

tained a significant presence in the Southwest Pacific, devoting their efforts to catechetical, medical, educational, and social service work. The generalate is in Rome, the U.S. provincialate in Waltham, Mass.

[M. A. KERBY/EDS.]

MARIST SISTERS

Popular name for the Sisters of the Congregation of Mary (SM, Official Catholic Directory #2430), a religious congregation founded in 1817 in Cerdon (Ain), France, by Jean Claude COLIN and Jeanne Marie Chavoin (Mother St. Joseph), who acted as superior general (1824–53). The Holy See approved the institute in 1884 and the revised constitutions in 1958. The sisters engage mainly in educational and catechetical work, pastoral ministry, counseling, youth ministry and social outreach. The sisters arrived in the United States in 1956, opening a school in Dearborn, Mich. The generalate is in Rome; the U.S. provincialate is in Abilene, TX.

Bibliography: L. DE ROUVRAY, *Origines et histoire des religieuses Maristes* (Paris 1951). E. LEONARD, *Enriching Many: Jeanne-Marie Chavoin* (London 1956).

[S. W. HOSIE/EDS.]

MARITAIN, JACQUES

French Catholic philosopher; b. Paris, Nov. 18, 1882; d. Toulouse, April 28, 1973. Maritain was one of the great Catholic thinkers of the 20th century, and a leading figure in the revival of Thomism within both Catholic philosophical tradition and the public sphere. He was the author of some 70 books, among them the widely read and influential *The Degrees of Knowledge*, *Integral Humanism*, *The Person and the Common Good*, *Man and the State*, *Creative Intuition in Art and Poetry*, *The Range of Reason*, *Approaches to God*, *Education at the Crossroads*, and *The Peasant of the Garonne*. Pope Paul VI, long a student of his work, presented his “Message to the Men of Thought and of Science” to Maritain at the close of Vatican II.

Life. Maritain was the son of Paul Maritain, a lawyer, and Geneviève Favre, daughter of Jules Favre (one of the founders of the Third French Republic). He was raised in a progressive Protestant environment, and received his education at the Lycée Henri IV (1898–99) and at the Sorbonne, where he prepared a *licence* in philosophy (1900–01) and in the natural sciences (1901–02). Initially interested in the philosophy of Spinoza, he soon fell under the spell of teachers convinced that science alone could provide the answers to all questions of the human condition.



Jacques Maritain, 1948. (AP/Wide World Photos)

At the Sorbonne, Maritain met a young Russian Jewish student, Raïssa Oumansoff (*see* MARITAIN, RAÏSSA OUMANSOFF), who was to share his life and his quest for truth. (Over 50 years later, in 1954, Jacques wrote: “The aid and the inspiration of my beloved Raïssa have penetrated all my life and all my work. If there is something good in that which I have done, it is to her, after God, that I owe it.”) Jacques and Raïssa became engaged in 1902. Shortly thereafter, because the scientism of their teachers had left them with a profound sense of the meaninglessness of life, they went through a period of depression. At the urging of a friend, Charles Péguy, Jacques and Raïssa attended the lectures of Henri Bergson at the Collège de France (1903–04); Bergson’s philosophy offered an alternative to scientific materialism and, for a time, Jacques was attracted by *bergsonisme*. In 1904 Jacques and Raïssa married and, through the influence of another friend, Léon Bloy, were received into the Catholic church on June 11, 1906. A few months later, in August, the Maritains moved to Heidelberg, where Jacques studied biology under Hans Driesch (1906–08).

In 1908, Jacques and Raïssa, together with Raïssa’s sister Véra, returned to France. Véra was to live with the Maritains continuously until her death. Within a few months, at the suggestion of Raïssa, Jacques began to read some of the writings of St. Thomas Aquinas; Raïssa

had, during a period of convalescence, herself been introduced to St. Thomas's works by Father Humbert Cléris-sac, a Dominican. Jacques described the effect of reading St. Thomas's *Summa Theologiae* as a "luminous flood," and definitively abandoned *bergsonisme*.

In 1912, Maritain began teaching at the Lycée Stanislaus. In his early philosophical work (e.g., "La science moderne et la raison," 1910, and *La philosophie bergsonienne*, 1913), he sought to defend Thomistic philosophy from its Bergsonian and secular opponents. He was soon named Assistant Professor at the Institut Catholique de Paris (attached to the Chair of the History of Modern Philosophy), became full Professor in 1921 and, in 1928, was appointed to the Chair of Logic and Cosmology, which he held until 1939.

