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Causa Sui and the Object of Intuition in Spinoza

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heat and humidity. The result is that, meter for meter of surface, rich countries have nearly twice the poor's proved reserves of mineral resources.

Missing is any comparable appreciation of the indirect effect of climate by way of diet; malnutrition is widespread in the tropics. Only one allusion is given in a brief mention of protein shortage, despite quoting the opinion of a colleague that "malnourished children may be basically dull." Missing also is any hint that warm seas make for inferior fisheries. The only mention of the great Ellsworth Huntington, whose disciples we all are in studying the influence of climate on human behavior, is unflattering and unfair. He was far from being a climate determinist.

But not missing is a note of hope. Right on the first page Mr. Karmarck states that the effects of tropical climate are not insuperable obstacles. No question about it, they do make raising crops, raising livestock, and working efficiently harder than in the Temperate Zones. But in his last paragraph he calls attention to the edifying beginnings which the international development community has made in research on tropical soils, crops, livestock, and diseases. The day may come when "tropical agriculture will be more productive than that of the Temperate Zones."

Michael McPhelin

CAUSA SUI AND THE OBJECT OF INTUITION IN SPINOZA. By Quintin C. Terrenal, S.V.D. Cebu City: University of San Carlos, 1976. 134 pages. ₱21.75.

A reviewer can sometimes condemn a book by saying that it was originally a Ph.D. thesis. While it is true that Father Terrenal's book was originally a Ph.D. thesis written for Catholic University in Washington, saying this is not at all a condemnation. Perhaps not many will be able to read this book since it is a difficult scholarly work and will not easily reward the reader with inspiring decisions to worship Spinoza's God, or to serve his fellowperson, understood by Spinoza to be a finite mode of God.

The present day reader may find it very difficult to adjust to Spinoza's thought. The most conspicuous and disturbing idea of Spinoza's philosophy is that there is but one substance: God's infinite substance which is identical with nature. The human person, though not a distinct individual substance in his own right, is called upon by Spinoza to think things through with some attempt at adequacy. Both reason and intuition are capable of giving adequate ideas. It is Father Terrenal's goal in this book to study intuition and its differences from reason. The primary and proper object of intuition is what differentiates this kind of knowledge from the other two, namely imagination and reason. Of intuition Spinoza wrote: "Now this kind of knowing proceeds

from an adequate idea of the formal essence of certain attributes of God to the adequate knowledge of the essence of things." Insofar as we conceive ourselves and other things of the world as part of a system that is infinite and logically connected, we know God. And this knowledge gives rise to satisfaction of mind. This pleasure derived from the idea of God as cause of himself is the "intellectual love of God." And intuition, Spinoza's "third kind of knowledge," is the sole source of such love.

Father Terrenal defends the thesis that intuition, as understood by Spinoza, is not simply more excellent than reason, but is qualitatively different inasmuch as the objects of the two activities are different. God as *natura naturans* is the object of intuition, and as *natura naturata* is the object of reason. The former is "cause of himself," is intuitively self-conscious, and possesses an "intellectual" love of himself. The finite mind is capable of reaching an understanding of God as *natura naturans* by way of arguments for God's existence, which are developments of an inborn truth. The latter truth is the universally intuited judgment that God is the *ens perfectissimum*. The elucidation of this generates in the finite mind the intuition of God as *ens realissimum*. And the finite mind possessing intellectual love of God becomes aware of its own eternity as part of God's own idea of himself, which is the mind of God precisely as cause of himself. This is the ultimate basis of the judgment that intuition is generically different from reason.

It is not difficult to predict that the sales of this book will be less than brisk. And the few who read the book will derive inspiration for their personal lives only at the cost of the hard work of study. In addition some might be more strongly persuaded than before that there were philosophers of high merit before Kant's revolution. Authors and editors might also take note of the excellent job of printing done by the Clavano Offset Press, Cebu City.

Francis E. Reilly

DIGNITY OF LIFE: MORAL VALUES IN A CHANGING SOCIETY.
By Charles J. McFadden, O.S.A. Huntington, Indiana: Our Sunday Visitor, Inc., 1976. 296 pages.

Charles J. McFadden, O.S.A., is well-known in the English-speaking world for his book on *Medical Ethics* for the nursing and medical professions, which reached a fifth edition in 1961 and went into many printings (fourth in 1966). Writing in the relatively peaceful climate of the pre-Vatican II era he was readily accepted as a spokesman for the traditional Catholic position. Before the age of pluralism his teaching reflected common Catholic thought on medico-moral problems.

In the limited areas of controversy that engaged the moral theologians