

Minerva Docet: Beginnings of the Faculty of Philosophy and Letters of the University of Santo Tomas, Manila (1896-1897) – Part I*

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“No existiendo aquí [Manila] las grandes bibliotecas de Europa en que es fácil encontrar y examinar las obras de toda clases de autores y escuelas; siendo también muy costoso y difícil hacerlas venir de allí; sin medios para obtenerlas de una manera segura y expedita, me he visto precisado a limitarme por lo general en la parte relativa a la comparación de sistemas y de autores, a aquellos que conozco directamente por sus obras; porque soy enemigo de juzgar sistemas, doctrinas y autores, por citar de otros, o por extractos, que no siempre son exactos.”

Z. González, *Estudios sobre la filosofía de Santo Tomás*. Vol. I (Manila: Establecimiento tipográfico del Colegio de Santo Tomás a cargo de D. Juan Cortada, 1864), xxi.

Minerva docet: In the seal of the Faculty of Arts and Letters of the University of Santo Tomás of Manila, Philippines, can be seen the image of the Greek goddess of wisdom and the arts, Aphrodite or

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Minerva in the Roman version. She symbolizes philosophy, the love or friendship with wisdom. The much older Faculty of Philosophy, the ancestor of the present day Ecclesiastical Faculty of Philosophy, whose history too remains to be written, has appropriated for herself Minerva's pet for her seal.

The older Faculty of Philosophy that has adopted the goddess's pet and spy for its symbol has, from its beginnings, espoused scholastic philosophy, the official philosophy of the Church. In turn, the younger college whose seal evokes the goddess herself, has come to be identified with secular philosophy to contrast it with the older Faculty.¹ This

¹ This is especially true since 1927 with the definitive separation of the Central Seminary from the other institutions of the University. Writing in 1928, J. Sánchez informs us in his inaugural lecture (*Discurso de Apertura*) for the school year: "Con fecha 16 de Abril de 1927 la S. Congregación de Seminarios y Universidades adjudicó de nuevo a nuestra Universidad el Seminario Central, mediante una comunicación oficial mandada desde Roma a nuestro dignísimo Delegado Apostólico Mgr. Guillermo Piani, que tantas pruebas de benevolencia ha dado y continúa dando a nuestra Universidad. El alumnado de este Seminario aumentó considerablemente al principio del Curso próximo pasado, llegando a cuarenta y tres los elegidos de diferentes diócesis del Archipiélago. Según las bases estipuladas, cada diócesis debe tener por lo menos cinco alumnos en dicho Seminario, y estos alumnos deben ser seleccionados de entre los mejores en conducta y aplicación de cada Seminario diocesano.

Está ya planeado el nuevo edificio para este Seminario, que, Dios mediante, se edificará muy pronto en el ángulo Sudoeste de los terrenos de Sulucan, cerca del nuevo edificio de la Universidad, donde los Seminaristas tendrán amplios campos de sport para sus juegos y diversiones.

Este Seminario tiene las Facultades de Teología, Cánones y Filosofía; en todas las cuales los seminaristas podrán obtener los grados de Licenciado y Doctor." J. Sánchez, *Sinopsis histórica documentada de la Universidad de Santo Tomás de Manila desde sus orígenes hasta nuestros días*. (Manila: Universidad de Santo Tomás, 1928), 166. For all transcriptions of Spanish texts, I have followed the modern mode of accentuation as promulgated by the Real Academia Española.) Actually, the privilege of having a Central Seminary had already been granted in 1905 to the Dominican Province of the Most Holy Rosary, by Pius X: "Denunciamus non sine magna animi laetitia Smum. Dominum nostrum Pium PP. X (quem Deus diu sospitem servet) pro suo maximo amore erga Ordinem et Provinciam nostram, nobis nuper concessiose sequentes gratias quarum momentum nemini latere potest, videlicet: 1^a Quod nostras Universitas Manila habeatur uti unicum Seminarium Centrale pro omnibus clericis Dioeceseos Philippinarum qui valide studia Theologiae et Juris Canonici approbare velint ad gradus adipiscendos, quodque tantum nostra Universitas hujusmodi gradus in Theologia et Jure Canonico conferre valeat in toto territorio Insularum Philippinarum. – 2^a Quod praefata Universitas habeat in futuris temporibus, sicut haetenus habuit, plenam administrationem, sub inspectione tamen Rmi. Archiepiscopi Manilani.

secularized philosophy is not opposed to scholastic (thomistic) philosophy, but a philosophy harmonized as a curricular offering with a broad-based education hinged on the liberal arts, evoking the *trivium* (grammar, rhetoric and logic) and *quadrivium* (arithmetic, astronomy, geometry and music) of the middle ages.² In fact, thomistic, actually neothomistic following the lead of Leo XIII's *Aeterni Patris*, philosophy would be the philosophy of the new faculty or college.

And Minerva or Athena, in the college's seal, wears her famed helmet, which gave her father Zeus (Zeus+pater) a headache such that his skull had to be cracked open in order for her to come out. The goddess without a mother is accompanied by an inverted *lambda*, the Greek letter "l" for the Latin term *litterae* (letters or anything written) and by a feather pen, the symbol of the writer, who had to court the muses for inspiration. This was the explanation this writer received as a student of the Faculty of Arts and Letters from professors including a former Dean who eventually became Dean of the graduate school of the university. This writer finds this explanation quite lame. How could a Greek letter stand for something in Latin? The *lambda* could also mean the Greek *logos* (logoz) or the word, discourse, language. Thus, the college aimed to form men and women adept with the word not only for rhetorical persuasion, but for the purpose of categorizing reality by means of language. This necessarily presupposes discipleship under the patronage of the goddess Minerva made concrete in loving the goddess of wisdom herself or *filosofia*, *philosophia*.

Omnium bonorum pertinentium ad antiquum Collegium dictum Sti. Joseph, ad sustinenda fovendaque studia Medicinae et Farmaciae, in eadem Universitate existentia cum magno catholicae instructionis fructu et gloria Provinciae. "Ex audientia Ssmi. habita die 11 aprilis 1905", *Acta Capituli Provinciae Sanctissimi Rosarii (Philippinarum)* [henceforth, APSR] 1906, Den. 53a, 33-34. It is noticeable that Theology, Canon Law, Medicine and Pharmacy are mentioned, but not Philosophy not even Philosophy and Letters! It can be surmised that the ecclesiastical faculties originally covered only Theology and Canon Law, given that Philosophy was already under Philosophy and Letters. Nevertheless, the old Faculty of Philosophy was never abolished.

² The *trivium* and *quadrivium* date from the times of Boethius (ca. 475-ca.525) and his disciple Cassiodorus (ca.490-ca.570). For succinct expositions, cfr. G. Fraile, *Historia de la filosofía*. Vol. II/I, 4^a ed. de T. Urdániz (Madrid: Biblioteca de Autores Cristianos, 1986), 53-60; G. Leff, *Medieval Thought*. St. Augustine to Ockham (Middlesex: Penguin Books, 1970), 140; D. Knowles, *The Evolution of Medieval Thought* (Baltimore: Helicon Press, 1962), 51-78; J. Ferrater Mora, "Trivium, Quadrivium" in Idem., *Diccionario de filosofía*, Tomo IV (Q-Z) J.M. Terricabras ed. (Barcelona: Editorial Ariel, S.A., 1998), 3583-3584.

LOOKING BACK FROM 1996 AND THEREAFTER:

Last December, 1996, the Faculty of Arts and Letters of the University of Santo Tomás, direct descendant of the Faculty of Philosophy of Letters (nicknamed "Philets" during its apogee in the American and post-American period), celebrated its centenary with a dinner at the Manila Hotel with no less than then Philippine president, Fidel Valdés Ramos, as guest of honor. Amidst the pomp and cutlery, there was mention of the recent history of this college³, once called "the big little college" because of its famed graduates in journalism (more than in Philosophy) and now not even a shadow of its former glory, but only commencing with its last Dean, when it was still called "Philosophy and Letters". I am referring to the late Alfredo Panizo, O.P.⁴ After Panizo's term in 1964 a transition

³ Since the 1990's pomp, lowering of academic standards and disorder have characterized this college more than academic excellence. The administration of the Faculty has not been able to solve this problem. In fact, the quality of students in the college, especially in philosophy, has gone down. Aside from this, the popularity of philosophy, especially as a prelaw course, has gone down considerably. The philosophy department, in a desperate attempt to keep up enrollment in the philosophy department, way until the year 2000 accepted students who were debarred from other colleges of the University or were rejected in other majors given the competitive academic placement system (which even opened the gates for University athletes who had to be accepted to specialize in philosophy because of "institutional commitment"), and even accepted professors bereft of graduate degrees to teach in the department. Gone are the days when philosophy, one of the first courses offered in the University, when it became operational in 1619, was the most prestigious department in the present day University of Santo Tomás Faculty of Arts and Letters.

⁴ Alfredo Panizo Rodríguez (1916-1994) was born in Benuza, province of León, Spain. He entered the Dominican order, Province of the Most Holy Rosary, in Avila on September 25, 1931. He was ordained priest in the convent of St. Albert in Hong Kong on December 23, 1939. He came to the Philippines in 1940 and was first assigned to Santo Domingo Convent, then in Intramuros. He obtained his doctorate in Philosophy in 1942 from the University of Santo Tomás. He was about to be shot by the Japanese in 1945, together with Fr. Excelso García Gutiérrez, O.P., who is still alive as of this writing and residing in the University convent. Both had mutually given each other absolution. Their lives were saved when one of the Filipino guides told the Japanese soldiers that these priests were Spaniards by shouting "Franco, Franco" repeatedly (This author heard this anecdote from Fr. Excelso García himself in 1996 in Salamanca, Spain). After the war, he was assigned to Lingayen and to Rhode Island in the United States returning to the Philippines in 1950. He became the last dean of the Faculty of Arts and Letters from 1953 to 1964. Fr. Tomás Martínez García, O.P. succeeded him when the college was renamed "Arts and Letters." He returned to Spain in 1970 for

took place which lead to college's present name: The Faculty of Arts and Letters. It was the University's response to the need of modernizing the faculty's curricular offerings and also it was the solution to the traditionally low number of enrollments in the now defunct Faculty of Philosophy and Letters.

