

(substantially) in the intellect and the consequent delight of the will is as a *per se accident*. The switch of analogies might be a confusing snare for beginners.

Professors of ethics in our colleges should give this volume special consideration as a textbook. Its advantages are many. Seminarians using Latin manuals with a Suarezian bias would do well to use it as a supplementary text. In brief, it is a valuable contribution to putting right reason back into American morality. A.G.

Natural Theology—Metaphysics II. By Gerard Smith, S.J. New York, The Macmillan Company, 1951. pp. xvvi and 297. \$3.50.

This new text on natural theology, the second in the *Christian Wisdom Series*, is a well-written book. The author, who is head of the Philosophy Department at Marquette University, has a fine expository style and an excellent pedagogical technique. He uses both to good advantage in the present work.

More than half of the text is devoted to the five proofs for the existence of God, according to St. Thomas' doctrine. Following this comes a brief section on the name of God, in which the author employs a "flash-back" to cover all the entitative attributes in summary fashion. Then he treats successively God's knowledge, His will, and His virtually transitive action; the latter section is a detailed discussion of the philosophy of creation. The concluding part deals with the providence of God and its relation to the problem of evil.

With one exception, the first half of this book is excellent. Fr. Smith presupposes nothing in proving the existence of God; he lays solid foundations by explaining what knowledge is and what proof is, what things need to be proved, and the ways in which they can be proved. Then he studies each aspect of the problem of God's existence in light of this methodology, and finally explains in detail the five proofs drawn from St. Thomas. The one weak point is a twenty-five page digression on the subject of existentialism vs. essentialism. This is foreign to the text of St. Thomas and adds nothing to an understanding of the *quinque viae*.

Having laid a solid foundation for the development of a Thomistic treatment of the entitative and operative attributes of God, the author does a surprising thing. Perhaps in the interest of his particular pedagogical approach, he abandons St. Thomas' order of presentation and jumps to the problem of how God is named. From the first name, "He Who is," he establishes the primacy of existentialism and thus deduces all the divine attributes from the formula: *ipsum esse*

subsistens. How the act of existing, stripped of all reference to essentialism, can be productive of knowledge of these attributes in his readers, is a point that the author seems to have overlooked.

The treatment of the operative attributes is brief but satisfactory, considering the probable course limitations envisaged by the author. There is one omission that is glaring, however, and this is the traditional Thomistic doctrine on physical premotion in the divine causality of human acts. Fr. Smith relegates to a brief appendix the dispute between Molina and Banez on this subject. He defends the Molinist teaching, and the editors have added a note in defense of Banez. This is definitely a compromise, and not a very satisfactory one at that. However, it need not militate against the use of this book in introductory courses where the primary emphasis is on an understanding of the proofs for God's existence. A.W.

Bernadine Realino Renaissance Man. By Francis Sweeney, S.J. New York, The Macmillan Company, 1951. pp. 173. \$2.75.

On June 22, 1947, Bernadine Realino was enrolled in the litany of Jesuit saints. Bernadine was to the sixteenth century what the Curé D'Ars was to the nineteenth. His priestly life was not exercised so much from the pulpit as from the confessional; he was never to be seen in the classroom, but rather in the prison cell and sickroom. As a Jesuit saint, he is unique inasmuch as he is the first Jesuit *operarius*, a name applied to those members of the Society who devote themselves to parish work, to be canonized.

Previous to his entrance into the religious life, a step demanding great sacrifice, Bernadine studied medicine and law, being gifted with rare intelligence. Shortly after his ordination he was assigned to the southern Italian city of Lecce where he was to labor for forty-two years, founding a church and college while continually administering to the spiritual needs of the inhabitants. It is by looking through the screen of the confessional that one can best see St. Bernadine Realino. In the words of the author, "his mission was not to the multitudes but to a multitude of individuals."

That Father Sweeney is a poet, a factor which ideally shows up in his writing, more than qualified him to write this biography of one who was also a poet. Furthermore, the author's easygoing familiarity with all the towering figures of the Counter Reformation enabled him to give the proper perspective to St. Bernadine as a *Renaissance Man*. J.F.