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The Thomistic View of Man and Metaphysics: Spirit in the World

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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The sections of this work concerning Mabini have largely been superseded by the more extensive treatment given by Majul in his later books on Mabini.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. SCHUMACHER

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.

This English edition has become even more valuable because of a Preface by John B. Metz and an Introduction by Francis P. Fiorenza. The former brings out the meaning of Rahner's "anthropocentrically oriented theology," the latter deals mainly with the confrontation which *Spirit in the World* presents between Thomas Aquinas and Immanuel Kant.

The quality of the translation is easily guaranteed by the fact that William Dych, as Rahner's student, has become intimately familiar with his thinking and that, moreover, he was his teacher's able interpreter on a recent lecturing tour through America. Several years ago the writer of this review translated some passages from *Geist in Welt* for classnotes. Going over the same passages in Dych's translation makes him wish that this fine piece of work could have been presented at an earlier date.

RUDOLPH H. VISKER, S.J.

BIBLIOGRAPHY OF PHILIPPINE ETHNOGRAPHY

PRELIMINARY BIBLIOGRAPHY OF PHILIPPINE ETHNOGRAPHY. By Shiro Saito. Institute of Philippine Culture and The Rizal Library, Ateneo de Manila, 1968. 388 pp. mimeographed.

Although this book is not published in the full sense of the word (it is "privately circulated for annotation and comments"), its importance and the fact that it has been given wide distribution would seem to call for at least passing notice. The importance of the work can not be overstated. The compiler, who is Reference Librarian of the Sinclair Library in Hawaii, worked for several months in the Filipiniana Room at the Ateneo de Manila, and compiled this impressive list of books and articles on the ethnology of the Philippines.

Just how many titles are included, it is hard to say. The compiler in his introduction mentions his target as "a select list of about 1,000 titles." Quite probably he has achieved that number; but the exact number of titles is hard to ascertain because of duplication—a point to which we shall return.

The work is divided into four main sections. The first section ("General") takes up the first 216 pages. The entries are subdivided in to the various subject-headings related to cultural anthropology: Adolescence, Adulthood and Old Age; Property; Clothing; Marriage; Warfare; Women; Education; Language and Communication; etc.