Despite boasting of a teaching staff specializing on history, the college has not been able to trace its beginnings to the last stages of the Spanish occupation of the Philippine islands. Is it due to lack of diligence or is it because of the barrier caused by the Spanish language? Or both? The present study, bereft of pretensions of being an exhaustive investigation, seeks to fill this *lacunae*. An institution that alludes to its glorious beginnings and past, and still ignorant as to its origins, has no direction as it heads for the future. Undoubtedly this is symptomatic for this college, which in terms of population, alumni, faculty, linguistic competence (something so needed by aspiring writers) and standards, is a far cry from that Faculty (or College) of more than a hundred years ago that had among its students the likes of Sergio Osmeña⁵, Mariano Adriático⁶,

health reasons. He suffered from bone cancer which eventually took his life on October 18, 1994 in Avila. He wrote some books and articles among which was the manual on *Ethics* (Manila: Novel Publishing Co., 1962), which was still in use thirty years later as an alternative textbook in Ethics in the Faculty of Arts and Letters to that of Monsignor Paul Glenn. I am referring to: *Ethics. A Class Manual in Moral Philosophy*. (St. Louis-London: B. Herder Book Co., 1930). His textbook in Aesthetics, co-authored with E. Rustia, was also widely used in the 70s: *Art Appreciation and Aesthetics. An Introduction to The Humanities*. (Quezon City: Bede's Publishing House Inc., 1969). Cfr. H. Ocio, G. Arnáiz & E. Neira, *Misioneros dominicos en el extremo oriente*. Vol. II (1836-1940). (San Juan, Metro Manila, 2000), 626. [Henceforth, *Misioneros dominicos*].

⁵ (1878-1961), second president of the Philippine Commonwealth; governor of Cebú in 1904; member of the First Philippine Assembly, representing Cebú, 1907. Became a Senator in 1922; sent to the U.S. for the Os-Rox Mission for Independence, which was rejected by the legislature because of Quezon's influence; vice-president in 1935; accompanied Quezon to exile in the U.S. during the Japanese occupation. Returned as President of the Commonwealth with McArthur on October 20, 1944; ran against Roxas for reelection but lost. Cfr. C. Quirino, *Who's Who in Philippine History*. (Manila: Tahanan Books, 1995), 155-156.

⁶ (1869-1918), journalist and legislator; fought in the revolution in Mindoro. Editor of *Diario de Filipinas* and *La Independencia*; assemblyman representing Mindanao in the First Philippine Assembly; first director of the Philippine Library and Museum. *Ibid.*, 18-19.

Felipe Calderón⁷, Jaime de Veyra⁸, Enrique Mendiola⁹, Ignacio Villamor¹⁰, Ramón Avanceña¹¹, etc.

In his panegyric speech delivered during the centennial dinner, this country's former chief executive said: "At 100, the University of Santo Tomas Faculty of Arts and Letters (UST-Artlets) is as old as the Philippine Revolution of 1896 and two years older than the Republic of the Philippines. There is something extraordinary in having reached a centennial. It evokes maturity, grace and charm burnished through the years. It also summons to mind notions of precedence, privilege and achievements. This we see in the audience of many familiar faces-in the fields of journalism, literature, culture and the arts, advertising, public relations, marketing, politics and business."¹²

Actually, the College, or better yet, the Faculty is only a few months older than the Philippine Revolution especially sparked by the execution of Rizal (who before entering the University's Faculty of Medicine studied the prerequisite preparatory course in Philosophy¹³) in Bagumbayan Field on the 30th of December.¹⁴ President

⁷ (1869-1908), author of the Malolos Constitution; son of Spanish parents; founder of the Liceo de Manila; authored a memoir on the Philippine revolution and an encyclopedia on the last days of the Spanish regime in the islands. *Ibid.*, 54-55.

⁸ (1873-1963). Academician; director of Liceo in Maasin, Leyte; wrote for *El Renacimiento*; co-resident commissioner; technical adviser to Manuel Roxas's Independence Mission; head of Spanish Department of the University of the Philippines College of Liberal Arts. *Ibid.*, 68.

⁹ (1859-1914). Educator; met Rizal at the Ateneo de Manila; studied Law in the University of Santo Tomás; built his own school in Sta. Cruz district of Manila; author of textbooks; one the first two individuals elected to Manila's municipal board. *Ibid.*, 145.

¹⁰ (1863-1933) jurist; fiscal of Pangasinan; judge of the Court of First Instance and attorney general; first filipino executive secretary and president of the University of the Philippines; director of Bureau of Census and Associate Justice of the Supreme Court. *Ibid.*, 202.

¹¹ (1872-1957), chief justice of the Supreme Court; helped in driving out Spaniards out of Panay; adviser to President Ramón Magsaysay. *Ibid.*, 39-40.

¹² F.V. Ramos, "UST Artlets: A Sterling 100 Years" *Unitas* 70 (1997), 113.

¹³ Actually, the course of philosophy is not required for those enrolled in the Faculty of Medicine. The Secondary Education system was reformed in 1867. The High School course lasted for five years culminating in the degree of Bachiller of

Ramos hit the nail on the head upon reminding his audience that the Faculty of Philosophy and Letters antedates the Philippine Republic, although his remarks do not reveal that the nascent Faculty was the fruit of another revolution and somehow reflects the end of the Spanish regime and was the way how the University, run since its foundations in 1611 by Spanish Dominicans of the Province of the Most Holy Rosary of the Philippines, was responding to change and bracing itself for the future with uncertainty painted in its bleak horizon.

However, one thing called this writer's attention in the President's speech: He did not mention philosophy, the matrix of the college and of its feats in the world of letters. The improvement and updating of philosophy, with the advances in the sciences and humanities in the last quarter of the nineteenth century, brought about the necessity of founding a Faculty of Philosophy of Letters modeled after those in Europe, particularly in Spain.¹⁵ Perhaps it

Arts. In the fifth year, all students had to study Psychology, Logic and Moral Philosophy. Cfr. *Programa y reglamento de segunda enseñanza para las islas Filipinas*. (Manila, 1867). Rizal finished his Bachelor of Arts in 1872 at the Ateneo Municipal de Manila of the Jesuits under the supervision of the University of Santo Tomás, F. Villarroel, *José Rizal and the University of Santo Tomás*. (Manila: University of Santo Tomás, 1984), 37-41.

¹⁴ Actually, only five months or so older. Normally, the school year in the University of Santo Tomás began every July 2, the day of the reading of the inaugural lecture called "discurso de apertura" in the old Santo Domingo Church in Intramuros, Manila. Thus, we can say that July 2, 1898 is the founding date of the Faculty of Philosophy and Letters, which was founded at the same time together with the Faculty of Sciences. Recently, the College of Science of the University of Santo Tomás celebrated its 75th year anniversary ignorant of the fact that the Faculty of Science was indeed founded in 1898.

¹⁵ In the 19th century, only the following universities in Spain offered the Philosophy and Letters course: Until the doctoral degree: Universidad Central de Madrid; for the licentiate and bachelor's degree: the Universities of Barcelona, Granada and Seville; for the bachelor's degree only: the Universities of Salamanca and Zaragoza, *Anuario de la instrucción pública para el año académico 1867 a 1868*. (Madrid: Imprenta del Colegio de Sordo-Mudos y de Ciegos, 1868), 371. The fact that only the Universidad de Madrid enjoyed the privilege of granting the doctorate is the consequence of the law passed by Claudio Moyano, during the reign of Queen Isabela II in 1857, called the *ley Moyano*. Indeed, Spain was also having an academic revolution in its universities and Moyano's law, which was effective in Spain until the 1950's, changed the concept of university. One eminent historian, who refutes the information found in the just cited yearbook's that the oldest university in Spain, the University of

is true that since Cardinal Zeferino González, O.P. the University has not produced any philosopher of note and of international repute, thus there is no need to mention outstanding figures in this realm. Thus, no philosopher of note to mention. (Has Ramos or for that fact, any average Filipino or thomasian – ever heard of Zeferino González? It would be deplorable to answer in the negative.

Salamanca, only offered the bachelor's degree has this to say on the Moyano law and the state of the Spanish university system, particularly that of Salamanca, during those times. We are citing him at length for he provides us with insights as to the role of a Faculty of Philosophy and Letters then in the peninsula: "La guerra de la Independencia, el gobierno autócrata de Fernando VII y las guerras civiles carlistas bloquearon durante largo tiempo las posibilidades de que se acabara solucionando la crisis universitaria, que se arrastraba desde el Antiguo Régimen. Estaba claro que el viejo modelo de Universidad resultaba inoperante para poner al país al nivel de los logros científicos y culturales por los que entraba la Europa del siglo XIX. Pero durante muchos años los intentos de reforma universitaria propugnados por los fugaces gobiernos del reinado de Isabel II no fueron más que en tejer y destejer, sin que se consiguiera nada positivo. Fue, al fin, el zamorano Claudio Moyano el que dio el nuevo modelo universitario, en 1857, que duraría casi hasta nuestros días.

