

personal identity over time dependent on what is introspectively vouchsafed—feelings of warmth and intimacy between successive experiences—rather than on anything a neuro-physiologist might discover.

The introduction begins with a paradigm case of James' boundary work, his essay on "The Energies of Men." Herein he makes effective use of a wide diversity of different views and approaches. Chapter 1 gives a fascinating account of how Hugo Munsterberg's design for Emerson Hall was a geographical reflection of his conception of the role of philosophy with respect to science. Munsterberg is the recurrent villain of the book, coming across as incredibly pompous, arrogant, conceited, and authoritarian—William James' cross to bear at Harvard. And this is not due to any editorializing by Bordogna, but the numerous quotations she gives from Munsterberg. Chapter 2 traces the upshot of James' interstitial work for the relation between philosophy and science with regard to their ideals. Chapter 3 concerns the ethos of science. Chapter 4 deals with the manner in which James' pragmatic account of truth was a result of his boundary approach, reflecting cognitive, emotional, and motor elements. Chapter 5 places pragmatism within the dispute about psychologism and makes out a case for the rejections of pragmatism being due to the protection of the boundaries between philosophy and science. Chapter 6 convincingly shows the social implications of James' mysticism. Chapter 7, in my opinion, is the best of the book, since it does not do justice to Bordogna's meticulous scholarship and her sensitive and imaginative treatment of texts.

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John M. Rist. *What is Truth? From the Academy to the Vatican*. Cambridge-New York: Cambridge University Press, 2008. Pp. xiv + 361. Cloth, \$81.00. Paper, \$34.99.

In a 1993 autobiographical essay, John Rist wrote: "Christianity is above all others the religion that speaks of God's presence in history, not only in the past, as in creation and in the incarnation, but continuously into the present and ... through the Church into the future. Of course that does not mean that all religious and ethical advances will be made by Christians, let alone by theologians or bishops; God needs no such limitations. What it means is that Christians *must* claim that the Church will, at least eventually, be able to accept all that is best among such advances, whatever their origin." The present volume explores the promise of these three sentences, and the result is a capstone work, at once Rist's most ambitious, and his most personal.

The main chapters explore particular philosophical and theological themes, roughly moving from anthropology through aesthetics to politics. Chapter 1 considers the significance of sexual difference, attending especially to Christian attempts to account for the dignity of women. Chapter 2 considers the problem of original sin, human freedom, and divine providence. Chapter 3 traces the development of Christian aesthetics as a coming to terms with the power of beauty. Chapter 4 considers the problem of authority within the Church, followed by the problem of the Church's authority in the world—especially as manifested in the development of the Church's social teaching and the notion of human rights—in chapter 5. Chapter 6 takes stock of challenges presented by modern secular society to Christian culture.

Such a summary cannot do justice to the scope or texture of Rist's argumentation. Several individual chapters stand alone as significant contributions to their subjects. The first, and at 85 pages by far the longest, is essentially a monograph on the history of Greek and Christian perspectives on gender difference. But taken together, they serve a larger purpose, made explicit in the "Introduction": to describe the growth of Catholic culture, and argue for the intellectual coherence of this growth.

Rist frames his argument with something of a theory of tradition. Some accounts of the development of *doctrine* (as offered by John Henry Newman and *Dominus Iesus*) raise the expectation that any later position must be already implicit in earlier sources. Rist judges

this to be “dangerous ground” (6), neither true to history nor useful for distinguishing proper from improper development. Rather than working by deduction from principles, an adequate treatment of the development of *culture* will reveal a dialectical movement: historically, Christian teaching responds to weaknesses within Christian culture and to insight from outside the Church.

Hence the individual studies that make up Rist’s main chapters are mainly stories of critical appropriation. The topic of the first chapter will illustrate. Ambiguous passages in Scripture raise questions about the distinction between male and female (will it remain in heaven?), and whether women bear the divine image to the same extent as men. Early Greek speculation about the body/soul relationship complicates the question (is the soul gendered, or only the body?). Rist traces the evolution of these questions, and how they are reframed, from Greek mythology to modern feminism. Naturally Augustine and Aquinas play central roles in this story, and in familiar ways: Augustine mostly overcomes Platonic dualism, and Aquinas exploits Aristotelian hylomorphism to further articulate the union of soul and body. But in Rist’s account these medieval treatments are not alone sufficient to address problems highlighted by modern thought. Rist’s generous range—invoking Irigaray and Dworkin alongside Barthes and von Balthazar—is especially attuned to the significance of Catholic “nuptial theology” (or “theology of the body”), which reflects some insights of Christian Aristotelianism (the whole person, body and soul, is the image of God) and yet manifests genuine development, not wholly contained within the earlier tradition.

May this one example, inadequately summarized, suggest how Rist seeks both to vindicate the rationality of past developments and to indicate the need for further development in light of still changing circumstances. The approach is not systematic, nor does it intend to be, but given the ambition of Rist’s deeply historical, and therefore empirical, thesis, his case is powerfully made both in the range of topics and depth of their treatment.

A contribution to the fields of philosophy, theology, and intellectual history, at heart this is a work of the most literate and sophisticated apologetics. *What is Truth?* is a scholar-convert’s sustained and finely honed argument for the reasonableness of the Catholic faith. Rist combines erudition and wit, scholarly research, and philosophical argument to defend the coherence of Christian faith by explicating the rationality of the development of Catholic culture.

With hope and some trepidation, Rist ends with anticipation of future development. Sexual liberation and the spread of Islam present powerful (and, notably, incommensurable) challenges to Catholic culture, to which, Rist argues, only an intellectually capacious Christian orthodoxy—rather than secular tolerance or religious fundamentalism—is adequate to respond.

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