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Philosophy Made Attractive: An Introduction to Pilosophy

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than detract from, the usefulness of the book. The intrinsic merits of this book of meditations is considerably enhanced by its handy pocket size, clear printing and thin paper. It should be an ideal companion on journeys, and a very suitable means of either supplementing retreat meditations or continuing their efficacy after the days of the annual retreat are over.

All priests, secular or religious, will find this a useful addition to their shelves and travelling bags.

SAMUEL R. WILEY

PHILOSOPHY MADE ATTRACTIVE

AN INTRODUCTION TO PHILOSOPHY: By Daniel J. Sullivan. Milwaukee: The Bruce Publishing Company, 1957. xiii, 288p.

Since this book is intended as a first introduction to philosophy for the general reader as well as for the student, the author's primary purpose has been to present the elements of philosophy with simplicity and clarity, and I certainly agree that he has succeeded even beyond my expectation. He has attained simplicity by using the vocabulary and forms of everyday speech without sacrificing much of the precision and refinement which a technical vocabulary would have. Thus he treats of the basic principles of philosophy in a contemporary setting as well as in a contemporary idiom. He has attained clarity by making as his secondary purpose "the smooth transition from the realm of literary imagery to the world of philosophical abstraction." This secondary end enables the author to begin with the more immediate and concrete problems about man himself and to extend to problems of a more remote and abstract nature.

Thus after depicting the historical rise of philosophy he presents philosophy as a well organized and unified science first by treating man as a rational and social animal, then by describing the structure of the physical world and the universe of man, and then discovering the first principles of being as well as the supreme cause of all, God. This treatment of the matter prevents the general reader from forming any misconceived notions about the unity of philosophy which might arise from treating the various branches separately such as Logic, Epistemology, Metaphysics, etc. Moreover, even for the classroom, the matter is so arranged that the teacher can follow a different sequence because the parts are sufficiently self-contained to allow a wide flexibility on this point.

Besides my general appreciation of this book I would like to indicate a few of the many portions that appealed to me. In the Introduction where the author asks the question "Why study philoso-

phy?" his comparison with the fine arts answers the question in a most appealing way. Also in this part the author gains the interest of the reader by showing that we all philosophize whether we know it or not and so the choice before us is not between accepting or rejecting philosophy but between holding it consciously or unconsciously.

In Part One which deals with the historical rise of philosophy the author, realizing that philosophy is not a mere classroom discipline but is to be found in living men, introduces us to some of the great philosophers of the past and the problems they tried to solve. His explanation of Pythagoras' "Philosophy of Number" for instance, is well exemplified with diagrams. From this we are naturally led to the problem of change and permanence which Heraclitus and Parmenides tried to solve but unsuccessfully, which leaves us with a desire to continue our reading so as to discover the true solution. Then, before introducing us to the greatest philosophers of Greece, Socrates, Plato and Aristotle, we are given the background against which they performed, which is a great help to appreciate their worth. While treating of Socrates, the author illustrates the Socratic Method in such a simple and clear way that we feel that we also could imitate such a great philosopher.

When the author comes to Plato he gives us such a lucid explanation of the Allegory of the Cave that we feel we are merely reading an interesting story rather than dealing with philosophy. But when we come to Aristotle, the matter is handled so adroitly that we experience great satisfaction over the solution of the problems treated by the earlier philosophers. We are brought to a realization that Aristotle has formulated philosophy in its broad outlines, laying the foundation on which many future generations of philosophers could build. In the parts which follow, the author endeavors to expose in broad perspective the truths about man and the universe in which he finds himself as they have been elaborated by the co-operative efforts of countless philosophers following down through the centuries in the footsteps and in the spirit of Aristotle.

Since with Socrates, Plato and Aristotle the nature of man himself rather than the physical universe was the most important problem for the philosopher, and since the answer to this problem affects us so profoundly even in everyday affairs, the author starts the systematic study of philosophy with the problem of man himself and his destiny. In treating of man he is especially to be commended for the clear and simple way he explains how the knower becomes the thing known, which many pupils find hard to grasp. The author also brings out clearly how in deduction further implications are derived from those previously known. In fact his brief treatment of formal logic is admirably suited to explain this science. In treating of the kinds of knowing, the author also explains the kind of know-

ing characterized by St. Thomas as connatural. In explaining this the author is happy in his examples, for instance the case of the mystic, who knows God through the union of charity better than any philosopher or theologian, yet in a way beyond expression through concepts or words, "known as though unknown" in the words of St. Thomas.

