

discusses the relation between ethics and history, he points out that human action is not autonomous but created. In other words, through action, the person does not determine the structure of reality, not even his/her own; if anything, the person possesses nothing more and nothing less than the ability to *perfect* reality. The underlying presupposition for Polo is therefore that reality must always be able to be perfected through free human action. At the same time, however, Polo realizes that man's free will has been weakened by original sin and observes that as a result, man is unable to apply his freedom in perfecting the world as he should, that is, with the greatest intensity possible. In essence, original sin stems from man's deplorable and hopeless project to stand in God's place and determine, as it were, the very structure of reality (i.e. to determine what is good and evil) by an equally hopeless means for such an end: an operational type of knowing. Original sin does not kill freedom, however, it only damages it. To Polo all in all, therefore, both the person's ability to be free and to be open to a redeeming, transcendent principle remain, which implies, that the person's natural rights and responsibilities with respect to the world also remain.

One would have liked *El hombre en la historia*, to have been a systematic analysis of Polo's theory of man in history, yet it is not. *El hombre en la historia*, by contrast, is a collection of various Polian *sources* published here for the first time in which his theory on history is embedded and from which it is left to his readers to gather. Each chapter, written at different times throughout Polo's career, is an essay developing a specific idea linked to the problem of man and history. But far from lacking a common thread, the five chapters in *El hombre en la historia* are unified by Polo's understanding of the person as a being open to the transcendent and thanks to that, they actually serve to introduce the reader to Polo's *Transcendental Anthropology*, the pinnacle of his work.

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**Leonardo Polo, *Ethics. A Modern Version of Its Classics Themes.***

Traslated by Paul Dumol, Manila, Sinag-Tala Publishers, 2008, 229 pg.

Leonardo Polo's *Ethics* is not a manual or textbook, but an attempt to study ethics in *statu nascente*, as it arises in human experience. It is Polo's intention to demonstrate that "no dimension of human action is indifferent to

ethics,” that ethics is not something accidental or adventitious, one more among several competing systems of laws of human behavior, but rather something intrinsic to all human action—from its inception in the human mind through its execution to the consequences that follow long after it has been completed.

Polo explores classic themes in ethics—freedom, the moral law, virtue, happiness, the will, human action, from a decidedly contemporary point of view, turning to the theory of evolution and cultural sociology for material for philosophical reflection and to physics for occasional analogies. A self-professed Aristotelian and Thomist, he surprises and even startles the reader with unexpected countercultural and counterintuitive insights on the human being.

In the course of his book, Polo engages classical, medieval and modern philosophers in his discussion of the three dimensions of ethics: *moral norms*, *virtues*, and *goods*. Chapter 4 of his book is an implicit critique of Alasdair MacIntyre’s Three Rival Versions of Moral Inquiry; chapter 5, of Kant’s theory of the will; chapter 6, of consequentialism in ethical theory.

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**Claudia Vanney, *Principios reales y conocimiento matemático. La propuesta epistemológica de Leonardo Polo.***

Pamplona, Eunsa, 2008, 386 pg.

¿Qué podemos conocer del universo? Como consecuencia de un diverso empleo metodológico de las operaciones cognoscitivas, tanto la física matemática, con un conocimiento intencional de la realidad, y como la física poliana de concausas, con un conocimiento de los principios reales extramentales, contribuyen, de menor a mayor profundización, a un conocimiento del universo. Se prioriza en un caso lo cognoscitivo frente a lo extramental. Es lo que propone C. E. Vanney en este apasionante libro. Partiendo de una síntesis exhaustiva del iter histórico seguido por la física teórica, descubre la filosofía subyacente, sobre todo el estatuto epistemológico de la física matemática así como sus límites cognoscitivos. Supera las dificultades con la física de causas aristotélica ampliada por L. Polo en sus mismas raíces, vg. la noción de potencia, pues la representación aristotélica del universo es hoy en