Beginning in the mid-1920s, Maritain developed a strong interest in applying philosophy to social concerns. Initially attracted by the social movement *L'ACTION FRANÇAISE*, he left it when it was condemned by the Catholic Church. Maritain's ideas were especially influential in Latin America and, largely as a result of the character of his political philosophy, he came under attack from both the left and the right, in France and abroad. Lectures in Latin America in 1936 led to him being named as a corresponding member of the Brazilian Academy of Letters, but also to being the object of a campaign of vilification.

Beginning in December 1932, Maritain travelled annually to North America, often to teach in Toronto at the Institute (later, the Pontifical Institute) of Mediaeval Studies. Following his lectures in Toronto at the beginning of 1940, he moved to the United States and, by June, decided to stay. During the Second World War, he taught at Princeton (1941–42) and at Columbia University (1941–44). He was instrumental in the establishment of a French university in exile in New York—the *École Libre des Hautes Études*—and active in the war effort, recording broadcasts destined for occupied France.

In December 1944, Maritain was named French ambassador to the Vatican, and was involved in discussions that led to the drafting of the United Nations' Universal Declaration of Human Rights. Upon the completion of his appointment in 1948, Maritain returned to Princeton as professor emeritus where he lectured annually on topics in moral and political philosophy, though in the summers he frequently returned to France to give short courses in philosophy—notably at *L'Eau vive*. A few months following *Véra's* death, on January 1, 1960, Jacques and Raïssa returned to France. But Raïssa herself soon fell ill, and died on November 4, 1960. Jacques moved to Toulouse, to live with a religious order, the Little Brothers of Jesus. He had long loved the Little Brothers,

who pursued an essentially contemplative life in the very midst of the world and "at the core of the masses"; he had attended their Mass of foundation in the Basilica of Sacré-Coeur in 1933, and from the beginning had a great influence on their intellectual and spiritual formation. It was in this "fraternity" in Toulouse that Maritain wrote his celebrated and controversial book *The Peasant of the Garonne* on what he considered to be some of the confusions in the post-Vatican II world. He completed several other books—*God and the Permission of Evil*, *On the Grace and Humanity of Jesus*, and *On the Church of Christ: The Person of the Church and Her Personnel*. In 1970, he petitioned to join the order, and died in Toulouse on April 28, 1973. He is buried alongside Raïssa in Kolbsheim, Alsace, France.

Works and Thought. In his many books, articles, and lectures, Maritain developed and deepened the classical doctrines of Thomistic philosophy. He insisted that Catholic philosophers had to do more than merely repeat St. Thomas's views, and his own efforts to engage problems raised by contemporary philosophy and culture often presented St. Thomas's insights in a highly original way. While the most profound inspiration of many of Maritain's ideas was the work of St. Thomas, his epistemology and aesthetics show other influences as well, particularly that of St. JOHN OF THE CROSS. Maritain never swerved from his conviction that in St. Thomas's thought are to be found the principles of a realistic and existential metaphysics and the bases of a political and ethical philosophy that does justice to the dignity of human beings and their relationship with God.

Throughout his work, Maritain repeatedly called attention to there being in every aspect of modern culture—art, poetry, science, philosophy, and even in the spiritual life—a *prise de conscience*, a growth in self-awareness. He saw this striving for autonomy and a fuller identity as a characteristic feature of the modern age; at the same time, he deplored the loss of the sense of being and of love in modern life. Although Maritain consistently made trenchant criticisms of modern culture (e.g., in *Antimoderne*, 1922), he recognized and placed even greater emphasis on its positive contributions. The task ahead for Christian philosophers of the future, as he envisioned it, was to become aware of their mission, their resources, and their methodology, and the importance of restoring a philosophy of being and a social and political philosophy that is open to the evangelical message of love.

Moral, Social, Political Philosophy. In *Moral Philosophy*, Maritain turned to the great moral philosophers of the past and assessed the problems they considered fundamental in ethics. In his *Neuf leçons sur la philosophie morale* and his posthumously published *La loi natu-*

relle ou loi non-ecrite (lectures given, in 1949 and 1950 at L'Eau vive, and which, together, would have been the basis for the projected second volume of *Moral Philosophy*), Maritain provided a positive account of a moral theory, based on natural law, that is both truly philosophical and yet wholly consistent with the Christian tradition.

In *Integral Humanism*, Maritain provided a charter for a Christian social philosophy. Starting with the concrete situation of human beings before their destiny, Maritain envisaged a form of civilization that would be characterized by an integral HUMANISM, theocentric as opposed to anthropocentric, and that would strive toward the ideal of true community by showing respect for human dignity and human rights. In this and other works (*Freedom and the Modern World*, *Christianity and Democracy*, *The Rights of Man and the Natural Law*), Maritain called for a Christian humanism to achieve the goal of a New Christendom. In *Man and the State*, he redefined basic political concepts—e.g., body politic, state, the people, and sovereignty—and defended democratic principles and institutions for all nations. To show that certain basic rights are recognized by all, he pointed to the general agreement on those rights found in the 1948 United Nations Universal Declaration of Human Rights. Maritain recognized the rights of workers as well as those of the human and the civic person.

