
- May 11th, 2017 "Aquinas and the Consolation of Philosophy," 52nd International Congress on Medieval Studies, Western Michigan University.
- November 17, 2017. "Theses from the Existential Thomistic Metaphysics of Joseph Owens." International Etienne Gilson Society Satellite Session, Annual Meeting of the American Catholic Philosophical Association. Dallas, Texas.
- May 10, 2018. "Aquinas and Aristotle's *Meteora*." 53rd International Congress on Medieval Studies, Western Michigan University.
- June 8, 2018. "Aquinas, Aristotle's *Rhetoric*, and the Distinction between Anger and Hatred." *Symposium Thomisticum III*. National and Kapodistrian University of Athens/Academy of Athens. Athens, Greece.

June 26, 2018. “Le commentaire de Thomas d’Aquin aux *Meteorologica* d’Aristote.” *Séminaire de la Commission Léonine: La philologie au service de la pensée*. Paris, France.

July 4, 2019. “Commands, Requests, and Pleas: Aquinas on the Grammar of Practical Reason.” *Symposium Thomisticum IV*. Pontifical Irish College, Rome.

October 18, 2019. “Song, Poetry, Philosophy: Three Ways of Using Words.” *School of Philosophy Fall Lecture Series*. The Catholic University of America.

November 24, 2019. “Thomas Aquinas, James Schall, and the Great Order of Things.” International Etienne Gilson Society Satellite Session, Annual Meeting of the American Catholic Philosophical Association. Minneapolis, Minnesota.

January 20, 2020. “Meteorology in the *Questio de aqua et terra* and in *Purgatorio XXI*.” *La Questio de aqua et terra di Dante Alighieri: Testo e contesto*. University of Verona, Italy.

January 30, 2020. “Aquinas’s Discovery of Aristotle’s *Rhetoric*.” *Center for Thomistic Studies 2020 Aquinas Lecture*. University of St. Thomas, Houston.

January 31, 2020. “Song, Poetry, Philosophy: Three Ways of Using Words.” *Center for Thomistic Studies Colloquium*. University of St. Thomas, Houston.

May 21, 2022. “Song in the *Summa*.” Medieval Philosophy and Theology Conference, University of Notre Dame.