La ley Moyano suponía una centralización y un control por el Estado de las Universidades del reino, resaltando la importancia de la creada en Madrid, a la que se le daba el título de Central. Privadas en gran parte de sus recursos propios, despojadas de su autonomía, con los nombramientos de sus autoridades académicas a cargo del Gobierno, viendo a sus catedráticos convertidos en funcionarios, con la poda de los estudios de Enseñanza Media y de la Facultad de Teología, las nuevas Universidades ya nada tenían que ver con los viejos Estudios que habían persistido a lo largo del Antiguo Régimen; era la Universidad napoleónica el modelo impuesto por Francia y que se había extendido por casi toda Europa.

Se trataba de acabar con el caos anterior, unificando los estudios, dándoles pautas de enseñanza e investigación acordes con los avances del siglo, suprimiendo los ruinosos centros universitarios que de Universidad sólo tenían el nombre, reduciendo a 10 su número y primando a la creada en Madrid – la llamada Universidad Central era la única que podía dar el grado de Doctor.

El resultado inmediato, para la Universidad de Salamanca, fue catastrófico. Reducida en 1857 a los estudios de Licenciatura en las dos únicas Facultades de Derecho de Filosofía y Letras, dependiendo de las escasas consignaciones del Gobierno para sus cátedras con pocos profesores – y éstos mal remunerados – y escasísimos alumnos, el descenso de su nivel fue una caída en picado. Aquella Universidad que a mediados del siglo XVI era la más aventajada de España, con cerca de 7.000 alumnos, se había convertido en una sombra de sí misma. En el curso 1858-59, a raíz de la ley Moyano, el total de sus alumnos matriculados era de 150, corriendo el grave riesgo de ser suprimida, de lo que le salvó posiblemente su glorioso pasado. Diez años después, en 1869, el apoyo de las instituciones particularmente de la Diputación, le permite una leve recuperación, con el sostenimiento de las Facultades de Medicina y de Ciencias.

Going back to Ramos's speech and the absence of philosophy in the same, perhaps, taken from another light, Philosophy is not considered a profession, since it does not promise high remuneration. Instead of being considered an end in itself, Philosophy, as an academic course, was (and still is generally) viewed a preparation for bigger things and higher professions such as the priesthood (for Theology) or higher studies such as Law (Canon and Civil) and Medicine. In fact, Philosophy, since the beginning of the University (its first graduates were philosophy students), was mainly a preparatory course for theology. Later on with

Fue en ese mismo año cuando inició su largo rectorado Mamés Esperabé Lozano (1869-1900). Sus treinta y un años al frente de la Universidad y la tenacidad con querer sacarla adelante, resultaron altamente eficaces. Aquel humanista infatigable logró devolver a Salamanca parte de su perdido esplendor, actualizando sus estudios en las Facultades principales de Filosofía y Letras, Derecho, Ciencias y Medicina. En el curso 1890-91, la Universidad superaba la cota de los 1.000 alumnos. En 1871 se creaba la biblioteca de la Facultad de Filosofía y Letras, donde enseñaba el propio Esperabé en la línea propugnada por los prohombres de la Institución Libre de Enseñanza, conforme a la vinculación de don Mamés con Francisco Giner de los Ríos. En 1891 se incorporaba a ella un nuevo catedrático de Griego: Miguel de Unamuno.", M. Fernández Alvarez, "Historia" in Several Authors, *La Universidad de Salamanca. Ocho siglos de Magisterio*. (Salamanca: Ediciones Universidad de Salamanca, 1994), 35-36. Then, in the University of Santo Tomás, the doctorate was not granted because of this law. It was in 1878 when then rector Fr. Joaquín Fonseca, O.P., on behalf of the university, requested the Spanish government to grant the doctorate degree. It was refused. It was only after the Spanish regime that the university was able to exercise its right to confer the doctorate degree, J. Sánchez, *Sinopsis*, o.c., 106-107. However, surveying the Archivo de la Universidad de Santo Tomás [henceforth, AUST] *Libros de Asientos de Grados* [henceforth, Asientos] and the data culled from it by F. Villarroel, we can see that in spite of the Ley Moyano, the university still awarded doctorate and masterate (then doctorate and masterate were sometimes used interchangeably and the latter should not be confused with our present day, American inspired, master's degree or with the maestro de latinidad which was a degree for teachers in *escuelas de latinidad*) for ecclesiastical titles (philosophy or arts, canon law and theology) with no civil recognition., UST Graduate Listing (1611-1971). (Manila: U.S.T. Alumni Association, 1972), 8c-39c. The verification of these data with the *Libros de Asientos de Grados* is beyond the scope of this study. It is curious that Villarroel lists among the alumni Fr. Luis Canuto Arregui as Doctor in Natural Science in 1896. Canuto obtained his degree of doctor of Natural Science from the Universidad Central de Madrid [*Misioneros dominicos*, Vol. II, 300]. Canuto's degree was "accepted" or "credited", given it is a degree obtained in the Spanish peninsula, here in the University of Santo Tomás (directly under the *Ministerio de Ultramar*) in order to allow him to teach in the then nascent Faculty of Science. Canuto, together with Frs. Félix Osés and Marcos Laynez all studied in the Universidad Central de Madrid (only Canuto and Osés obtained the doctorate from this famed institution) with the eventual aim of founding the Facultad de Ciencias in the University of Santo Tomás.

the Reforms for Secondary Studies in the nineteenth century, also for civil law. Nonetheless, there were students (mostly clerics) who pursued philosophy as a career for philosophy's sake itself ending with the title of Doctor or Master (*Maestro*) of Philosophy or Arts¹⁶, both terms referring to the peak of the academic career since the University's earliest days.¹⁷

Doubtless, Ramos's statement shows how far the college has gone, passing through its glorious age during the American occupation and extending to the two or three decades following Philippine independence, to reach its present. The college has forgotten its philosophical origins, its philosophical foundations, and its philosophical context. Philosophy is now just any other major or specialty in the college and is frankly in a lamentable state. It has become the dumping ground for unqualified students desperate to attain a university degree no matter what the price may be.

Perhaps some time traveling could help the college find the antidote or at least some light as to the direction it should take as it confronts the challenges of the new millennium.

An intellectual revolution brought about the foundation of the Faculty of Philosophy and Letters in 1896 in the University of Santo Tomás, far from the civilization and cultural revolutions of Europe but close in time and space to a revolution of disgruntled masses, influenced by cultist and freemasonic elements, against the dominance of the paternalist system of the Roman Catholic Church, in the person of its friars, and its alliance with the Spanish Crown. Not many Filipinos, who always associate the Mother Land with the powerful friars and the immeasurable gift of Catholicism, know that Spain, during those times, was far from being pious and Catholic. It was a time of political turmoil starting with the Carlist wars against Isabella II, whose inept and immoral regime in Spain tried desperately to enforce traditionalism, in constant struggles with liberals,

¹⁶ "Artes" and "Filosofía" were used interchangeably since the time when the University became operational in 1619. This lasted until the Reform of Secondary Education in the Philippines in 1867. The High School Course, which lasted five years, was an "arts" course leading to the title of "Bachiller en Artes."

¹⁷ See: AUST-Asientos (Filosofía) and AUST-Diligencias de grados (Filosofía). As of this writing, this author is preparing a preliminary study on the origins of the study of Philosophy in the University of Santo Tomás.

progressives and moderates and eventually kept away all progressive and liberal elements. For the religious, it was the time that brought about the *desamortización* or *exclaustración* (expulsion of religious from church lands and the sale of the same) of the convents in order to solve the economic problems of the state and create a market economy.¹⁸

EVEN BEFORE 1896: THE IDEA OF A FACULTY OF PHILOSOPHY AND LETTERS

1896, as we already have mentioned, was the year of the Philippine revolution. Even before that fateful year, revolution was in the air in the Philippines. Things were becoming tense and the Spanish Empire in the Philippines was entering its last phase.

Before entering into the foundation proper of the Faculty, it is necessary to study a series of events which led to the founding of the Faculty and which also serve as the context for the event of the founding itself.

A. Fr. Zeferino González and the University Library (1864):

The Rare Books Section of the University Central Library did not exist in the nineteenth century as a separate section.¹⁹ These now rare books formed the university library, which in itself is even older than the University itself, given that the University was founded following the execution of Msgr. Benavides's last will and testament, including his library, on April 28, 1611, the date of the University's foundation five years after the death of the illustrious archbishop, considered to be the founder of the present-day University of Santo Tomás. Leafing through its books is like leafing through the history of the university's library until the end of the Spanish period. Some of its books are in an excellent condition, some

¹⁸ For an excellent overview, cfr.: R. Sánchez Montero, "De la regencia de María Cristina a la Primera República", in Several Authors, *Manual de historia de España*. Siglo XIX. (Madrid: Historia 16, 1990), 174ss.

¹⁹ It was formally inaugurated as a separate section on March 26, 1968. The Prefect of Libraries then was Guillermo Tejón Hevia, O.P., Cfr. *The UST Library Bulletin*. Vol. 1 No. 2 (April 1968).

others still in fairly good condition and some in a process of irreversible decay due to insects, humidity and centuries old neglect.²⁰

In this part of the world, the University of Santo Tomás Rare Books Section is one of the best, probably the best depositories of the riches of occidental culture. In a work, published in 1887, and destined to showcase Spain and its colonies to other nations (and to possible tourists) praised the university library, even to the point of exaggerating that the academic level of Santo Tomás equalled the quality of the universities in the Iberian peninsula.²¹ It was the treasure house in the Orient for the wisdom and science that came from the West, written in European language mainly Spanish and Latin. However, it was (and still is) a poor collection compared to its European counterparts.

