

the natural level, as well as on the supernatural, we require a "catholic" outlook. It is true that our final hope is not in philosophy, but that does not mean that philosophy has not its part to play in the life of the Catholic student. There are many aspects of reality about which revelation gives us no information. But God so leads each of us that the maximum is required, with regard to our circumstances and opportunities; a full service is the only service that love recognises. The Catholic student, therefore, who is given the opportunity of developing his reason, has the obligation of using it in such a way that his natural vision shall correspond to his supernatural one. He cannot allow his reason to become secularised or sectarian. Philosophy alone will develop his fullest powers, and it alone can save him from a particularism in his thought which, carried to its conclusion, will ultimately come into conflict with his faith. Reason must be used in the complete service of God. That means that the student will use it to discover how all things point to God as their principle. And by reason of the universality of view which philosophy gives to a man, his mind will become more open to the action of God's grace. As he penetrates more deeply into the mystery of the real and of Being as revealed in philosophy, he will discover that the last great "things" of the philosopher—the Why of evil, of suffering, and even of creation—point beyond themselves. In this sense philosophy will show that his soul in its love and desire for the true is "naturally Christian"; and in his discovery of the mystery of reality and Being, and his recognition of the tiny area of light which his finite powers give at their best, he will have discovered one of the roads which lead, with God's help, to the foot of the Cross, where God answers all Man's questions and fears.

#### BIBLIOGRAPHY

It has been said that the depth of Baron von Hugel's thought was due largely to restrictions on reading, imposed by his doctor. He was forced, instead of reading about things, to think about them. It is thinking, not reading, which makes a philosopher; which is probably why St. Thomas Aquinas advised a student to have only one book at a time, and to give all his attention to understanding that. The following bibliography may seem at first sight small, but if all the books recommended are to be thought about they will occupy attention, in the first reading of them, for several years; and will give a considerable acquaintance with the main questions of philosophy and the doctrines with which these questions are met by Scholastic philosophy. At the same time they will give not only ample knowledge of scholastic terminology but also an adequate acquaintance with that generally current in other philosophical circles.

The "A" sections are meant to serve a double purpose. Taken by themselves, they give a reading list for an "ordinary" course, for those who have neither time nor inclination to tackle the masters. With respect to the latter, the "B" sections give essential works, and the "A" lists should also be used as introductory to these. The "C" lists are intended to indicate only one or two books which discuss special points, and which would be useful starting-points for "post-graduate" study. In the "C" lists would be placed the works of modern non-scholastic thinkers. It seems unnecessary to give lists of them, because many will have been already suggested in the course of reading, say, Professor Gilson or Professor A. E. Taylor; and these in turn will lead on to others. Prof. Gilson's "Unity of Philosophical Experience", for example, gives the names of two of the best modern works on Descartes and Hegel.

With regard to methods of study, three points seem worth particular emphasis. i. The order given in the bibliography should be followed on the whole. A student whose ultimate interest is in Metaphysics will find that the previous sections form a useful gradual ascent. ii. Discussion is indispensable. However much private study there is, some provision should be made for discussion groups. Of great value, also, is the systematic writing of one's own commentary on the texts read. iii. As far as possible philosophical works should be read in the originals, and translations used preferably for reference only. With regard to study in general St. Thomas's "De Modo Studendi" and the commentary on it by Fr. Victor White, O.P.,<sup>3</sup> can be recommended.

For the works of Aristotle the editions of the Loeb Classical Library are the most convenient, giving text and translation on parallel pages. Publisher: Heinemann. English translations are available also in the Oxford version edited by Sir W. D. Ross.

The most available Latin text of St. Thomas is the Ottawa edition of the "Summa Theologica." There are stocks in this country. The "Summa", the "Contra Gentiles" and the "De Potentia" can be had in the English translation made by the Dominican Fathers of the English Province, and published by Burns Oates.

The division of philosophy followed in this bibliography is that most generally accepted among scholastics. One slight variation in the relative positions of Psychology and Cosmology, makes an order of proceeding suggested by experience as more satisfactory for modern university students.

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<sup>3</sup> Published as a supplement to Blackfriars, Dec. 1944. Copies may be obtained from The Editor. Blackfriars, Oxford. Price 6d.

## I. INTRODUCTORY READING.

- A. J. Burnet. *Greek Philosophy, Part I. Thales to Plato.* Macmillan.
- A. E. Taylor. *Aristotle.* Nelson Discussion Books.
- Chesterton. *St. Thomas Aquinas.* Hodder and Stoughton.
- C. J. Webb. *A History of Philosophy.* Home University Library.
- Maritain. *Eléments de Philosophie.* Paris. Téqui.  
(An Introduction to Philosophy. Sheed and Ward).
- J. K. Heydon. *The God of Reason.* Sheed and Ward.
- B. Burnet. *Early Greek Philosophy.* A. & C. Black.  
(Gives a more detailed account of the pre-Socratics than the work already mentioned).
- Taylor. *Plato.* Methuen. (Gives an analysis of each Dialogue).
- W. D. Ross. *Aristotle.* Methuen. (Similar in scope to "Plato").
- M. de Wulf. *Medieval Philosophy illustrated from the system of Thomas Aquinas.* Harvard Univ. Press. (Also O.U.P.).
- E. Gilson. *Introduction a L'Etude de S. Augustin.* Paris. Vrin.  
*The Spirit of Medieval Philosophy.* Sheed and Ward.  
*God and Philosophy.* Yale Univ. Press.  
*The Unity of Philosophical Experience.* S. & W.
- R. Adamson (edited by W. R. Sorley). *The Development of Modern Philosophy.* Blackwood.  
(Gives fuller accounts of Descartes and subsequent philosophers than Prof. Webb's short book).

