

“...LA INMENSA VENTAJA DE LAS AFIRMACIONES CRISTIANAS
SOBRE LA AFIRMACIONES RACIONALISTAS ACERCA DE LOS
PROBLEMAS FUNDAMENTALES DE LA CIENCIA FILOSÓFICA”

DISCURSO

PRONUNCIADO

EN LA APERTURA ANUAL DE LOS ESTUDIOS

DE LA

UNIVERSIDAD DE MANILA

EL DÍA 2 DE JULIO DE 1879

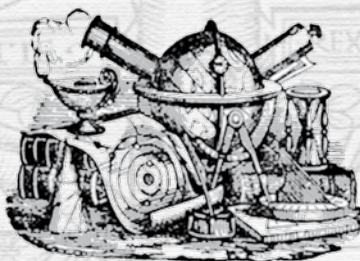
POR EL

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DEL ORDEN DE PREDICADORES

PROFESOR EN LA MISMA UNIVERSIDAD

No quiero que se tenga una filosofía para
las ciencias y otra para la Religion.



MANILA
IMPRESA DEL COLEGIO DE SANTO TOMÁS
A CARGO DE G. MEMIJE.

FOREWORD

THE IMMENSE ADVANTAGE OF THE CHRISTIAN AFFIRMATIONS OVER THE RATIONALISTIC AFFIRMATIONS REGARDING THE FUNDAMENTAL PROBLEMS OF PHILOSOPHICAL SCIENCE

Belén Lorezca-Tangco, O.P.

The illustrious Professor expresses his fears and anxieties over the task assigned to him—to deliver his lecture on the Opening of Studies on July 2, 1879. He acknowledges the distinguished representatives of the sciences before whom he hopes to transmit the sonorous echoes of the language of truth which solely could satisfy the noble and sublime aspirations of the spirit.

Preceding the revelation of his thesis for the lecture, the Reverend Professor presents the actual status of the literary centre's teaching. The relevant and extraordinary privileges accompanying professorship were deservedly received by the professors with their scientific progress. It was noteworthy that there was the zeal always growing as they accomplished their sacred duties. The students were motivated by the professors' zeal. As they moved to and from lecture halls, they manifested the enthusiasm of the professors during their lectures and discussion sessions. The Reverend Professor salutes all the youth with extraordinary merit and singular glory and counts the years of study with the number of championships and winning writings.

Behind the backdrop of these praises and lauds to the intellectuals at the session halls and lecture rooms, exist those young ones who, by their misapplication or indolence allow years to pass without any fruit of their studies. This is a sad reality to note.

Truth has always been in conflict with error, but, among all the grand struggles that could be seen against falsehood, nothing has been as constant and tenacious as that of the actual rationalism. This is brought about by a myriad philosophical errors, scientific, oral, religious and political errors, which form a grandiose adversary of truth in modern times; in the name of science and epochal advances, it pretends to subjugate the empire of modern intelligences.

Who ignores the load the modern defenders of emancipated reason present against Christian science? Partisan adherents to the inalienable rights of reason had come to believe that all the progress of the era and the modern discoveries were due to the efforts they had exerted to break the heavy yoke of the ancient philosophy which, with the severity of its formulas and austerity of principles, was oppressing reason and cutting off the flight to intelligence, the regenerators of science, so to speak.

That philosophy which they depreciated, was initiated by Clemente de Alejandria and S. Agustin, unraveled and completed by S. Anselmo and Santo Tomas, Albert the Great and Roger Bacon, and produced thereafter by Suarez and Cayetano, Luis Vives and Melchor Cano. The primary stars in the firmament of philosophical sciences, Bosuet and Fenelon, Rosmini, Sanseverino and Balmes would answer anyone's query that they respected and venerated those great and beautiful figures of history; that they admired those geniuses incarnate; but that they enthused that the modern science, if it has to be faithful to its principles and axioms, cannot and must not follow the findings of those great thinkers, since it is precisely to recognize that many of them were lowly disciples of Plato and Aristotle, they who could not be considered as philosophers but only as genuine sophists. They also stated that it was not possible that modern intellectuals thought as wise Christians thought: this was proper to intelligence infantile and referred to those times when reason was still walking in shadows and was found enveloped in diapers. Today, when human reason has reached virility and knows exactly its powers, it is not possible that it listens to other counsels and follows other teachings dictated by individual reason. The absolute independence of individual reason is the base of rationalism; there is the iconic dazzler that compels respect and before it modern intelligences prostrate.

Knowing that man was formed in the image and likeness of God, man discovers in his reason and intelligence the most precious jewel among the wonders of nature, the most valued gift the Creator gave him. And, it is because for a Christian philosopher, man's reason is a live spark, a gleaming, sublime reflection of divinity, a divine stamp, a derivation at last, like what St. Thomas says, a participation in the uncreated light in his soul. By that purest light that shines on the forehead of every man who comes to this world, by that sublime reflection that imprints divinity in his soul, is that by which man encounters at an almost infinite distance the many beings that surround him and approaches most than all of them the throne of God. Guided by that light, man can extend his spirit to all horizons bathed by the sun of truth, and is capable of wandering around all regions that pertain to the dominions of being.

The acclaimed lecturer cites P. Felix, distinguished preacher of Nuestra Señora de Paris (Our Lady of Paris), regarding the absolute independence of human reason. Without transforming reason created out of uncreated, without defending

what human reason contains and encloses in itself the typical ideas of beings and affirming that acquisition of the truth is obtained through evolutions, unfoldings and developments of the I, is to say: without extolling man and identifying his reason with the Reason of God, the absolute independence of human reason would not be sustained in the realm of philosophy as desired by rationalist philosophers.

Forgetting that phenomenon reproduced in a constant way in all ages and assigned in almost all the pages of the history of philosophy, the rationalist philosophers intended to solve the difficult problem of the origin of the world without bearing in mind the solution of Christian philosophy. The names of Spinoza, Fichte, Schelling and Hegel echo their doctrines and pantheistic affirmations which reveal that all of the philosophy that directly or indirectly negates Christian creation, not only is found incapacitated to resolve the problem of cosmology but also, by necessity, has to be submerged in pantheism.

Ending his lecture, the esteemed professor made a clarification: that in refuting modern science in its grand rationalist manifestations, it was not his intention to direct any accusation against the modern sages on their legitimate intellectual progress and the scientific advances of the era. He invited the enthusiasts of scientific progress to welcome with ardor everything that elevates the spirit, promotes the intelligence, and contributes to expand the horizons of knowledge.