One of the persons who lamented this fact was a young Dominican friar teaching in the University who would one day become a philosopher and theologian of international repute and Cardinal Archbishop of Seville and Primate of Spain as Archbishop of Toledo: Fray Zeferino González y Tuñón, O.P.²² Except for his first three years of institutional studies in philosophy (which he finished in the Colegio de Santo Domingo in Ocaña, Toledo, Spain), Fray Zeferino is a thomasian graduate having finished his Masters (or Doctorate) in Philosophy (1855)

²⁰ For a panoramic historical sketch, see: F. Villarroel, "Appendix A: The University of Santo Tomás Library. A Historical Outline" in A. Aparicio (ed.), *Catalogue of Rare Books. University of Santo Tomás Library*. Volume I: 1492-1600. (Manila: Bookman Printing House, 2001), 545-556. Also by the same author: "Printing and Rare Books" in A. Aparicio (ed.), *Museum of Arts and Sciences. University of Santo Tomás*. (Manila: UST Museum-Spanish Embassy in the Philippines, 1991), 9-17.

²¹ Here is the text: "La orden de Santo Domingo subviene a todo, pagando con sus rentas los profesores que a ella no pertenecen. La biblioteca es abundantísima, y la enseñanza igual a la que puede darse en cualquier otra universidad de España. Lo más florido que en ciencias y letras ha producido Filipinas, ha salido de aquellas aulas en las cuales en tan alto grado resplandece el saber de los dominicos." W. Jiménez de la Romera, *España. Sus monumentos y artes. Su naturaleza e historia. Cuba, Puerto Rico y Filipinas*. (Barcelona: Establecimiento tipográfico-editorial de Daniel Cortezo y Ca., 1887), 880.

²² (1831-1894). Fray Zeferino (or Ceferino, he preferred to sign his first name with a "Z") was born in San Nicolás de Villoria, Pola de Laviana, Asturias, Spain. He received the habit in Ocaña on 1844. He arrived in Manila, with his courses in philosophy already finished and was named lector of philosophy in 1853, a year before being ordained to the priesthood. He subsequently obtained the degree of Master of Philosophy and Doctor of Theology from the University of Santo Tomás, Manila. He left the Philippines in 1866. In Spain, he was named bishop of Málaga in 1874. Later in 1883

and his Licentiate (1859) and Doctorate (1860) in Theology in the austere and tropical classrooms University of Santo Tomás. Though the socio-economic category of "third world" did not exist in those days, it can be said that Fray Zeferino thought of the University library (and the University as an academic institution) and of the Philippines in the same light and would have used the expression (if it existed then) but in terms of its academic standards as compared to the institutions of learning in Europe.

Fray Zeferino was realistic. He knew the limitations of the resources of the University of Santo Tomás, even at its apogee then – for the nineteenth century was the University's most glorious period –, but he was driven by a strong desire to love wisdom and truly philosophize in dialogue with the recent intellectual and scientific trends in Europe. The future cardinal was a researcher who aimed high. He was a man of science who wanted to be intellectually nourished by the best and latest trends. Moreover given his situation then, and that of the University, he was perfectly mindful of the drawbacks.

As a young professor first of philosophy, then later on of theology, at the young age of thirty-three years old, Fray Zeferino published his first major and, undoubtedly, his most important work: *Estudios sobre la filosofía de Santo Tomás* in three volumes.²³ It is a groundbreaking work of thomism in dialogue with the modern sciences, even antedating Leo XIII's call to a revival of thomism with *Aeterni Patris*.

In this important book, written during the last stages of Queen Isabella II's disastrous traditionalist reign and its struggles

on he would be named Archbishop of Seville. A year later, he was named Cardinal by Pope Leo XIII. In 1885, he was made Primate of Spain, with his See in Toledo and, at the same time, Patriarch of the Indies. He resigned from his episcopal duties in 1889 and took residence in the barrio de Salamanca in Madrid. He died of cancer of the mouth on November 29, 1894 and his body was buried in the Convent of Santo Domingo de Ocaña where he finished his institutional studies in philosophy. He wrote some of the most important works of neothomism. His last book on science and the bible was acclaimed by biblical scholars and was written before the start of the revolutionary studies on exegesis spearheaded by another Dominican, Fr. Lagrange. *Misioneros*, Vol. II, 63-65.

²³ Here is the exact reference: *Estudios sobre la filosofía de Santo Tomás*. Manila: Establecimiento tipográfico del Colegio de Santo Tomás, 1864. Only one copy of Volume I, first edition is kept in the university's rare book section. The university also has only one copy of volume III, second edition.

with the progressives and liberals, Fray Zeferino aimed to defend the relevance of thomism with a dialogue with the sciences. This necessitated painstaking research. Fray Zeferino was aghast at the state of the library collection of the university then. He writes: "Given that there are no great libraries like those in Europe here where it is easy to find and examine the works of diverse authors and schools and given that it is expensive and difficult to have them here [and] without means to obtain them quickly and surely, I have given it to the necessity of limiting me generally, in the comparative part of my study with regards to systems and authors, to those that I know directly for their works. For I am an enemy of judging systems, doctrines and authors by citing through others or through extracts, which are not always accurate."²⁴ It is clear that the young author had an international audience in mind. He was not merely writing for his fellow thomasian alumni nor for the Philippine intelligentsia. He wanted to reach a European audience, starting with his motherland Spain. This explains his apologetic note written from the distance, not only physical but also intellectual and academic, of Manila. He somehow knew that many in Spain would get his message, but probably he did not expect that his work would launch him to international fame.

One of Fray Zeferino's biographers was so impressed with his grasp of thomistic philosophy and with his vast erudition. This biographer judges that Fray Zeferino was a self-made intellectual. Fray Zeferino, likewise, took advantage of the best that Manila could offer like *La Flora de Filipinas* of Fr. Blanco.²⁵ Notwithstanding the lack of material resources, the future Cardinal's voracious reading appetite and desire for study made him reach unequalled heights both in the realm of philosophy and theology. His contribution marked a new era in the intellectual and cultural life of the Catholic Church which resounded all the more with Leo XIII's *Aeterni Patris*.

It was clear that, in the Philippines, resources in Philosophy as well as in the Natural Sciences were lacking. The University of Santo Tomás (in fact the whole Philippines), despite its relatively rich collection of books and the best professors available at that

²⁴ Z. González, *Estudios*, o.c., Vol. I, xxi.

²⁵ G. Fraile, "El P. Ceferino González y Díaz Tuñón. (1831-1894)" in *Revista de Filosofía* 15 (1956), 466-467.

time, was lagging behind Europe.²⁶ This was never to be remedied.

***B. Medieval Twilight in Manila: Del Prado and
Fernández Arias (1886)***

Manila Intramuros before its destruction in the Second World War was based on a European model with churches, the university, colleges, guardias civiles, etc. It was a theocentric society. It was a medieval society in the Orient of the nineteenth century lazily waking up to all the liberal advances in science and other fields of learning in Europe. *Semper fidelis* could have been its motto given the institutional influence of the Christian faith represented by the prelates and friars, whereas in Spain anticlerical and even masonic governments were in power. The cross was tolerated for it was the best instrument for the sword to retain its power overseas. *Semper fidelis* too is a fitting motto for the University of Santo Tomás in Manila Intramuros, for it has remained faithful to the teachings of the Angelic Doctor of the thirteenth century. But now his teachings, as interpreted by the men in the white habit who wore the rosary around the neck and who ran the University, had to face up to the liberal challenges that were coming from Europe, and particularly from Mother Spain.

The University of Santo Tomás, though thomist to the marrow of its being, could not afford to be fundamentalist and view St. Thomas's

²⁶ In 1889, one of the chief Filipino propagandists, Graciano López Jaena, expressed in a speech during the Universal Exposition in Barcelona, hurt feelings over the projected image of the Philippines in the Universal Exposition in Madrid two years earlier, admitting the "atraso" (backwardness) of the Philippines and yet speaks with pride of the great achievements of his countrymen, especially in the arts, mentioning the Spoliarium of Luna. López Jaena's realism, though mixed with passionate nationalism and expressed in florid and often shallow rhetoric, is striking. Nevertheless, he admits that in the arts the refinement, technique and artistry of the Filipino is not yet at par with the European models. These artworks represent the moral state of the country: "¡Lástima grande, grande lástima que la Diputación Provincial de Barcelona, en cuyo poder está el *Spoliarium* de Luna no lo haya presentado en aquella pasada Exposición!

Admírame, señores, cual por modo providencial, han coincidido en una idea, los artistas filipinos para labrar aquellas estatuas de madera, si bien imperfectas, dejando mucho que desear, representaban muy al vivo el estado moral de Filipinas. Cualquier pensador que se haya detenido a contemplar aquellas esculturas de madera, hubiera transparentado en ellas las causas por qué yacen aún en un atraso lamentable aquellas islas...", *Conferencia 10ª: Filipinas en la Exposición Universal de Barcelona*. Looseprint. S.L., 1889, 249.

teachings to be timeless and perennial. The Dominican friars had to give in to some concessions. They had to dialogue with the times. They had to make St. Thomas dialogue with the times. This was what Fray Zeferino intended to do way back in 1864.

