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11 *After Writing. On the Liturgical Consummation of Philosophy*, Blackwell, Oxford 1998, p. 184.
12 *The Spirit of the Liturgy*, p. 68.
13 *Ibid.*, p. 84.
14 Guido Gazelle, the Flemish nineteenth-century poet, quoted in Michael Schmaus, *The Essence of Christianity*, Scepter, Dublin 1961, p. 93.
15 David Jones, *The Anathemata*, Faber, London 1972, p. 16.
16 *Before Mass*, pp. 24-25.
17 *The Spirit of the Liturgy*, p. 96.
18 *Ibid.*, p. 141.
19 *Ibid.*, p. 103.
20 *Ibid.*, p.96.
21 *Ibid.* p. 65

Reviews

Book Notes

Despite the overall decline in the numbers of men and women joining religious orders some still thrive and are the focus of interest. First among these must be Society of Jesus. Alan Woodrow's book, ***The Jesuits*** (Geoffrey Chapman, 1996, 296 pp) is subtitled 'a story of power' and it recounts the high points and the low points of Jesuit history, in which the sons of St. Ignatius have been welcomed to court, exiled and massacred, and examines Jesuit power in past ages. In the past 30 years, under the leadership of their General Pedro Arrupe and influenced by Vatican II, the order has renounced power and prestige and returned to its missionary roots: an astonishing change which affects the Catholic Church world-wide. The question which the order and the Church faces is whether this line will be maintained in the face of the current conservative clampdown. ***The Jesuit Mystique*** (Harper Collins, 1995, 276 pp.) also concentrates on the power which the Jesuits are alleged to have within the Church. By and large it offers a defence against allegations that the Jesuits are a 'church within a church', using interviews with many members and ex-members of the Society. It looks at the contribution of the modern Jesuits to education, liberation theology, literature, academic life and spirituality.

In English church life the Jesuits are best known as educators. Running schools, which number amongst their pupils such diverse characters as Cardinal Heenan and Alfred Hitchcock, has long been the strength of the Society. Ian D. Roberts' ***A Harvest of Hope*** (The Institute of Jesuit Sources, St. Louis, 1996) celebrates this major contribution to cultural life in England. Roberts displays painstaking and

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careful scholarship in demonstrating that Jesuit education during the nineteenth and early twentieth century did not—contrary to popular belief—concentrate on the sons of the wealthy and the elite. The education given and received was pragmatically aimed at what minority citizens would need in the Protestant England of those days. This is a fascinating book which gives a careful and accurate view of what it took to establish and maintain the English Jesuit schools, and of the opposition they faced, sometimes even from the Catholic Hierarchy.

Across the Irish Sea the major influence in the establishment of the education system was Edmund Rice, the founder of the Christian Brothers and the Presentation Sisters and Brothers. His beatification (6 October 1996) was the occasion for the publication of his life, ***Edmund Rice 1762–1844***, by Dáire Keogh (Four Courts Press, Dublin, 1996). Rice's life spanned a crucial era, from the dawn of Emancipation to the eve of the Great Famine. These were vital years in the formation of the Irish Catholic consciousness, marking the end of the Penal era and the establishment of the modern Church. In all these matters Rice made a significant contribution, fostering confidence and creating a literate modern society. It is well worth reading Keogh's book on Rice hand in hand with Roberts' work on Jesuit collegiate education in England. Together they offer some insight into the way the Catholic education system developed in these islands. They also show how much depended on the inspirational leadership of individuals. I doubt whether present legislation and the dominance by government of education allows for such creativity by the religious orders. Maybe that is why they are in decline.

MALCOLM MCMAHON OP

KNOWLEDGE AND FAITH IN THOMAS AQUINAS by John I. Jenkins, CSC. *Cambridge University Press* **, 1997. Pp. xv+267. £35.**

Lucidly written and with all the appropriate scholarly apparatus, this fine book challenges standard views.

First, Dr Jenkins (who teaches at the University of Notre Dame, South Bend, Indiana) insists on the difference between modern philosophy and the work of Thomas Aquinas. Post-Cartesian philosophy has been driven by sceptical worries in epistemology which never afflicted Aquinas. Modern philosophy began in doubt, Jenkins quotes Henry Frankfurt as saying; philosophy in the ancient world began in wonder. Thomas belongs to that ancient world. Though the wisdom he and his contemporaries sought could not be had except by living a life informed by love of God and neighbour, a love realizable only if we are elevated beyond our nature by divine grace, there was no separation (let alone conflict) between the philosophical quest for wisdom on the basis of wonder and the theological acquisition of wisdom in response to God's self-revelation. We distort Aquinas's thought, Jenkins says, if we extract

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