Throughout Maritain's ethics and social and political philosophy runs the leitmotiv of FREEDOM. By "freedom" he does not mean license, but the full development of the human person in accord with his or her nature—specifically, the achievement of moral and spiritual perfection which is a "common good." In works such as *The Person and the Common Good*, Maritain importantly distinguishes between the human being as an individual and as a PERSON. Human beings are individuals so far as they are part of a material, social order, and have responsibilities to it. Yet, because they are part of a spiritual order, they are also persons. The person is a whole, has dignity, "must be treated as an end," and has a transcendent destiny. Maritain's PERSONALISM is a *via media* between individualism and collectivism, and has been influential in the writings of Edith Stein (Blessed Teresa Benedicta) and Karol Wojtyła (Pope JOHN PAUL II).

Knowledge. Since the movement of humanity is, Maritain says, towards freedom, it is no surprise that the primary goal of education is the conquest of interior freedom (*Education at the Crossroads*). Such freedom is one of fulfillment and expansion and is analogous to that enjoyed by those united to God in the BEATIFIC VISION. For Maritain, the pursuit of the highest freedom and of the highest contemplation are but two aspects of the same quest (*Confession de foi*). This search after wisdom and freedom are the goals of his.

In *The Degrees of Knowledge* Maritain surveyed a wide range of issues in order to show the diversity and essential compatibility of the various areas of knowledge, from science and philosophy to religious faith and mysticism. He argued that there were different orders of knowledge and, within them, different degrees determined by the nature of the object to be known and the "degree of abstraction" involved. Yet all are organically related. Maritain called his own view "critical realism," and maintained that, despite the differences among them, KANTIANISM, IDEALISM, PRAGMATISM, and POSITIVISM all reflected the influence of NOMINALISM—that universal notions are creations of the human mind and have no foundation in reality.

Throughout his writings on theoretical philosophy, and particularly in *A Preface to Metaphysics* and *Existence and the Existent*, there is an emphasis on the existential character of a realistic philosophy of being; in Maritain's view, knowledge as well as love is immersed in existence.

Like St. Thomas, Maritain held that there was no conflict between faith and true reason, that religious belief was open to rational discussion, and that the existence of God and certain fundamental religious beliefs could be philosophically demonstrated. There are many ways for human beings to approach God, Maritain says, but in *Approaches to God* he insisted on the importance of restating the five ways of St. Thomas for the modern mind and of discovering new approaches based on poetic and other concrete experiences. In addition to developing a 'sixth way,' Maritain argued that human beings also have a pre-philosophical knowledge or intuition of God that, while rational, cannot be expressed in words.

Art and Poetry. In the areas of art and poetry, on which he reflected over his lifetime, Maritain's major work is undoubtedly *Creative Intuition in Art and Poetry*. Here, he sought to shed light on the "mysterious nature of poetry" and on the process of creativity with its sources in "the spiritual unconscious." In this book, and in *Art and Scholasticism*, Maritain drew frequently on the artistic and poetic opinions of Raïssa, herself an artist and poet.

Influence. At the time of his death, Maritain was likely the best-known Catholic philosopher in the world. The breadth of his philosophical work, his influence on the social teachings of the Catholic Church, and his ardent defenses of human rights made him one of the central figures of his times.

Maritain's philosophy is marked by a deeply religious impulse and on occasion takes on a theological and even contemplative dimension. His calling, as Yves

Simon pointed out, is that of the Christian philosopher who examines philosophical issues without losing sight of their relation to faith and theology. Maritain was “scarcely enchanted” by the expression “Christian philosophy,” but accepted the notion as legitimate so far as it indicates a philosophy that exists in a climate of explicit faith. Nevertheless—and this is a point Maritain himself stressed in his later works—his own work is philosophical, not theological; it pursues philosophical ends by means of strictly philosophical methods. His work is intended to bear witness on behalf of the autonomy of philosophy and to investigate “the mystery of created existence.” At the same time, he says, philosophy cannot be isolated from concrete life and faith. It achieves its goals only when totally united to every source of light and experience in the human mind. Only a Christian philosophy that conceives and pursues such an ideal is capable of “ransoming the time and of redeeming every human search after truth.”