During the years 1886-1888, the chronicler of the Dominican Province of the Most Holy Rosary of the Philippines was a great theologian who succeeded Fray Zeferino in the chair of Theology and would, like his predecessor, be a world famous theologian: Norberto del Prado, O.P.²⁷

In the Provincial Chapter of 1886, held in Santo Domingo Convent, Manila Intramuros, Del Prado and another renowned Dominican, Evaristo Fernández Arias, O.P.²⁸ were making keen observations on the times. They too shared Zeferino's lament on the University Library. Twelve years after Zeferino's magnum opus was published, they addressed the Dominican friars assembled in a Provincial Chapter. Both friars, who were also university professors, lamented the fact that hardly there were works on History of Literature,

²⁷ Norberto del Prado Fernández (1852-1918) was born in Lorio, Labiana, Asturias, Spain, on June 4, 1852. He received the Dominican habit in Ocaña in 1868. He arrived in Manila while he was a student of second year of theology and was ordained priest by Msgr. Francisco Gaínza, O.P. of the See of Nueva Cáceres in 1875. At first, was profesor of secondary studies in the Colegio de San Juan de Letrán. In 1884, he was named chair holder of theological *loci* in the University of Santo Tomás where he obtained his doctorate in philosophy (1878) and in theology (1887). In the same year when he obtained his doctorate in theology, he was named chair holder of the chair of vespers of theology. In 1891, he was assigned to the State University of Fribourg, Switzerland. This was where he obtained world wide fame and recognition as the chair holder of prime (dogma). He died in Fribourg on July 13, 1898. *Misioneros dominicos*, Vol. II, 173-174.

²⁸ Evaristo Fernández Arias (1854-1908) was born in Alcázar de San Juan, Ciudad Real, Spain, on December 16, 1854. He received the Dominican habit in Ocaña on September 18, 1869. Gifted with a brilliant mind and a golden pen, he arrived in Manila as a fourth year student of theology. He was ordained priest in Manila in 1877 and was assigned to Letrán in the same year. Two years later he would be assigned to the University of Santo Tomás as lector of humanities and later on professor of philosophy. He was a doctorate degree holder of philosophy. He was chair holder of theology and literature, but later on became the professor of vespers of theology (moral theology). He was a man who defended the interests of the Dominican province of the Most Holy Rosary and was called upon by the University and Province to speak in their name. He left for Spain on 1901 and died on September 8, 1908 of cancer. *Misioneros dominicos*, Vol. II, 184. For Fr. Arias's involvement in the Philippine revolution, cfr. F. Villarroel, *The Dominicans and the Philippine Revolution*. (Manila: University of Santo Tomás Publishing House, 1999).

History of Philosophy, History of the Sciences published in the nineteenth century. There were no books on the History of Criticism nor on History of Literature. Neither were there books written by famous philosophical authors who were the latest craze in European universities. Even in the Faculty of Law there was a grave bibliographical paucity.²⁹

The 1880's were an era wherein its enemies have attacked Religious Institutes each day with the multitude of errors propagated by "filosofismo" or pseudo-philosophies.³⁰ From the works of Fray Zeferino and other Dominican friars, this "filosofismo" was mainly the school of rationalism of the age of enlightenment, which advocated the secularization of all religious institutions, starting with the infamous decree of Overseas Minister Segismundo Moret promulgated in 1870.³¹

²⁹ Archivo de la Provincia del Santísimo Rosario (APSR), *Sección Crónicas: Tomo 4: Crónica de la Provincia del Santísimo Rosario desde 1878 a 1910*, *Crónica desde 1886 a 1888*, 82v. All the holdings of APSR found in AUST are in microfilm. Probably thinking of the coming Universal Exposition in Madrid, Del Prado and Arias proposed the improvement and expansion of the university museum with the creation of a Section on Anthropology and ethnographical objects of the Philippines and neighboring countries, *Ibid.* 81v. Arias and Del Prado did not elaborate on the state of the laboratories, however they knew that it was high time to found a Faculty of Science. In 1875, someone said that the physics laboratory of the university was notable or noteworthy: "El real Colegio y Pontificia Universidad de Santo Tomás erigido el primero en 1610 [sic] fue concluido en 1619. A mediados del siglo XVII se erigió en Universidad; es anchurosa y está cuidada con esmero; tiene hermosa torre mirador y en el piso bajo hay una imprenta. Es notable su gabinete de física.", R. González Fernández, *Manual del viajero en Filipinas*. (Manila; Establecimiento tipográfico de Santo Tomás, 1875), 77. In the second edition, this same paragraph is copied. R. González Fernández, *Anuario Filipino para 1877. 2ª ed. del Manual de Viajero en Filipinas en que colaboró D. Federico Moreno Jerez* (Manila; Establecimiento Tipográfico de Plana y Ca., 1877), 113.

³⁰ *Ibid.*, 77r.

³¹ In 1870, the Spanish Minister of Ultramar, Segismundo Moret, intended to secularize the University of Santo Tomás, have it renamed "Universidad de Filipinas" and remove the Dominicans from the University and replace them with laymen appointed by the government. This came together with the plan of founding the Faculties of Medicine and Pharmacy, Cfr. J. Sánchez, *Sinopsis histórica*, o.c., 88-94; F. Villarroel, *José Rizal and the University*, o.c., 62-69. A copy of the Royal Order revoking Moret's decree can be found in *Documentos oficiales relativos a la Universidad de Santo Tomás de Manila*. (Manila 1888), 75-80. In 1871, the new governor general of the Philippines, Rafael de Izquierdo, though anticlerical in orientation moved to return to the previous policy of tolerating the friars holding the university

The Dominicans were cognizant of the anticlerical sentiment then in Spain, which finds inspiration in hatred towards the Catholic

and their other properties. His predecessor, Carlos de la Torre was in favor of the secularization plan. The friars were opposed to more reform movements. In the case of the Dominicans, they were willing to accept many of Moret's proposed changes, however they were not willing to let go of the university and their other holdings. Cfr. P. Fernández, *Dominicos donde nace el sol*. (s.l. [even without the place being indicated, it is known that Fernández published his book in Barcelona], 1958), 377-378. Moret was a friend and sympathizer, though not that committed, of the Philippine propagandists and their cause, cfr. J. Schumacher, *The Propaganda Movement. 1880-1895: The Creation of Filipino Consciousness. The Making of the Revolution*. Rev. ed. (Quezon City: Ateneo de Manila Press, 1997), 49, 109, 208. On the Moret decree, *Ibid.*, 7. The friars were also invited to secularize themselves. The sentiments of the propagandists then were in favor of secularization. Graciano López Jaena, for example, blames the Philippine's backwardness on the friar: "No negamos que Filipinas está atrasada, atrasadísima, y este atraso, lejos de ser su causa de refracción a la cultura, la ineptitud de nuestra raza para el progreso, está (digámoslo muy alto), en el fraile que, misionero de la fe católica y representante de España, de su civilizadora empresa en aquellas regiones, ha hallado en el indio un filón inagotable de explotación, sumiéndole en la ignorancia y en el fanatismo.", "Los indios de Filipinas" in *Idem.*, *Discursos y artículos varios*. 2nd ed. of J.C. de Veyra. (Manila: Bureau of Printing, 1951), 140. Interesting too are the articles of the great propagandist Marcelo Hilario del Pilar. In *La Solidaridad*, October 31, 1889 issue, Plaridel wrote: "La enseñanza superior de Filipinas no ha llegado al sumum de la perfección para sostener sin rubor su irreformabilidad; y por lo mismo hacen un daño horrible a los intereses de la patria los que, sobreponiendo sus miras particulares a la evolución de un pueblo llevan su loco empeño hasta el punto de poner diques al desenvolvimiento de la ley providencial.

Y porque esto es imposible, hacemos llamamiento a la reflexión y al patriotismo pues las reformas del Sr. Becerra por poco que representen no afectan sólo al orden administrativo de Filipinas, son de orden social más elevado, y su triunfo o su derrota repercutirá en las islas para enseñar al pueblo lo que puede y debe esperar de sus gobernantes.", I am citing this modern edition: *La Solidaridad*. G. Fores trans. Vol. I. 1889. 2^a ed. (Pasig City: Fundación Santiago, 1996), 202/428. The first page indicates the original page number in the journal, whereas the second set of digits correspond to the pagination of this modern edition. It is curious that in this light the eminent Dominican historian F. Villarroel wrote in his 1997 monograph: "None of the 148 articles written by him [Del Pilar] in *La Solidaridad*, ...had the University of Santo Tomás or the Dominicans as a theme, less still as a target of attack.", *Marcelo H. del Pilar at the University of Santo Tomás*. (Manila: University of Santo Tomás Publishing House, 1997), 42. During Plaridel's time, the University of Santo Tomás was the only institution of higher learning (enseñanza superior). The Jesuit-run Ateneo, the Dominican Colegio de San Juan de Letrán and other institutions were all institutions of secondary studies (segunda enseñanza) under the direct supervision of the rector and chancellor of the University of Santo Tomás who played the role of inspector of public schools. Villarroel rightly notes that the *Solidaridad* contributor who really used his pen in attacking the university was José Ma. Panganiban. *Ibid.*

Religion in its actions.³² Thus, the friars must be ready for the eventuality of not losing only the university, but also all their holdings and even their very own lives.³³ Within this wave of secularization, especially with the founding of the Faculties of Medicine and Pharmacy, inevitably there would be more lay professors than religious professors. It is not that Del Prado and Arias were against lay professors *per se*, but in their opinion these lack the paternal care of the religious and some of them have perverse ideas.³⁴ In other words, given their lay state these professors were more inclined, in the opinion of Del Prado and Arias, to support the establishment of a lay or secularized university and advocate the removal of the religious professors.

The two Dominican catedráticos were alarmed with the arising number of lay professors³⁵ which meant for them possibility of repeating the agony the Dominican order, especially because of the univer-

³² APSR, *Crónicas de 1886 a 1888*, 77v.

