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Symposium on Leo: Leo XIII and the Modern World

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reflection," a free act of the whole person as incarnate spirit. In his presentation, the author is clear and logical and at the same time true to the original. He elucidates Marcellian terminology in a way that cannot but be an improvement over the original and an indispensable key to understanding Marcel. He does not, however, fall into the trap of making an oversimplification of the delicate areas of subjectivity wherein Marcel philosophizes.

Extremely helpful are the chapter on the "mystery-problem" distinction, which the author thinks will perhaps become classic, and the chapter on Marcel's notion of "being," where the author disagrees somewhat with the slightly too neat interpretation of Fr. Troisfontaines in his monumental work on Marcel, *De l'existence à l'être*. There are chapters on fidelity, hope, and love, on creative testimony, and on the philosophical relevance of Marcel's dramatic works. In the final essay of the book, Professor Gallagher discusses certain criticisms of Marcel, and then presents his own favorable evaluation of Marcel's idea of philosophy. He admits—as must anyone who reads the primary sources—that Marcel's subjective philosophy is a limited approach, and that it is not all there is to philosophy. At the same time, however, he suggests that reality is certainly not fully explained by the kind of objective approach that Scholastic philosophy has generally assumed; and that subjective metaphysics, in the wake of men like Marcel, has much of ultimate value and significance to add. It is a point well taken.

For those who are familiar with the works of Marcel, this book cannot but deepen their understanding and appreciation of him. For those who approach Gabriel Marcel for the first time, this will not be an easy book to read, but it will serve as an indispensable guide to understanding his philosophy. We might conclude by saying that Professor Gallagher's interpretation of Marcel is not only an extremely important secondary source, but stands in its own right as a very enlightening work for anyone who wishes to probe into the still not fully charted areas of subjective metaphysics.

MICHAEL C. REILLY

SYMPOSIUM ON LEO

LEO XIII AND THE MODERN WORLD. Edited by Edward T. Gargan. New York: Sheed and Ward, 1961, 246 pp.

When Leo XIII ascended the papal throne, "liberty" and "science" were making "progress". Republicanism was sounding the death knell of monarchies. Religion was becoming widely regarded

as a tissue of myths and superstitions. Popes and priests were classed with kings as outmoded survivals of medieval barbarism. Doubts were expressed as to whether Christ himself was "historical"; that is, whether he ever really existed. In any case, learned men were quite sure that the bible was simply a man-made book; there was no such thing as divine inspiration. As for the Church, it was merely a private voluntary association which must be subject to and regulated by the State. This theory was being put into actual practice by many European states, notably Germany, France, and Italy itself.

These were the problems Leo had to contend with. They are the problems of the modern world. The book under review is a collection of the papers submitted to a symposium held at Loyola University, Chicago, on the occasion of the 150th anniversary of Leo's birth.

The treatment of the problems confronting the Church in France is interesting. There, a republican government hostile to the Church was in power, and many Catholics felt that only by the return of the ancient monarchy could the Church be safe, and free to carry on its divine mission in France. Leo was at pains to explain to the French Catholics that the Republic was a fact, and that instead of fighting it they should accept it while trying to make it less inimical to the Church and her missions in France. He showed them that by making use of their vote they could gain the freedom that the Church needed.

In the sphere of economics, Leo, by defending the right use of capital and private property, by insisting on the human dignity of the worker, by bringing out the moral duties of both capital and labor, as well as that of the State, clearly stated the Christian solutions to the social problems of the age.

Leo won for the Church the respect even of those who were outside it or hostile to it. It is in great measure owing to the clarity of his teaching that there is today a much more enlightened adherence among Catholics, and a much more sympathetic attitude among non-Catholics, to the Catholic doctrine on the divine inspiration of Sacred Scripture, the nature of dogmatic theology, and the Christian concept of history, society and the state.