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Chat With A Philosopher: Le Philosophe Et La Theologie

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True hope does not consider only the merit which virtue or faults can earn or deprive the soul of. It takes into account only the unfailing love of God for man, for every man, always. Come to me, my son. Trust in me and not in yourself.

If I sometimes allow your prayer to be difficult it is that you will not make idols of my gifts. Tenderness of heart in prayer, the movements of my grace, the divine relish which accompanies it, all this is good, sometimes useful, but it is not I. ...Seek not my gifts nor put your hope in them, but in me with my will...

The time of flowers is past. Now is the season for fruits. Have confidence still.

In conclusion, we recommend *BEFORE HIS FACE* once again to all priests and religious unreservedly. We are almost tempted to offer a guarantee that every priest who makes use of Father Courtois' book with even a minimum of effort and conscientiousness will find not only the season of fruits but a bit of the flower-time too; he will begin—if for a while he had ceased to do so—he will begin again to seek and desire and to find Christ in himself, in every one and in every thing.

J. J. KAVANAGH

CHAT WITH A PHILOSOPHER

LE PHILOSOPHE ET LA THÉOLOGIE. By Étienne Gilson Paris. Librairie Arthème Fayard, 1960. 259 pp.

M. Gilson's view on Christian philosophy can be oversimplified thus: a Christian philosophy is a philosophy in which theology has become immanent; but, paradoxically, this union with theology enables philosophy to become more distinctly itself. Since M. Gilson has exposed this view in his other works, the subject of the present book is not new. But the manner—one can almost hear M. Gilson's urbane and witty conversation—is a surprise.

He talks about the personal background behind his stand on Christian philosophy. He first became interested in the question when his studies in modern philosophy convinced him that the moderns did not receive their philosophical notions directly from the Greeks, but through the mediation of the medieval thinkers. Philosophy, therefore, must have existed during the middle ages; but where could philosophy have

existed in an age so saturated with theology? M. Gilson narrates the stages of his research. In passing he gives informal glimpses into some philosophical personalities of the early part of our century. There is, for instance, an unforgettable cameo of Bergson: he only looked at the world and reported what he saw, but in the process he left a new image of the inwardness of being; and all was done so simply that anyone might think he could do it himself.

Though M. Gilson admits in principle the possibility of other approaches to Christian philosophy, it seems that in practice he treats his own interpretation of St. Thomas' approach as the only feasible one. One would think a more flexible position is called for in view of all the human insights into the real during the seven centuries since St. Thomas.

But no criticism can dent the the monumental life work of M. Gilson. To read the present book is to chat pleasantly with a great scholar, a dedicated historian with a relentless fidelity to data.

ROQUE FERRIOLS

THE CRUCIAL ISSUE

MEDICAL ETHICS. By Charles J. McFadden, O.S.A. Philadelphia: F. A. Davis, Co. 1961, Edition 5, 432 pp.

The rapid advances in medicine have necessitated this new edition to help the conscientious physician and nurse to apply traditional moral principles to changing scientific data. The discovery of new drugs such as anovulants, the working out of new techniques such as the tape-testing method to determine ovulation—all find a place in this new edition. Yet the number of pages is less since some sections have been shortened or even eliminated as no longer being of grave concern. Ectopic pregnancy, for example, is treated summarily but adequately in this new edition, and the presentation of the RH factor and associated moral problems are notably condensed as well as the section dealing with eugenic sterilization.

Emphasizing the approach to the whole man, a new chapter has been added on The Rights of the Patient in the Spiritual Order, wherein the author deals with what he justly describes as the most crucial issue of our age—the problem of safeguarding the inviolability of basic human rights as they find expression in the world of medicine. Included in this chapter are the need of obtaining the consent of the patient before he may be licitly subjected to