³³ *Ibid.*, 78r.

³⁴ *Ibid.*, 78v.

³⁵ At that time there were thirty-four professors in UST. Twenty-four of them were lay people and only ten were Dominican religious. Twelve were from the Faculty of Medicine, five from Pharmacy and seven were from the Faculty of Law. The religious control of the Faculties was limited to the Faculty of Theology (with four classes or year levels) and the Faculty of Canon Law and those of the Preparatory Courses (which included Philosophy), since Philosophy as a Faculty did not function then given the reforms of Secondary Education, *Ibid.*, 79r. The same statistics were reported in the *Exposición General de las Islas Filipinas en Madrid* of 1887, with some modifications: "La Facultad de Teología y Derecho Canónico que como ya es dicho se completa la una a la otra, tiene ocho profesores. La de Jurisprudencia y Notariado tiene diez, cuatro de los cuales, a saber, el del curso Preparatorio, y los de Derecho Romano, Derecho Canónico y Disciplina Eclesiástica, corresponden también a la Facultad de Teología y Cánones, cuyas asignaturas estudian con un solo Profesor los alumnos de los cursos correspondientes a ambas carreras. La Facultad de Medicina cuenta con doce Catedráticos de número y un auxiliar, sin incluir los tres que explican las asignaturas del preparatorio, que forma un total de diez y seis catedráticos. La de Farmacia tiene siete Profesores, incluso el auxiliar, que desempenna casi siempre una cátedra." *Exposición General de la Islas Filipinas en Filipinas en Madrid 1887. Comisión Central de Manila: Memoria Correspondiente a la Sección 8ª. Grupos 72 y 73.* (Manila; Tipografía del Colegio de Santo Tomás a cargo de D. Gervasio Memije, 1887), 47. Henceforth, *Exposición Madrid*. This report, most probably writtten by Fr. Evaristo Fernández Arias, O.P. was clearly meant to boast of the glories of the Dominican Order and the university to the European audience. He does not mention the fact, knowing that in Spain there were anticlerical sympathies, that the friars were already outnumbered by the lay professors. He also keeps silent on the affiliation of the professors of the

sity, had to undergo with the 1870 decree of Moret. The harrowing experience with Moret's decree was still fresh in the minds of both Del Prado and Arias. They were expecting another Moret or another overseas minister in the mold of Moret. Taking this into account, Del Prado and Arias pose the rhetorical question to the capitular fathers as to who would be able to assure the Dominicans in the Philippines of the fidelity of the lay professors to the faith.³⁶

The fact was that the lay professors already outnumbered the religious professors. The Religious, who controlled the Faculties of Theology and Canon Law, as well as the Preparatory Courses for the rest of the *Facultades Mayores* or Major Faculties³⁷, had to countercheck the lay majority, who were bereft of theological preparation. Thus, the Religious should find means to enter the lay Faculty of Law. Somehow, the authors of this exposition accepted the fact that then only laypersons could competently teach Medicine and Pharmacy. Their proposal consisted mainly in the creation of new chairs for the Religious. This would mean the Religious would need specialized training, which could only then be received in Europe. However, the Canon Lawyers could enter in the Faculty of Law (Jurisprudence and School for Notaries).

The plan also consisted of opening a Faculty of Science and to expand the Philosophy curriculum, reduced by the Reforms of Secondary Education in the 1860's, to a Faculty of Philosophy and

preparatory courses to the Faculty of Theology and Canon Law, who were friars. The APSR chronicle also mentioned that the university rector (Fr. Gregorio Echevarría, O.P.) was the chair holder or "catedrático" of Moral Theology, *Ibid.* Cfr. *Misioneros Vol. II*, o.c., 65-66. Although the Preparatory Courses were important, still in the public eye they were considered secondary or auxiliary courses to the *Facultades Mayores* (or Major Faculties), APSR, *Crónicas de 1886 a 1888*, 79v.

³⁶ *Ibid.*, 79r.

³⁷ The *Facultades Mayores* then were: Facultad de Teología, Facultad de Derecho Canónico (Cánones), Facultad de Jurisprudencia y Notariado (Facultad de Leyes), Facultad de Medicina and Facultad de Farmacia. *Ibid.*, 77v-80r. In the University Report for the General or Universal Exposition in Madrid of the Philippine Islands (1877), the University reports the following: "Come se ha podido ver en los programas transcritos, en esta Universidad se hallan establecidas las facultades de Teología, Derecho Canónico, Jurisprudencia, Filosofía, Medicina y Farmacia, juntamente con los estudios del Notariado, y escuelas auxiliares de Parteras, y Practicantes de Medicina y de Farmacia", *Exposición Madrid*, 47. It is noteworthy that Filosofía is mentioned as one of the *Facultades Mayores* when it was not functioning as such, as will be further explained later on.

Letters.³⁸ The plan was somehow aggressive for it intended to push the university to be an influential force in the Archipelago.³⁹

Simultaneously, Del Prado and Arias recognized the need for Philosophy in those days. Given the Reforms of Secondary Education, the Faculty of Philosophy has been reduced⁴⁰ to two preparatory courses: Metaphysics – normally subdivided into Ontology, Cosmology and Theodicy – (as preparatory course for Theology and Civil Law) and the Basics of Logic, Psychology and Ethics (for the final year of Secondary Education).⁴¹

Previous to the Reforms of Secondary Education, Philosophy existed as a Faculty in the University with a full institutional curriculum of three years for the bachelor's degree and the subsequent licentiate and doctorate degrees. However given the situation only the Religious Dominicans are in possession of the three basic years of philosophy leading to the bachelor's degree and eventually to the licentiate degree.⁴² In spite of the Reforms, the Faculty of Philosophy

³⁸ Ibid., 79v.

³⁹ Ibid. At the same time, Del Prado and Arias did not find it prudent to make changes in the Faculties of Theology and Canon Law given the situation. However, they insisted that the Chairholder for Moral Theology (*Cátedra de Vísperas*) be an especially prepared professor, Ibid., 79v-80r.

⁴⁰ Ibid., 80r.

⁴¹ Ibid.

⁴² Ibid. The three years of basic philosophy leading to the degree of bachelor of philosophy were made up of : First year: Logic, Second year: Physics and Third year: Metaphysics. In the curriculum, after three more years (with teaching experience) the student could opt for the degree of Licentiate in Philosophy and later on, depending on seniority of the teachers or professors, the degree of Master (Doctorate) in Philosophy. The Dominicans who studied philosophy in Ocaña, Toledo followed this curriculum:

“Art. 4° Año 1° Se estudiarán Lógica, Psicología e Ideología, con dos lecciones diarias por todo el curso: tres lecciones semanales de Retórica, con ejercicios de lectura y declamación. En las vacaciones, Aritmética.

Art. 5° Año 2° En el primer medio curso, Ontología, Cosmología y Teodicea, dos lecciones diarias, y Algebra tres lecciones semanales. En el segundo medio curso, Etica y Geometría, dos lecciones diarias; Historia de la Filosofía, tres lecciones semanales. En vacaciones, lengua francesa.

Art. 6° Año 3° En el primer medio curso, Física experimental y Astronomía, lección diaria alternando mañana y tarde. Lengua francesa, tres lecciones semanales. En el

in the University of Santo Tomás was never formally abolished.⁴³ At the same time, the authors of this report lament that because of lack of time, the curriculum of Philosophy suffered. Ethics, Logic and Metaphysics were not taught with the quality that these subjects deserved and demanded given the time constraints despite having two sessions daily.

segundo medio curso, Historia natural, dos lecciones diarias: lengua italiana, tres semanales. En vacaciones, Geografía.”, G. Echevarría, without title, Colegio de Santo Domingo de Ocaña, día de Santa Catalina de Ricci V.O.p., 13 de febrero de 1875, 14. This curriculum, undoubtedly, was the same one adopted by the colegio during the time of Fray Zeferino as rector.

Since the implementation of the Statutes of the University of Santo Tomás of 1734, the University has adopted the work of the French Dominican Antonio Gaudin as the official textbook of Philosophy. The only copy of this work in the UST Rare Books Section is that of a later edition, owned by the renowned theologian Francisco Marín Sola. Cfr. A.P. Goudin, *Philosophia Thomistica, Juxta Inconcussa, Tutissimaque Divi Thomae Dogmata, Quator Tomis Comprehensa*. (Madrid; Apud Antonium Sancham, 1767, 1781). A perusal of this opus would reveal that under Logic subjects such as Arithmetic, Algebra (including Logarithmic Algebra) and Geometry are included; Physics included General Physics, Mechanics, Hydrostatics, Hydraulics, Special Physics, Cosmogony, Astronomy, Cosmology, Geography and Optics; Metaphysics was in *sensu stricto* philosophy proper with Ontology (General Metaphysics), Psychology, Natural Theology (both are parts of Special Metaphysics), Ethics and Religion. Goudin was obsessed with making scholasticism and science dialogue, although he was quite critical of the advances of science. Thus, by the nineteenth century the scientific parts were already considered obsolete. Cfr. F. Villarroel, *Father José Burgos, University Student*. (Manila: UST Press, 1972), 15-17. Also: D. Treserra, *Memoria del Rector P. Domingo Treserra, 1 de agosto de 1855* (AUST-Folletos 17, fol. 26); E. Bazaco, *Historia documentada del Real Colegio de San Juan de Letrán*. (Manila: Imprenta de la Universidad, 1933), 192. In 1855, Goudin's manual would be replaced by F. Amat, *Institutiones philosophiae*. (Manila: Typis Collegii Sancti Thomae sub D.E. Ramírez, 1855-1856). Three Vols. Rizal, in *Noli Me Tangere* published in 1886, pokes fun at Amat's work with these words: “Un famoso filósofo, primo de Cpn. Tinong y que sabía el Amat de memoria, buscaba la explicación en influencias planetarias.” “Chapter VI: Capitán Tiago” in *Noli Me Tangere*. Primera reimpresión de la ed. de Berlín de 1886. (Quezon City: R. Martínez & Sons, 1958), 33. Rizal was clearly attacking the backward thomistic philosophy of Amat, identifying it with astrology and superstition. In spite of the fact that Amat's manual was the official philosophy textbook both in Spain and in the Philippines, since the later 1860's professors opted to use the already cited work of Zeferino González. Thus, during this period of the 1880's the philosophy textbook used was the work of Cardinal Zeferino González. Fray Ramón Martínez Vigil, O.P., profesor in the University and future bishop of Oviedo, Asturias, Spain, wrote in 1880 of Amat's work: “Buen método, concisión en las pruebas, y doctrina pura. Esta obra, que fue de texto en Manila hasta 1867, tiene un tratado de Matemáticas elementales que abraza hasta las secciones cónicas.”, R. Martínez Vigil, “Filosofía. Obras de texto” in *Boletín eclesiástico del Arzobispado de Manila* V/1 (4 de enero de 1880), 6.

