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The Philippine Revolution: The Political and Constitutional Ideas of the Philippine Revolution

Review Author: John N. Schumacher

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man and reality. Dr. de la Fuente lays great emphasis on the method of science, but his position tends to a reductionism of the scientific and philosophical methods. To be truly scientific today, one must think in a philosophical framework which takes into account evolution (especially Teilhard de Chardin's thought), process philosophy and man's historicity.

The inadequacy of scholastic philosophy to deal with the contemporary problems of morality and of God is reflected in this book's treatment of the moral law in reference to human reproduction (the birth control problem today) and his 'proof' of God's existence based on contingency. The author's main thesis that what is normal is moral will not receive wide acceptance today because it is based on a static natural law theory. The argument against birth control as a frustration of nature leads to a kind of "biologism". The morality of sexual intercourse does not lie on the level of the physical act alone but in its human meaning in the total context of a human relationship. A dynamic natural law theory understands "human nature" not as fixed but always in the process of becoming, and hence what is moral is not simply what is natural but what presents itself as reasonable in a given situation. With regard to the problem of God, it must be pointed out that there is a shift from the traditional cosmological to the contemporary anthropological approach. The 'proof' of God from contingency discussed by Dr. de la Fuente does not only suffer from a scholastic background and terminology, but fails to take account of the personalistic stress of the modern philosophical approaches to God.

It would not be fair to Dr. de la Fuente to criticize his book for what it does not say. The point here is that the philosophical basis and framework of his thesis is not the only possible philosophical orientation of Thomism and its adequacy and relevance today is being seriously questioned.

VITALIANO R. GOROSPE, S.J.

THE PHILIPPINE REVOLUTION

THE POLITICAL AND CONSTITUTIONAL IDEAS OF THE PHILIPPINE REVOLUTION. By Cesar Adib Majul. Revised edition. Quezon City: University of the Philippines Press, 1967. xiii, 215 pp.

The first edition of this book appeared in 1957, in a double number of the *Philippine Social Sciences and Humanities Review*. Though the title page of the present edition speaks of a revision, there is no

indication to what extent the work has been revised. From a comparison of the two editions, it would seem that the revisions have been principally, if not exclusively, stylistic in nature.

Since the first edition was extensively reviewed in this journal in 1957 by Horacio de la Costa, S.J., the present reviewer will only repeat both the former's high appreciation of a stimulating study, and likewise his reservations, particularly with regard to chapter six, on the historical background of the problem of church and state in the Malolos Congress. As Father de la Costa pointed out, the chapter is rather a summary of the hostile attitudes of members of the revolutionary government than a critical historical account of the actual conditions of the Friar orders. Since Professor Majul has himself given a somewhat more nuanced account in his later work, *Mabini and the Philippine Revolution*, it is regrettable that the edition under review has simply reproduced the discussion of the first edition.

The sections of this work concerning Mabini have largely been superseded by the more extensive treatment given by Majul in his later books on Mabini. Nonetheless it retains its value for the discussion of the thought of other Filipino thinkers of the Revolution, and we can be grateful for the appearance of this new and attractively printed edition.

JOHN N. SCHUMACMER

THE THOMISTIC VIEW OF MAN AND METAPHYSICS

SPIRIT IN THE WORLD, by Karl Rahner. Translated by William Dych, S.J., New York: Herder and Herder, 1968. 1v, 408 pp.

That Rahner's first large publication has become available in the English language is a significant fact at a time when this theologian has acquired world-wide reputation. For the philosophical position expanded by the author in his *Geist in Welt* in 1939 has continued to be decisive for his theological thought. As Rahner states in the introduction to the second German edition, prepared in 1957 by John B. Metz, this position has remained unchanged in its fundamental conception.

Is metaphysics, or, reaching out beyond the world, possible for man, the "spirit in the world," who has in immediate experience access precisely to this world? Rahner's answer is that the Thomistic view of man does indeed prove such a possibility. The author acknowledges his indebtedness to Pierre Rousselot and Joseph Maréchal for his interpretation of Thomas Aquinas.