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Can Believers be Philosopher? Christian Philosophy and Intellectual Freedom

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Early in the text, with the introduction of clauses, paragraph development is stressed. In fact, paragraph development seems to be the keystone of the course, justified as an end in itself by many ingenious devices and as a means to an end by its final use in the longer paper.

Such emphasis on the paragraph would indicate the place of the book as a first-year college text, with or without reading supplements, or as a remedial-English aid on any college level. Some teachers might object to this book because of insufficient models or examples, but second thoughts might reveal that frequently a copious supply of examples serves only to confuse rather than clarify. It might seem that a few well chosen examples with clear directions on how to apply them are preferable to many rich examples which have, at least in the mind of the student, only a vague relationship to the problem at hand.

Far too many composition books are offered which are lush and varied in their delineations, refinements, and detailed suggestions for writing, but the clear-cut guide that simplifies the writing process by confining the tools of learning to a functional minimum is rare indeed.

The sensible approach to grammar, the aptness of the examples, the relevance of the exercises to problems, the insight into the needs of the student, and the relative ease of scoring make *Elements of Composition* an offering worthy of examination, and the author's purpose, "to force the student to write as early and often as possible" and enable them to "write while they learn and learn by writing" has a good chance of fulfillment.

HUGH STEWART

CAN BELIEVERS BE PHILOSOPHERS?

CHRISTIAN PHILOSOPHY AND INTELLECTUAL FREEDOM.

By Anton Pegis, F.R.S.C. The Gabriel Richard Lecture. Milwaukee: The Bruce Publishing Company, 1960. 89 pp.

People familiar with the development of education in the Philippines are aware of the influence of the University of Michigan here. They may be less aware of the fact that the University of Michigan was founded by two Roman Catholic priests, one of whom, Fr. Gabriel Richard, was also a member of the House of Representatives at Washington. The Gabriel Richard Lecture series has been established

to honor this pioneer priest, so influential in religion, education and politics in the development of the American Midwest.

Dr. Anton Pegis, famous contemporary Thomist, was invited to give the Gabriel Richard Lecture at St. Louis University in 1955, and the present work is an amplification of that lecture.

Pegis endeavors to show how a philosophy which is open to the influence of Christian revelation does not thereby lose its autonomy, nor does the intellect philosophizing under the guidance of faith surrender any of its natural freedom. The believing intellect is open to all evidence, all truth; and some of those truths which are proposed to the Christian for belief can also be the result of rational demonstration. When the believer undertakes to demonstrate by natural evidence what has actually been revealed by God, he is engaging in a philosophical enterprise. The mere fact that the conclusion is already accepted on faith does not prevent its demonstration from being genuinely philosophical. Thomistic philosophy, according to Pegis, does not maintain its freedom by being neither closed nor neutral toward revelation, nor does it lose its freedom by being open to the teachings of revelation.

The author is a disciple of Etienne Gilson, who since 1930 has been emphasizing the influence of the Christian revelation on scholastic philosophy. Following Gilson, Pegis repeatedly notes that scholastic philosophy must not be separated from the theological setting in which it originated. It must, of course, be a rational discipline, if it is to retain its autonomy, but it must not be separated from theology. Several reasons are proposed for this position and developed at some length: (1) historically, scholastic philosophy originated in a theological context, under the direction of men who were not only believers, but primarily theologians rather than philosophers; historically, when separated from theology, philosophy has tended to become either an Aristotelian essentialism or a Cartesian naturalism; (2) many of the demonstrable truths within the competence of the philosopher have been revealed by God and are consequently also handled by the theologian; (3) the end of human existence, and hence of human natural intelligence, is supernatural; (4) there is one intelligible world, and one truth.

The philosopher who is a believer must have a deep regard for his faith, and it is inevitable that the truths of the Christian revelation that are demonstrable will have a clearly felt influence on his philosophy. Nevertheless if Christian philosophy is to be genuinely philosophical, it must carry on its investigations of reality according to a method and order which are properly philosophical and not theological, as Fernand Van Steenberghen and James Collins have pointed out in criticism of the Gilson-Pegis view. The historical origin of scholastic philosophy under the medieval theologians does

not force one to hold the inseparability of philosophy from theology; even the medieval theologians were aware of the distinction between philosophy and sacred science. The historical consequences of separating the two can serve as warnings against essentialism and naturalism, but they are not inevitable consequences of a philosophy which follows its own proper order and method. A philosophy is Christian inasmuch as it receives influential ideas from the Christian revelation, and not by being bound inseparably to theology.

FRANCIS E. REILLY

THE REST OF THE WORLD

A SELECT BIBLIOGRAPHY: ASIA, AFRICA, EASTERN EUROPE, LATIN AMERICA. Talbot Phillips, General Editor. New York: American Universities Field Staff, Inc., 1960. ix, 534 pp. \$4.75.

Here is a perfect example of the bibliographer's dilemma. Though methodology leaves nothing to be desired, this excellent list is already out of date, and labors under other built-in limitations.

Based on Harvard's Lamont catalog, this listing was done by experts in every field under the faculty direction of the University of Michigan. Items are included as of early 1959, and limitations for each area are clearly delineated and fully acknowledged in introductory notes to individual sections. 39 leading journals and 92 bibliographies are listed. Many items are annotated, a basic ten percent are indicated by the letter "A" and the next significant twenty percent by the letter "B". There is a "General" section in which items on non-Western and/or underdeveloped areas are listed, treating topics not specifically applied to the geographical/political areas covered in the other sections. All items are numbered consecutively; there are indexes by author and title, and lists of the numbers of journals and bibliographies.

This easily-used list, however, is geared for college level only, although the section on Africa is for "intensive" study beyond focussed class attention. English-language materials are listed practically exclusively, so that, though literature exists, some areas are poorly covered, some hardly at all. This is a fault not so much of the compilers as of the language deficiency in American education.

Some minor flaws may be noted. The number of journals seems small; English-language journals from these areas are not listed, except from Japan and India. Basic documents of each country seem