Maritain’s philosophical work has been translated into some twenty languages. Its popularity was due, in part, to it being written for a general, rather than an academic, audience. Some of Maritain’s writings are polemical and, because his concern was often to address very specific issues of his time, they occasionally have a rather dated tone. In his own time, controversy swirled around the following topics in particular: the distinction between personality and individuality in relation to the common good (e.g., Charles de Koninck), the empiriological vs. ontological distinction within the first degree of abstraction (see PHILOSOPHY AND SCIENCE), the independence of moral philosophy from theology, and the notion of Christian philosophy itself (e.g., Étienne GILSON). Other topics to which Maritain made valuable contributions include authority and freedom in a pluralistic society, the nature and exercise of free will, the existential intuition of subjectivity, the intentional being of love, and the analogy of being and its perfections—which Maritain saw as a principle operating in the most diverse regions of reality and thought. He himself hoped that he made some contribution to a deeper understanding of the mystery of evil (*God and the Permission of Evil*).

Nevertheless, it is not easy to place Maritain’s thought within the history of philosophy in the 20th century. Clearly, the impact of his work was strongest in those countries where Catholicism was influential. Although his political philosophy led him, at least in his time, to be considered a liberal and even a social democrat, he eschewed socialism and, in *The Peasant of the Garonne*, was an early critic of many of the religious reforms that followed the Second Vatican Council. He is therefore often considered by contemporary liberals as too conservative, and by many conservatives as too liber-

al. Again, though generally considered to be a Thomist, according to Gilson, Maritain’s “Thomism” was really an EPISTEMOLOGY and, hence, not a real Thomism at all.

Since 1958, the Jacques Maritain Center has operated at the University of Notre Dame in the United States; the Cercle d’Études Jacques et Raïssa Maritain, in Kolbsheim, France, also holds an extensive collection of manuscripts, and has been active in producing both books and articles on Maritain’s work and the *Oeuvres complètes de Jacques et Raïssa Maritain*, 15 vols. (Fribourg, Switzerland: Éditions universitaires, 1982-95). There are several academic journals devoted to Maritain’s work, such as *Études maritainiennes/Maritain Studies*, the *Cahiers Jacques Maritain* (edited by the Cercle d’Études in Kolbsheim), and *Notes et documents* (in international and in Brazilian editions). In addition to the Institut International Jacques Maritain (Rome), there are currently some twenty national associations which meet regularly to discuss Maritain’s work. The continuity of interest in Maritain’s thought in the English-speaking world has led to the publication of a 20-volume set, in English, of *The Collected Works of Jacques Maritain* under auspices of the University of Notre Dame Press.

Bibliography: The most comprehensive list of books and articles on Maritain’s philosophy and life is found in J.-L. ALLARD and P. GERMAIN, *Répertoire bibliographique sur la vie et l’oeuvre de Jacques et Raïssa Maritain* (Ottawa, 1994). *The Achievement of Jacques and Raïssa Maritain: A Bibliography, 1906–1961* (Garden City, N.Y. 1962), by D. and I. GALLAGHER, also lists approximately 1,600 items by and about the Maritains in many languages. An exhaustive list of the various editions of Maritain’s writings and of their translations is being compiled in occasional supplementary volumes of the *Cahiers Jacques Maritain*. Principal Works. *Bergsonian Philosophy and Thomism*, tr. M. L. and J. G. ANDISON (New York 1955); *Art and Scholasticism and The Frontiers of Poetry*, tr. J. W. EVANS (New York 1962); *Distinguish to Unite, or The Degrees of Knowledge*, tr. G. B. PHELAN (New York 1959); *An Essay on Christian Philosophy*, tr. E. FLANNERY (New York 1955); *A Preface to Metaphysics: Seven Lectures on Being* (New York 1939); *Philosophy of Nature*, tr. I. C. BYRNE (New York 1951); *Integral Humanism: Temporal and Spiritual Problems of a New Christendom*, tr. J. W. EVANS (New York 1968); *Education at the Crossroads* (New Haven 1943); *Existence and the Existent*, tr. L. GALANTIÈRE and G. B. PHELAN (New York 1948); *The Person and the Common Good*, tr. J. J. FITZGERALD (New York 1947); *The Range of Reason* (New York 1952); *Man and the State* (Chicago 1951); *An Introduction to Basic Problems of Moral Philosophy* (Albany, N.Y. 1990); *Approaches to God*, tr. P. O’REILLY (New York 1954); *Creative Intuition in Art and Poetry* (New York 1953); *On the Philosophy of History* (New York 1957, London 1959); *Moral Philosophy: An Historical and Critical Survey of the Great Systems*, tr. M. SUTHER et al. (New York 1964); *The Peasant of the Garonne*, tr. M. CUDDIHY and E. HUGHES (New York 1968); *Lectures on Natural Law*, tr. W. SWEET (Notre Dame 2002).

[D. A. GALLAGHER/J. W. EVANS/W. SWEET]