In this report, meant only for the consumption of its Dominican listeners (the Capitular Fathers), Del Prado and Arias feel that eventually the Spanish government would oblige the friars to found the Faculty of Philosophy and Letters. In this light, they propose that the old Faculty of Philosophy be restructured with the following subjects: "Metaphysics, Psychology, Ethics, Natural Law, History of philosophy, General Literature, Spanish Literature, General History, Spanish

Thus Amat's book was only used for a short while. Another proof can be found in the supplements of the published *Discursos de Apertura* (Inaugural Lecture) of the University to commence the school year. For example, in school year 1887-1888, R. Velázquez, *Discurso pronunciado en la apertura anual de los estudios de la Universidad de Manila*. (Manila: Imprenta del Colegio de Santo Tomás, 1877). Velázquez's *discurso* versed on the following thesis: "El cerebro no piensa ni puede ser órgano propio del pensamiento". In supplementary table number 1 – this numeration is mine – for the Faculties of Theology and Canon Law, Preparatory Course on Philosophy (Ontology, Cosmology and Theodicy), the professor was Licenciado P. Prudencio Vidal, classes were held every 7–8 a.m. and 4–5 p.m. daily in room no. 2 of the University, the textbook was that of Fr. Zeferino. The same goes with the Preparatory Philosophy Course in Philosophy for the Faculty of Jurisprudence which met at the same hour, time, same professor and same textbook. This practice of two daily lessons can be traced to the curriculum of philosophy in the Colegio de Santo Domingo in Ocaña, Toledo, Spain, cited above. In the Final Year or Fifth Year of Secondary Studies, leading to the degree of Bachelor of Arts, given in the Colegio de Santo Tomás (see supplementary table number 11), the preparatory course of philosophy (Psychology, Logic and Moral Philosophy or Ethics) was under Fr. Jaime Andreu and met everyday at 7-8 a.m. at room number 5 of the University and the textbook used was the one authored by Fr. Zeferino. As far as we know, Fr. Zeferino's text, hailed as a work of genius was never the official textbook and yet its use since the later 1860's was rampant. Defiance? The Dominican professors knew that the work of Fr. Zeferino was more updated with the sciences aside from being a very solid work on thomism with an open and yet firm and faithful spirit. Of course, we have to take into consideration that the famous cardinal-philosopher and former University professor was a Dominican of the Most Holy Rosary Province of the Philippines and hence, "one of us."

⁴³ Fray Evaristo reports that there were no professors especially assigned to the Faculty of Philosophy, as well to the still non-existent Faculty of Science, given that since the Reforms of Secondary Education, the Faculty of Philosophy has not functioned as a Faculty and even alleges that in the last twenty years or so there was no enrollment in Philosophy: "Habrásenotado que no hemos fijado el número de Profesores que corresponden a la Facultad de *Filosofía*, y que tampoco hase hecho mérito de la Facultad de *Ciencias*. La razón de lo primero es porque desde que se establecieron los estudios de Segunda Enseñanza y el curso preparatorio de Teología y Jurisprudencia, las asignaturas que según los antiguos Estatutos de esta Universidad correspondían a Filosofía, han pasado a formar parte del quinto año de estudios generales del bachillerato en Artes, cuales son las de Lógica, Psicología, Filosofía Moral y Física, o se explican como parte integrante de los [sic] carreras de Teología y Derecho, cuales son las

History, Two Courses of Greek Language, Greek and Roman Literature.”⁴⁴ Without the liberal arts and the sciences, philosophy would be outmoded and become obsolete. This writer is inclined that with the insistence of this rather limited curriculum of three years, Arias and Del Prado were not thinking of totally eliminating the old Faculty of Philosophy, but rather to reshape its curriculum with some of the feasible courses that were offered in the universities in the Spanish peninsula during the time of the liberals. In Spain, it was an era of autonomy and university research with an increasing secularized faculty members, who used official textbooks which the students had to memorize.⁴⁵

Then the two Dominican priests knew this transformation needed time. However, there was a need to immediately start thinking of this plan, given the situation and the tendencies of the Spanish government then. As a matter of fact, together with the

asignaturas que comprende la Metafísica y la Historia de la Filosofía. Por consiguiente los alumnos que quisieran optar a la licenciatura de esta facultad debería, una vez probados los cursos de Segunda Enseñanza, estudiar tres años consecutivos las mismas asignaturas día racional aunque ampliadas y después ejercer la pasantía durante otros tres años, según lo prescrito en los antiguos Estatutos. Y como quiera, que hace veinte años no hay alumnos o hay alumnos que pretendan hacerse Licenciados en Filosofía, de ahí, que en el cuadro de Catedráticos de esta Universidad, no figure ninguno expresamente destinado a explicar Filosofía.” *Exposición Madrid*, o.c., 55. This statement just goes to show that the old curriculum of Philosophy of three years for a bachelor’s degree and three years of teaching (*pasantía*) for the licentiate degree was never formally abolished. The Faculty of Philosophy was just dormant. However, with the wave of secularization, there was a need to expand it to Philosophy and Letters.

⁴⁴ *Exposición Madrid*, 80v. Del Prado and Arias were in all probability taking into account the curriculum of Philosophy and Letters in the Peninsula:

“Los estudios de esta Facultad se hacen en seis años y se cursan en el orden siguiente – *Primer año*: Principios generales de literatura con aplicación a la Española; Geografía histórica; Lengua griega, (1er curso). — *Segundo año*: Literatura latina; Historia universal; Lengua griega, (2º curso). — *Tercer año*: Literatura griega; continuación de la Historia universal; Estudios superiores de Psicología y Lógica. — *Cuarto año*: Estudios superiores de Metafísica y Ética; Historia de España; Lengua hebrea, (1er curso). — *Quinto año*: Literatura española; Continuación de la Historia de España; Lengua hebrea, (2º curso); Lengua árabe (2º curso). — *Sexto año*: Literatura extranjera; Historia de la Filosofía.”, *Anuario de instrucción pública*, o.c., 370. The basic course covers six years. This bachelor’s degree program was too long and too complicated for the Philippine setting.

⁴⁵ J. Gutiérrez Cuadrado, E. Hernández Sandoica et al., “Educación y enseñanza” en Varios, *Enciclopedia de Historia de España*. Vol. I. (Economía y Sociedad). (Madrid: Alianza Editorial, 1988), 587.

classes on Natural Law and History of Philosophy, classes on Literature and History should be organized not only in order to better prepare students for the study of Law, but also to satisfy the intellectual appetite of the growing number of "personas ilustradas" who complain that there are no chairs in the University.⁴⁶

While in private Del Prado and Arias were telling the capítular fathers to brace themselves for the eventuality of the imposition of the foundation of the Faculty of Philosophy of Letters, Fray Evaristo Fernández Arias, writing in the name of the University for the Exposition in Madrid, stated that founding a Faculty of Philosophy and Letters in the Philippines was not feasible given that its graduates in Spain only become Professors of Institutes (or Secondary Schools that somehow are considered as university careers, equivalent of what are now called in Spain as *Institutos de Formación Profesional*, with no need of obtaining university degrees in order to practice a profession). These were like vocational schools whose studies were the equivalent of university degrees. These were non-existent in the Philippines given that only a few would be inclined to enroll in such institutions. The Philippine students, starting with their parents, clearly wanted university careers and not vocational studies.⁴⁷

⁴⁶ AUST, *Crónica de 1886 a 1888*, 81r.

⁴⁷ The pertinent paragraphs are transcribed as follows: "Quizás pudiera darse vida a esta facultad [Filosofía] añadiéndole las asignaturas de Letras, como se verifica en las Universidades de la Península. Pero hoy por hoy, y mientras no cambian las condiciones especiales de este país, la carrera de Filosofía y Letras carece de objeto, pues sabido es que los Licenciados en la misma no tienen otra aplicación que la de ser Profesores de Institutos, y no existiendo estos en las provincias del Archipiélago, sólo un cortísimo número de alumnos especialmente aficionados a esta clase de estudios se matricularían, y la facultad arrastraría una existencia efímera que terminaría en su total destrucción, porque las carreras donde no existe la mira de obtener algún interés de utilidad nacen muertas como es obvio, y aparece confirmado por la historia de todo establecimiento literario.

