

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

The Philosophy of Communism by Giorgio La Pira and others

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Philippine Studies vol. 1, no. 2 (1953): 188–189

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need, for instance, to take Falstaff as a deliberate attempt to caricature the Puritans. Sir John was a rogue and a gluttonous old sinner for whom, none the less, Shakespeare (like many a Shakespearean fan) must have entertained much affection. The fact that Old Jack's many failings were demonstrably deducible from Puritan tenets need not compel us to take him seriously as an intended caricature of Puritanism. With Shakespeare, as with all things else, one must preserve a sense of humor.

Another defect in the book is the absence of footnotes and of detailed documentation. This is a very minor matter in a work of such obvious scholarship as this. Anyone who wishes to check up on the facts can easily do so with the aid of the bibliography. Nevertheless, in a work dealing with a controversial subject, the more obvious the documentation, the better.

Despite such minor defects, the book deserves the highest praise. One can now hope that the life of Shakespeare may soon be rewritten in the light of these findings, and that his work may be reexamined anew with clearer vision and truer perspective.

MIGUEL A. BERNAD

THE PHILOSOPHY OF COMMUNISM. By Giorgio La Pira and others.
Fordham University Press, New York. pp. 308. \$15.00

In Easter Week of 1949 the Pontifical Academy of St. Thomas at Rome held a series of meetings at which papers were read on the philosophy of Communism. The present work is a translation from the Italian of the twenty-three papers read. The introduction, by way of summary, it written by Father Charles Boyer, S.J. Although this work bears the same title as Dr. McFadden's well known *The Philosophy of Communism*, the approach is different in the two works. The papers of the Pontifical Academy were not intended as an *introduction* to Marxist philosophy. Rather they presuppose in the reader a certain familiarity with that philosophy, and proceed to analyze its more metaphysical, yet practical, aspects. All the studies are very well done.

In view of the statement made by Pope Pius XII that, even if Communism were to cease to be atheistic, its false views on property would alone condemn it, the paper entitled "The Social Function of Property and Its Metaphysical Foundation" will repay careful reading. The metaphysical argument for private ownership is based on personality and is here well worked out.

It is something of himself which man communicates to material reality in which, in a certain way, he is magnified. It is the widening of the subjective field of will and power in the objective sphere of

reality. This real prolongation of the individual, this irradiation in external things through the medium of labor—which is at once a material and a spiritual activity—is the principal metaphysical basis for the right of private property.

The author, in a note to his enlightening paper, maintains that “in antiquity, little import was placed on *labor* as a title of possession.” And the reason he gives for the “re-valuation of labor” in modern times, a re-valuation, which he considers “one of the greatest advances which only now can be said to have been attained”, is precisely because labor is now being looked upon “not simply as a means of producing wealth, but at the same time as personal value.” Having discussed the metaphysical foundations of the property right, the author goes on to answer the intriguing question: “If the right to private property is a natural right, why, then, do not all men have an equal share in ownership?” This paper on property complements another entitled: “Personality: Thomist Affirmation—Communist Negation.”

Two of the most thought provoking studies are Lattanzi's “The Best Argument Against Communism”, and “The Psychological Complex of Communism” by Fr. Morlion, O.P. Lattanzi's study whets our appetite to know more about the two “sacred Marxist texts”, whose contents proved so devastating to the Communist cause in Italy. We would like to know whether Palmiro Togliatti's translation of these books has been retranslated into English. “Science in Soviet Culture” by Fr. Wetter, S.J. offers good factual argument against so-called Marxist intellectuals. A penetrating study of the criteriological problems involved is Magnino's “Communist Ideology and the Philosophical Problem of Truth.”

It is to be regretted that the book contains no index. An index seems to be especially necessary in a work of this kind, in order that the reader may make future reference to lines of argument that offer promise for further study.

ARTHUR A. WEISS

SIDNEY HILLMAN, STATESMAN OF AMERICAN LABOR. By Matthew Josephson. Doubleday and Co., Inc., Garden City, N.Y. pp. 670. \$5.00

Mr. Josephson has given us a grand big book, 670 pages in all, but there is not a dull page in the lot. The reader will be rewarded richly, whether he seeks a warm human story, an excellent running history of major trends in industrial relations in America through all the years from 1909 to 1945, or an object