

the profoundly Christian and genuinely feminine character of Mother Seton.
W.P.H.

The Fatherhood of St. Joseph. By Joseph Mueller, S.J. Translated by Athanasius Dengler, O.S.B. St. Louis, Mo., B. Herder Book Co., 1952. pp. vii, 238. \$3.50.

The opinion that St. Joseph is the greatest of the saints after Our Lady is becoming daily more commonly held in the Church. The vocation Joseph was called upon to fulfill, like Mary's, was given to him by God Himself through the message of an angel. Following the principle that an exceptional divine mission calls for a corresponding degree of grace, how else can the Church conclude than by promoting the pre-eminence of St. Joseph, chaste spouse of Mary, as the virginal father of Jesus? But the great Saint has not reached this favored place without a struggle. It is in the defense of these great blessings of St. Joseph that Father Mueller has compiled his scholarly and effective theses in *The Fatherhood of St. Joseph*.

In his quest for the truth of the matter, Father Mueller has wisely brought forth the authority and the witness of Holy Scripture. For after all, whatever knowledge we have of St. Joseph's life here on earth, we owe to the inspired accounts. But with regard to the interpretation of these few texts, he relies upon the authority and the experience of tradition in the words of the great Fathers and Doctors of the Church. He devotes considerable space to the doctrines of St. Augustine, St. Thomas Aquinas, St. Albert, and St. Bonaventure. When the author himself does advance his own opinion, he always follows the common teaching of the Church. On the whole, his exposition and defense should effectively convince the doubtful reader of the truth of the prerogatives under discussion.

Father Mueller in his preface expresses the hope that "the work, originally intended for theologians and therefore couched in somewhat technical theological language, may yet be of interest to other educated men and women interested in theological questions." The later chapters of the work, devoted to the cult of St. Joseph, give promise that the author's hope will not be in vain.
E.G.F.

Science and Christian Apologetic. By E. F. Caldin. London, Blackfriars Publications, 1951. pp. 44. 2/6. (No. 17).

The Meaning of Existentialism. By D. J. B. Hawkins, D.D. London, Blackfriars Publications, 1951. pp. 18. 1/6. (No. 18).

The latest Aquinas Papers continue the high standard of those

which have previously appeared. In his Essay, 17th in the series, Professor Caldin sets for himself a profoundly important task, the study of the problem of communication between the Church and the modern mind. Mankind has for a long time been so weaned on a diet of facts, on the inductive method of science, that it is hard for individuals brought up in such an intellectual climate to consider any other method but induction as productive of sound conclusions. Theologians, if they are to interest and convert this audience, must use what they can of the modern respect for science, by showing that Christianity is as worthy of their respect. They have a twofold task: to use rigorous arguments to show that Christian beliefs are true and relevant to modern life, and are not superseded by science; and to present those arguments in ways that can be grasped by people whose minds are attuned to science and not to theology. The difficulty for moderns that theology is almost exclusively deductive in drawing its conclusions from Revelation can be effectively overcome, Professor Caldin believes, by showing that our conclusions are drawn from data established in its own way as rigorously as that of science, and that the method by which the data is handled is valid. The method of theology bears many resemblances to that of science, particularly in the use of interpretation, that is, generalizations about the phenomena proper to both disciplines without exhausting all the particulars, each discipline using interpretation in a manner suited to its own subject matter and purpose. "The methodological approach seems to be a fruitful one in distinguishing and relating the relevant fields of knowledge—science, philosophy, and revelation—and in disentangling the confusions that may lead to unbelief."

Father Hawkins, whose Essay is the 18th, writes in a deft and forceful style. After a passing nod to the French existentialists, he turns his attention to the Germans, chiefly Heidegger and Jaspers, who are less known, perhaps, because of the heavy, labored style in which they write.

One of the characteristic notes of all the existentialist literature is the "abdication of the quest for clearness." Their notions are vague and obscure. This is because, for them, life must be mysterious. To clarify it, to see and to attempt the solution of its problems, is to destroy it. Hence it is difficult to define existentialism, with its Heraclitan dialectic of movement, its deification of what is living, changing, dynamic. It must be viewed, however, as a bitter, anti-intellectual reaction to the thorough-going Platonic essentialism of Kant and Hegel. It has, as a consequence, a singular contempt for "necessity" of prin-

ciple 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