Sin embargo con el objeto de que estos alumnos vayan aficionándose a los estudios rigurosamente literarios y sepan revestir [sic] de formas bellas los conceptos que aprendieran en las carreras propiamente científicas, este año se inaugurará la clase de Literatura que abarcando lo mismo la teoría que la práctica abra a los jóvenes que frecuentan nuestras aulas los tesoros de los clásicos griegoromanos, no menos que los de las letras patrias y haga ver a muchos que califican desventajosamente a este país que sino todos los filipinos revelan disposición para la literatura, los hay, y quizás en no escaso número que bien dirigidos, pueden dar un resultado brillante. Con esta asignatura distribuida convenientemente en cursos, obligatoria para unos, y voluntaria

Thus, it can be concluded that in the eventuality of founding a Faculty of Philosophy of Letters, although the University of Santo Tomás, in the person of Fray Evaristo Fernández Arias, did not find it feasible or was hesitant to found it, there was a contingency plan: that of restructuring the curriculum of the old Faculty of Philosophy. It would be the same Faculty of Philosophy boasting of a Philosophy of Letters career and even of the name Philosophy and Letters. However, it would not be exactly like its peninsular counterparts. In reality, it would be the old Faculty of Philosophy taking in the Letters curriculum as practiced in Spanish universities then. Thus, a compromise decision was reached.

Given that the University then boasted of Dominicans who knew philosophy and the ecclesiastical sciences, the institution could face the challenges and provide the more specialized and expanded form of instruction demanded by the times.⁴⁸

Del Prado and Fernández also turned their thoughts towards Spain besieged by anticlericalism and other ills brought about by the modernist enlightenment and moves for secularization. In the Colleges of Spain (namely the Colleges⁴⁹ for the formation of religious), the students must be equipped in the light of the Catholic fight against the philosophers and advocates of naturalism. The young (the new generation of Dominicans) should be able to place themselves under the patronage of the Angel of the Schools, St. Thomas Aquinas.⁵⁰ In order to be equipped for this battle, these young students should have access to books of modern philosophy, history of literature, criticism, etc.⁵¹

para todos, juntamente con la de Historia Crítica, que también se instalará este año, y las existentes de Filosofía, puede dar sentada la base para la Facultad de Filosofía y Letras, y se ofrece a la juventud lo único que de esa carrera admite el estado del país.”, *Exposición Madrid*, 55-56. Thus in 1887, little by little, the University started to offer the courses discussed in the Provincial Chapter of the previous year.

⁴⁸ APSR, *Crónica de 1886 a 1888*, 85r.

⁴⁹ A *colegio* was not an institute of higher learning nor a section of a university, but a *residencia universitaria* or a community of students with professors (and in the case of religious, formators) living together in the same roof.

⁵⁰ APSR, *Crónica de 1886 a 1888*, 85r.

⁵¹ Ibid.

At this point, Del Prado and Arias turn their attention towards the philosophy model proposed by the Colegio de Santo Domingo in Ocaña, Spain, which we have already cited. This model was promulgated during the time of Fray Zeferino as rector of Ocaña.⁵²

These young professors have to be formed adequately and correctly in the religious colleges of Spain. Those who arrive in the Philippines need not submit themselves to any special examinations.⁵³ For this reason the rectors, professors and the like in Spain should take special care in educating the young religious for the prosperity of the Province.⁵⁴

In this first part of our study, we have seen how the Dominicans of the Province of the Most Holy Rosary, who took charge of the only Dominican university in the world, were bracing and preparing their for the intellectual and spiritual challenges of the times.

Philosophy and Letters was the call of the progressive times, especially in Europe and in the Spanish peninsula. It was time to reexamine the old Faculty of Philosophy and to revitalize it with a new curriculum.

The friars did not want to lose the University. The wave of secularization was very strong. The University was founded with a great price for the Dominican province of the Most Holy Rosary. As a Catholic institution, it had to stand firm with sound doctrine as expounded by its patron, St. Thomas Aquinas. However, it had to dialogue with the latest advances not only in science, but also in humanities, languages and the other liberal arts.

There was hesitation, but there was also a contingency plan. The Dominicans were realistic. It was not simply possible to merely adopt the peninsular curriculum given the lack of training of professors and the prevailing conditions in the country then that affected the feasibility of the course of Philosophy and Letters in the country. A modification was needed. It also entailed the training of a new breed of Dominicans versed in the sciences and in humane letters.

⁵² Ibid.

⁵³ Ibid., 85v.

⁵⁴ Ibid., 86r

Philosophy in the University of Santo Tomás, in the last quarter of the nineteenth century, had to remain thomist. There was no question about that. To be thomist meant to be Catholic and steadfast in the faith in view of the many rationalist and naturalist errors prevailing in the age of enlightenment and its cold and speculative winds that blew from Europe towards the tropical orient. But Thomas Aquinas could not in himself provide the answers to the biting questions of science and humane letters that were brewing during the effervescent nineteenth century.

The pressure came from two sides: government and the academic sector. The government of Spain was pushing the country towards a more open stance amidst the decay of the conservative regime of the scandalous Isabella II. Liberalism and other related schools were rising. Within the queen's government there were anticlerical and even progressive voices.

And nobody could deny anymore the risk that traditional scholastic philosophy could become obsolete. The low enrollment numbers were an indication. The Secondary Education Reforms were, unquestionably, a blow to philosophy as a Faculty and as a discipline given the physical impossibility to offer a substantial course on its diverse branches in one school year.

Fr. Arias, being the literary man that he was, saw in literature and the languages, the way out of the collision course towards doom for philosophy and for the University, at least as far as the Dominican Province of the Most Holy Rosary of the Philippines was concerned. Arias clearly wanted, without founding a new Faculty of Philosophy and Letters based on the peninsular model, a rejuvenated Faculty of Philosophy with literature and linguistic subjects. He wanted a "literary" or "cultured" thomistic based philosophy in the University of Manila.⁵⁵

⁵⁵ One of the "beneficiaries" of Arias's literary reforms was José Rizal, cfr. F. Villarroel, *José Rizal and the University*, o.c., 138-155. In an article presumably written in the 1890s, Rizal does not paint a good picture of the University. He claimed that the professors did not comprehend themselves, that there was unfairness, that somehow the intellectual vision was narrow. He won a literary contest, but was not congratulated. Instead the loser was the one who was acclaimed. He also complained, outside the University, of brutal aggressiveness. Here is Rizal's text:

This, however, necessarily implied that the University had to improve its library collection. The new voices that commanded an audience in Europe had to be heard in Manila. The emptiness of the shelves of the University's storehouse of knowledge was deafening.

The times were in a way becoming apocalyptic. Somehow, the Dominicans felt they were witnessing the end of the age. They did not expect the revolution of 1896, but there were signs of an effervescent era as the century was about to die and fold its wings while it soared through time and enter into the realm of memory.⁵⁶

Above all, there was a need for firmness and determination, together with fidelity and openness.

In closing this first part of our study, let us quote the last paragraphs of Del Prado and Arias's report to the provincial chapter:

"Más tarde en la Universidad, a pesar de que los profesores no se comprendían a sí mismos, yo comprendí mejor el mundo en que estaba; allí había privilegios para unos y leyes para otros, y por cierto, no según la capacidad."

Con fuerza en el ser y con sed de vida, tenía uno que arrastrarse en prisión estrecha cuando se ve un campo abierto, un vasto horizonte a lo lejos, cuando se oye el aleteo allá arriba en la altura, cuando se siente latir un corazón y se cree con derecho a hermosas ambiciones.

Calada la visera, entré en torneos literarios y por desgracia vencí; oí resonar el aplauso sincero y entusiasta; pero, nos descubrimos, y el aplauso se trocó en frialdad, en burla, en insulto, y el vencido fue festejado.

Víctima de una agresión brutal, pedí justicia, creyendo en ella, y se me contestó con amenazas...conste, sin embargo, que esta vez no premiaron al culpable ni le ascendieron.

¡No echo de menos mi infancia, ni mi adolescencia!"

"Llanto y Risas" en José Rizal, *Escritos políticos y históricos. 1872-1896*. (Manila: Comisión Nacional del Centenario de José Rizal, 1961), 174. Later on, in Dapitan Rizal would reminisce his youth.

⁵⁶ Former university professor, R. Martínez Vigil, already lord bishop of Oviedo, wrote in 1884: "La universidad de Santo Tomás de Manila fue fundada a principios del siglo XVII por los PP. de la Orden de Predicadores, agregándoles un colegio para hijos de españoles, que en él reciben alimento, vestido, libros e instrucción. Su desarrollo progresivo la elevó a una altura prodigiosa. Segunda enseñanza, filosofía, teología, cánones, leyes, medicina, farmacia, notariado, escuela de comadronas y de practicantes de cirugía menor, todo se da en aquel centro de enseñanza, sin que el público...contribuya con un céntimo. De ella han salido sabios y virtuosos patricios, que han honrado las letras y servido a la religión y a la patria: lo único que de ella no ha salido, es un enemigo de España.", *La Orden*

Esta Universidad es la única que en todo el mundo dirige la Orden Dominicana; la hemos fundado y sostenido con inmensos sacrificios pecuniarios y de personal y sería una aberración que la descuidásemos y un delito no impedir en lo que alcancemos que se nos arrebate.

Si logran, aunque no sea más que llamar la atención para que sea completamente conocido este centro literario se tendrán por muy satisfechos estos sus humildes y menores súbditos.⁵⁷

(To be continued)

de Predicadores. Sus glorias, en santidad, apostolado, ciencias, artes y gobierno de los pueblos. (Madrid: Librería de D. Gregorio del Amo, 1884), 202. Underscoring supplied.

⁵⁷ APSR, Crónica de 1886 a 1888, 86r.