

ple or of being. Both Heidegger and Jaspers have expended mighty efforts to be free of the heritage of Hegel and Kant.

In the works of the existentialists there is manifested a constant theological bias. It is safe to say that at root existentialism is a theological movement. For it is impossible to understand existentialism without appreciating its essentially religious character. It attempts to realign self and reality, seeing in a confused though real manner that this perfect rapprochement must take God into consideration. And it is this anguished search for the Absolute, which can be satisfied only by the Christian doctrine of Divine Providence, and not its notion of the relationship of the self and reality, that will make existentialism an important phenomenon for the historian of twentieth century philosophies.

R.F.C.

Praelectiones Metaphysicae. Introductio in Metaphysicam, De Ente et Ejus Transcendentalibus Proprietatibus. P. Marianus Deandrea, O.P. Romae, Pont. Athenaeum Angelicum, 1951. pp. 301.

In the early pages of his *Commentary on the Metaphysics* of Aristotle St. Thomas notes that "it is not fitting that the wise man be persuaded by others; he should rather urge his science upon others." Father Deandrea, Professor of Philosophy at the famed Angelicum in Rome, has measured up well to this dictum of his master. He has assiduously shunned and effectively avoided the superficial enticements of the modern and neo-Wolfian nature of Ontology and has exposed in brilliant fashion the principles of Metaphysics of the Angelic Doctor.

Before taking up the consideration of being and its transcendental properties, the author devotes over a hundred pages to a lengthy and intellectually satisfying introduction to the nature and method of Metaphysics, and its relation to other sciences, especially Natural Philosophy. Compared to the manualists with whom this reviewer is familiar, whose treatment of the nature of Metaphysics is brief almost to the point of exasperation, this introduction of Father Deandrea is a splendid piece of work and one that all philosophers can read with no little profit. Generously interspersed with texts from Aquinas, it constitutes an authentic statement of the position of St. Thomas on the nature of the *prima philosophia*.

In the major part of his work on being and the transcendentals, the author begins with a treatment of *ens commune* in its extensive and comprehensive application. He goes on to discuss how being is predicated of the diverse subjects that are contained in its extension, and concludes this section with certain consequences of the doctrine he has

explained, especially as regards the manner in which being abstracts from its inferiors.

It is in the following section on analogy that Father Deandrea, in the opinion of this reviewer, surpasses greatly the more famous manualists. His procedure has been to list, in chronological order, the more significant texts of St. Thomas on the nature of analogy together with a commentary on these texts. In these commentaries the author is brief, clear, and incisive. He has the knack of isolating the central theme in each text and of explaining everything else in relation to the cardinal point of the individual text. In discussing what species of analogy obtains when being is predicated of God and the creature, substance and accident, the author holds with Cajetan and against Ferrarriensis that in the texts where Aquinas makes use of this analogy, he is speaking of analogy of attribution or simple proportion, and not using the term in a merely generic sense. While his arguments and documentation from the writings of St. Thomas have a good deal of force, the student would do well to read Father Ramirez (*De analogia secundum doctrinam aristotelico-thomisticam*, Madrid, 1922) and Father Blanche who discusses this problem in the *Revue des Sciences philosophiques et theologiques* (1921) and the *Revue de philosophie* (1923). Finally, the author takes up the question of the conceptual formation of *ens commune* in the human mind. While not questioning the validity of the inclusion of this question in General Metaphysics, we are inclined to think that the problem is treated more properly in the field of Psychology.

The second major section of the work, on the transcendental properties of being, preserves the same sterling qualities as the earlier sections. After a consideration, generic in nature, of the transcendentals, the author devotes considerable space to the treatment of each individually. In particular, his section on the *beautiful* is the most satisfactory we have seen.

Father Deandrea's *Praelectiones* are deserving of the most careful reading by all philosophers, especially Thomists. He has preserved the spirit of Aquinas and the purity of his doctrine. We cannot ask more.
J.F.C.

Christ in the Home. By Raoul Plus, S.J. New York, Frederick Pustet Company, 1951. pp. 343. \$4.00.

Two years ago, at their annual meeting, the Bishops of the United States formally stated that the danger to family life is "a present danger more fearsome than the atom bomb." As a counter-measure, they recommended family retreats, Cana conferences, courses on