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Theology and Education by Thomas C. Donlan, O. P. (review)

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BOOK REVIEWS

Theology and Education. By THOMAS C. DONLAN, O.P. Dubuque: Wm. C. Brown Company, 1952. Pp. 134 with bibliography. \$3.00.

This study of the role of Theology in education, originally a doctoral dissertation submitted to the Pontifical Faculty of Immaculate Conception College, is dedicated to the late Father Walter Farrell, O.P. Such a dedication is significant, for Father Farrell, more than any other individual, has been responsible for the inception and growth of Theology courses in colleges. This movement, despite its numerous and vigorous critics, has been so successful that the name of Theology has become fashionable in collegiate circles, indeed, so fashionable that the courses it is sometimes used to describe are only by the broadest extension of the term truly Theology. Thus, while the fury of earlier critics has somewhat abated before the accomplished fact, the debate has continued on the nature of the fact, as is evidenced by the 1952 Proceedings of the American Catholic Theological Society. It is high time, then, that the exponents of College Theology published a reasoned defence *in actu signato* of what they have been doing *in actu exercito*.

Father Donlan's little book fulfills this function in careful, scholastic fashion. This scholastic approach undoubtedly will not endear the book to those who are so accustomed to the rhetorical method of advertisement or the quantitative preoccupation of modern scholarship that they have lost the capacity to grasp a demonstration. But what this book sets out to do is precisely that, to demonstrate, to prove. And prove it does so well that its conclusion seems unavoidable: "In fact, the reasons adduced in favor of teaching theology to undergraduates are based upon propositions so fundamental that it is difficult to conceive that educators could feel free to hold a contrary opinion. The real problem does not center on the question *whether* theology should be taught to undergraduates, but rather on *how* this divine wisdom is to be communicated to them" (p. 128).

Certainly a great deal of the original opposition and how much of the confusion about the thesis of this book has resulted from certain prepossessions about what Theology really is. Most people have quite naturally identified it with their own experience with Theology, which may have been as a preparation for the care of souls, or as an Apologetic, and nearly always as a series of embalmed propositions and proofs in manuals of Theology. On this point, Father Donlan's work is especially valuable for it presents the important sapiential nature of Theology derived from the work of Father Muñiz. Even Thomists have not always been clear and definite in their use of the concept of Theology, and the material set forth

here does much to illuminate the meaning of the very first question of the *Summa*.

Having thus explained Theology itself, Father Donlan turns to the nature of Catholic education, and here he is engaged in a careful analysis of the encyclical letter of Pope Pius XI, *Divini Illius Magistri*. After a preliminary investigation, he proceeds to a detailed study of the four causes of education. In this entire discussion, one cannot help contrast the high ideal of Catholic education with the reality, which so much of even the highest human endeavor, falls far short. To say that Catholic education as it actually exists is imperfect is not to disparage the noble work of earlier builders; if we look for faults, we do so that later building will be less imperfect. If we have any reason to complain about the spiritual life and general ineffectiveness of the alumni and alumnae of Catholic colleges—and there are few so smugly sanguine as to be completely satisfied—some of the blame must be levelled at impoverished “Religion” courses. Generally speaking, when the curricula of Catholic colleges had any inner order, they were subordinated to Philosophy. Thus it became easy to speak of the “Philosophy” of Catholic education. The trouble was, and to some measure still is, that such a program is entirely too natural when the subject and aim of Catholic education is not natural, but supernatural. One of the greatest contributions St. Thomas made to Catholic thought was his magnificent and fruitful working out of the principle that grace perfects nature. Yet in practice nature has sometimes been so stressed in Catholic education that grace has been reduced to a defence of its reality in an Apologetics course and a collection of answers to random difficulties in its practical living in a Religion course. But Philosophy, like patriotism of the well-worn phrase, is not enough. No Catholic educator can rest content with the introduction of his students to the Virgil of natural reason; his work is not complete until the students are familiar with the Beatrice of Theology.

However, in the effort to *do* something about the religious instruction of the college student, some educators have confused the professor's platform with the preacher's pulpit. In his several chapters on Religious Instruction, Father Donlan quotes from these enthusiasts who have confused the ultimate with the intermediate end of Christian education. These quotations betray a fundamental anti-intellectualism which not only vitiates their claim to a place in the academic picture, but shows the incompleteness of their Catholicism. Catholicism is, and of necessity must be, a dogmatic religion. That it is a good way of life, that it is beautiful depend on its truth, and the communication of its truth is an intellectual affair. No doubt a great deal can be, and indeed, has been said against a religion which is only of the head, but one which is only of the heart is no less dangerous, for it will surely degenerate into that form of protestantism which is a vague mist of ethical platitudes.

The first problem of the Catholic educator is to teach the Truth; the doing of it, while undoubtedly assisted by persuasion, must in great measure be left to the grace of God working on the individual's good will. *Theology and Education* offers a charter for a truly Christian education. The details must now be filled in by the long, hard work of those whose sacred task it is to cooperate with Divine grace to form the image of Jesus Christ in the souls of those redeemed by Baptism.

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Intentional Logic. A Logic Based on Philosophical Realism. By Henry Babcock Veatch. New Haven: Yale University Press, 1952. Pp. 440 with index. \$6.00.

The introductory challenge, which Professor Veatch raises in the first chapter of his book, is "whether the achievements of the mathematical logicians, impressive as they are, are really achievements in logic proper." He makes it clear, however, that the purpose of the book is not simply to attack and criticize mathematical logic. He asserts, at the beginning of Chapter II, that "the real purpose of the book is to explain and defend a type of logic which might most aptly be termed an 'intentional logic.'" The book accordingly divides into the following main parts and chapters.

Part One is on the general issue of intentionality in logic. The first chapter raises the challenge referred to above. Chapter II explains and defends the meaning of intentional logic. Chapter III discusses mathematical logic and, in general, its disregard of intentionality.

Part Two is entitled "The Import of Intentionality with respect to the Traditional Subdivisions of Logic." Each chapter in this part is divided into two main parts, the first dealing with matter from the standpoint of intentional logic, the second from the standpoint of mathematical logic. Thus, Chapter IV is on the concept. An account of the concept in intentional logic is given first, followed by a comparative account of the concept as given by mathematical logicians.

Chapter V treats the proposition. The main points of emphasis on the proposition in intentional logic are 1) the intentional function of the proposition, 2) the composition of terms in the proposition, and 3) the property of designation, i. e., supposition. The points of emphasis on the proposition as treated in mathematical logic are 1) the theory of the relational structure of the proposition, 2) the quantification theory, and 3) discussion of two alternative theories of the proposition: a relation between classes, and the analytic or synthetic relationship between terms.

Chapter VI is on argument. The function of argument is explained with