Another place where the author makes a strong appeal is in his classification of the passions, explaining them in words very easy to understand and by diagrams which arrest the attention.

Again in treating of liberty and love he shows how love is the root of all desires and that it is realized in man on three levels: the selfish love of concupiscence, natural to all animal beings; the altruistic love of friendship characteristic of beings possessing intellect; and the love of charity which is a supernatural gift. In passing it may be noted that the author does not hesitate to complement the incomplete answers of philosophy with the truths of revelation which are necessary to explain reality more fully.

In his treatment of the human soul the author gives a very enlightening diagram depicting the powers of man namely the rational faculty, the animal powers of knowing by means of the internal and external senses, the animal appetitive powers which are broken down into the irascible and concupiscible passions, and finally the vegetative powers. After treating the nature of the soul, the author in a concise but clear way gives other views of the soul which are opposed to the Aristotelian-Thomistic view. When describing happiness as the goal of man, the order of goods leading up to the Supreme Good clearly establishes how incomplete is the philosopher's answer about the last end of man thus showing the necessity for revelation to step in and complete the answer.

Another valuable diagram is used by the author in describing the different kinds of virtue after which he aptly shows their interrelation. Moreover when Social Philosophy is treated, the author carefully and clearly shows the distinction between Social Philosophy and the Social Sciences.

In Part Four entitled "The Universe of Man", the meaning of "a body" is well explained by considering "body" as quality, as quantity, as number, as idea, as form and finally as matter and form. In Part Five entitled "The Universe of Being" the parts that appealed to me were the explanations of the degrees of formal abstraction and especially of the analogy of proportionality of being which enables one to avoid the extremes of Monism and Pluralism. Then, when we come to the chapter on the Transcendentals of Being, another diagram helps us to visualize the various facets of being, and in treating of Beauty the author neatly fits it in with the transcendentals by saying "Beauty is the radiance of being in all its transcendental aspects

together—unity, goodness, and truth as reflected in the three components of beauty: integrity, proportion, clarity."

Next, Being is divided from the standpoint of intelligibility into essence and existence, in which he clearly brings out their real distinction; then from the standpoint of their mode of existence outside our intellect, into substance and accidents, in which he gives a neat classification of the nine accidents. Then, from the standpoint of action the author treats of act and potency in which he makes clear the meaning of Aristotle's definition of chance, i.e., "the act of a being in potency in so far as it is in potency".

In the chapter entitled "Uncreated Being" after establishing the validity of St. Thomas' criticism of Anselm's argument, the five ways of St. Thomas are treated. Again a couple of diagrams prove a valuable aid in understanding the proof of God's existence from motion or change.

In conclusion there is an interesting and instructive chapter entitled "The Perennial Philosophy" in which the differences between philosophy and the different orders of scientific knowledge are brought out, by considering the various degrees of formal abstraction. Thus my humble opinion of this book is that the author has convincingly shown that Thomist philosophy is truly perennial, i.e., in the words of Emmanuel Chapman: "The perennial philosophy by its very nature must be always freshly present. Not ancient or new, but current and living, it should be ready to answer the most crucial questions of today. The philosophy in touch with existence has the challenge within itself to deepen and perfect itself, and keep itself in a constant state of renewal."

HENRY B. McCULLOUGH

THE TRAINING OF NURSES

UNIVERSITY LEARNINGS IN NURSING. A compilation of different lectures, conferences, radio broadcasts and symposia on technical and educational nursing topics. Manila: College of Nursing, University of Santo Tomás, 1959. x, 262p.

One often finds that titles of books are misleading. The reader starts and soon is puzzled since he does not find in the book what he expected to find. *University Learnings in Nursing* is a book of this type. However, the preface by Father Fernando Pedroso, O.P., clarifies the purpose of the book and thus explains also the ambiguous title.

The present work does not claim to have a clear-cut, well integrated objective either in content or style. It is "a small volume—the result of extracurricular activities," a compilation of conferences