## II. LOGIC.

- A. Maritain. *L'Ordre des Concepts (Petite Logique).* Téqui.  
(An Introduction to Logic. S. & W.)  
(Gives the necessary minimum of Traditional Formal Logic).
- G. H. Joyce, S.J. *Principles of Logic.* Longmans. Stonyhurst Phil. Series.
- B. Aristotle. *Organon.* L.C. Lib. The *Categoriae*, *De Interpretatione*, and the *Analytics* are published in one volume, in translation, by O.U.P.
- Aquinas. *Commentary on part of the above.* Leonine Edition. Vol. I.
- C. There is a large number of modern works. As an introduction to them the late Prof. Stebbing's "*Problems of Logic*" might be used.

## NATURAL PHILOSOPHY

## III. PSYCHOLOGY.

- A. Phillips. *Modern Thomistic Philosophy*. Vol. I. B.O.W.  
 G. Brennan, O.P. *General Psychology*. Macmillan.  
*Thomistic Psychology*. „  
 (The first takes into consideration the data of experi-  
 mental psychology, the second is a good introduction to  
 the works of Aristotle and St. Thomas. In both there  
 is very useful bibliographical matter).
- M. Maher, S.J. *Psychology: Empirical and Rational*.  
 Longmans. (Stonyhurst Phil. Series.)
- T. Verner Moore. *Dynamic Psychology*.  
*Cognitive Psychology*. Lippincott.
- R. Allers. *The New Psychologies*. S. & W. (Essays in  
 Order).  
 (This will give some notion of Freud, Adler, and Jung.)
- B. Aquinas. *Summa*. I Pars. QQ.72—89. On Man.  
 I.IIae. QQ.22—25. Passions in general.  
 QQ.49—54. Habits in general.
- Aristotle. *De Anima*. Edited by R. D. Hicks, with trans.  
 and notes. C.U.P.  
 Oxf.Tr. Vol.III., which also has *Parva  
 Naturalia*.
- Aquinas. *Commentary*. Edited by A. M.  
 Pirotta, O.P. Turin. Marietti.
- C. Here, and in the "C" sections generally, reading of Plato  
 will be sufficiently indicated from previous knowledge of  
 Taylor's "Plato".  
 Witcutt: *Catholic Thought & Modern Psychology*. B.O.W.  
 Dalbiez: *Psycho-analytic Method & The Doctrine of Freud*.  
 Longmans.

## IV. COSMOLOGY.

- A. Phillips. *Modern Thomistic Philosophy*. Vol.I. B.O.W.  
 (The best introduction available in English).
- J. O'Neill. *Cosmology*. Vol.I. Longmans.  
 (Gives summaries of Greek theories and of some medie-  
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 F. M. Cornford. *Plato's Cosmology*. The *Timaeus* trans-  
 lated, with a running commentary. Kegan Paul.

V. ONTOLOGY AND CRITERIOLOGY.

- A. Phillips. *Modern Thomistic Philosophy*. Vol.II. Parts I, II.  
J. Rickaby, S.J. *The First Principles of Knowledge*. Ston.  
Phil. Series. Longmans.  
Maritain. *Sept Leçons sur L'Être*. Paris. Téqui.  
('A Preface to Metaphysics'. S. & W.)
- B. Aristotle. *Metaphysics*. Bks. I—IX.  
Aquinas. *Commentary*. Marietti.  
*De Ente et Essentia*. Edited M. D. Roland-  
Gosselin, O.P. Le Saulchoir. *Rev. des Sciences*  
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M. D'Arcy, S.J. *The Nature of Belief*. S. & W.  
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Gilson. *Réalisme Thomiste et Critique de la Connaissance*.  
Paris. Vrin.  
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(*The Degrees of Knowledge*. Bles.)  
Cornford. *Plato's Theory of Knowledge*. *The Theaetetus*  
and *The Sophist* translated, with commentary.  
Kegan Paul.

VI. NATURAL THEOLOGY.

- A. Phillips *Mod. Thom. Phil.* Vol.II. Part III.  
G. H. Joyce, S.J. *Principles of Natural Theology*. Ston.  
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*Cambridge Summer School Papers*. God.  
Garrigou-Lagrange, O.P. *God: His Existence and His*  
*Nature*. 2 vols. Herder.
- B. Aquinas. *Summa*. 1. 1—26. (*De Deo Uno*).  
44—46. (*Creation*).  
47—49. (*Evil*).  
Maritain. *St. Thomas and the Problem of Evil*. Marquette  
Univ. Press.
- Aquinas. *Contra Gentiles*. Bks. I, II. (On many points,  
e.g. the proofs of God's existence, the *Summa* has  
St. Thomas's more mature thought.)
- C. C. A. Gardeil, O.P. *La Crédibilité et L'Apologétique*.  
Paris. Gabalda.  
M.T.—L. Penido. *Le Rôle de L'Analogie en Théologie*  
*Dogmatique*. Paris. Vrin.  
Mascall. *He Who Is*. Longmans.  
Farrar. *Finite and Infinite*. Dacre Press.



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