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## **On the Fundamental Philosophical Duality: Logic and Existence**

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apart, and not interested in the progress of mankind. Where there is sympathy and co-operation, there will be dialogue. And where the Church conducts a dialogue, there will her message be heard, and room created for God's liberating work, which gives the supreme meaning to human life and civilization.

JOHN P. RUANE

## ON THE FUNDAMENTAL PHILOSOPHICAL DUALITY

LOGIC AND EXISTENCE. By Martin Foss. New York: Philosophical Library, 1962. 240 pp.

The ground covered by Martin Foss in *Logic and Existence* is both familiar and extensive. At the start of this philosophical journey the reader is immediately confronted with those telltale terms in philosophy: subjectivity and objectivity, thought and being, Eastern "Nothing" and Western "Being", and finally the quest for transcendence, the overcoming of the abyss between abstract thought and concrete reality.

The range and sweep of treatment revealed through the course of the book is quite impressive. It starts from logic and the relations of exclusion and identity, necessity and possibility; then shades off to mathematics, numbers, operations, the continuum and the infinite. From the concept of the Infinite in the mathematical realm, the ground of numbers and operations, one is led to the related ideas of the space-time-given, of substance, accidents, cause and effect. At this point the reader begins to be aware that the terms, Infinite, Given, Ground, Fact, Being, and Reality are not so much related ideas as variations of a fundamental, underlying reality. At the end of Part I, Abstraction, one is introduced to a new variation, the idea of Power or Force. Thus one is prepared to enter into Part II, Reality, where the author comes into grips with the dynamisms of life, world, existence, personality, destiny, freedom, sin, guilt, sacrifice, love, value, art, and creation.

The author avoids the traditional scholastic division between philosophy and theology and somehow succeeds to articulate in a unifying treatment the fields of logic, mathematics, physics, theology, ethics, and art. If the author has succeeded in making a unified presentation, this is due as much from the unity underlying the reality of thinking and being as from the use of a few basic mechanics of presentation. One of these is substitution or variation of terms. As a new context is opened up a set of new terms is substituted. The best exam-

ple would be the title of the book itself. Logic and Existence—the fundamental philosophical duality—become in different contexts abstraction and reality, thought and being, process and structure, consciousness and content, and so forth. Another mechanism is the concept of closed and open; a thing is closed or open to a new reality thereby insuring stability or change and relationship. This closed-open mechanism is related to the idea of levels and sublimation whereby a reality becomes understandable and transformed. The concept of levels and sublimation is extremely useful in dissolving the numerous paradoxes that plague the efforts of philosophers to grasp reality, for it enables one to overcome a duality or multiplicity on one level with a unity on another.

Of interest to those concerned with the relationship between philosophy and theology is the treatment of sin, grace, freedom, responsibility, and the rigid systems of ethics and dogma (pages 152 and ff.). Foss implies that sin, death, destruction are almost necessary preludes to grace, life, and a higher reality. Likewise the author's opinion that the rigidities of ethics and dogmas endanger human freedom and offer easy escape from responsibility into the security of a system. These insights, in the reviewer's opinion, are indeed thought provoking. Some readers may find novel treatment of the reality of faith, the nature of art, the interaction of past, present, and future, and the meaning of creation. The book, as a whole, can be considered a major restatement, by a philosopher obviously deeply familiar with the discipline, of ancient and modern problems and solutions.

A word on the language of the author. The language and style of *Logic and Existence* is a two-edged sword. The author at times succeeds in losing the meaning or the reader through exuberance and verbiage. But most of the time, after getting used to the style, the reader can connect with the author's thought. But one is never free from the constant effort to divest familiar terms with their scholastic encrustations and invest them with meanings demanded by the new contexts created by the author.

ERIC S. CASIÑO

## A BIBLIOGRAPHY OF ASIAN STUDIES

AN ANNOTATED BIBLIOGRAPHY OF THE THESES AND DISSERTATIONS ON ASIA ACCEPTED AT SYRACUSE UNIVERSITY 1907-1963. Compiled under the direction of Donn V. Hart. Syracuse, N.Y.: Syracuse University Library, 1964. xii, 46 pp.

This volume is a welcome addition to the list of bibliographies of doctoral dissertations and masters' theses on Asia published by univer-