

AN EVALUATION OF SANTAYANA'S IDEA OF RELIGION

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A Thesis

Presented to

the Faculty of the Graduate School  
University of San Carlos

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In Partial Fulfilment  
of the Requirements for the Degree  
of Master of Arts in Philosophy

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by

Amor S. Hernando

October 1974

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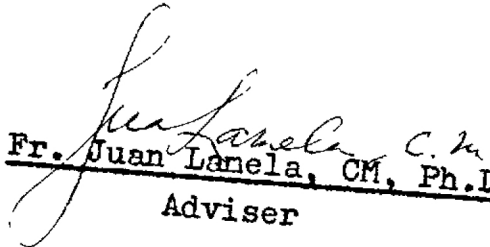
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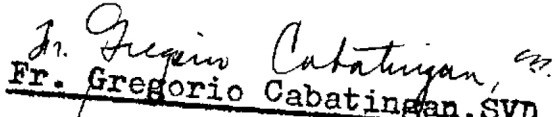
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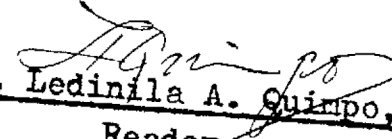
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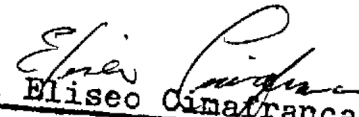
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Dr. Lourdes Varela  
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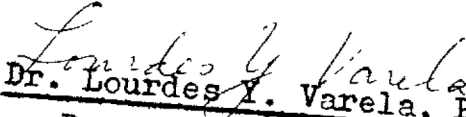
The Thesis attached hereto entitled: "AN EVALUATION OF SANTAYANA'S IDEA OF RELIGION," prepared and submitted by Amor S. Hernando in partial fulfillment of the requirements for the degree of Master of Arts in Philosophy, is hereby accepted.

  
Fr. Juan Lanela, CM, Ph.D.  
Adviser

  
Fr. Gregorio Cabatingan, SVD, MA  
Censor

  
Mrs. Ledinila A. Quiampo, MA  
Reader

  
Fr. Eliseo Cinatranca, MA  
Reader

  
Dr. Lourdes Y. Varela, Ph.D.  
Dean, Graduate School

APPROVAL SHEET

IN PARTIAL FULFILLMENT of the requirements for the degree of Master of Arts in Philosophy, this thesis entitled "AN EVALUATION OF SANTAYANA'S IDEA OF RELIGION," has been prepared and submitted by Miss Amor S. Hernando. The members of the committee assigned to Miss Hernando have reviewed and accepted the thesis and hereby recommend her for the Oral Examination.

Fr. Juan Lamela, CM, Ph.D.  
Adviser

Mrs. Ledinila Quinpo, MA  
Member

Fr. Gregorio Cabatingan, MA  
Member

Fr. Eliseo Cinafranca, MA  
Member

ACCEPTED as Partial Fulfillment of the requirements for the degree of Master of Arts in Philosophy.

Dr. Lourdes Varela, Ph.D.  
Dean

APPROVED by the Tribunal at the Oral Examination with this grade: Passed.

Fr. Juan Lamela, CM, Ph.D.  
Adviser

Mrs. Ledinila Quinpo, MA  
Member

Fr. Gregorio Cabatingan, MA  
Member

Fr. Eliseo Cinafranca, MA  
Member

Dr. Concesa M. Baduel, Ph.D.  
Representative, Bureau of  
Private Schools

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## CHAPTER I

### BASIC CONCEPTS IN THE PHILOSOPHY OF SANTAYANA

Some critics have been surprised over the fact that the works of George Santayana have never been studied adequately.<sup>1</sup> One reason for this is the verbosity characteristic of his prose. Most often one is so carried into the stream of his style of presentation and language that one loses the main thoughts of his philosophical articles. Because of his various essays on great men of literature, his name has become popular in the literary world. In spite of his literary leanings, Santayana is, first of all, a philosopher. It is the purpose of this chapter to discuss the basic concepts in Santayana's system for a better understanding of his idea of religion, the purpose of this thesis.

#### A. PHILOSOPHY

For Santayana, philosophy "neither is nor wishes to be scientific."<sup>2</sup> It is primarily an attitude toward life,

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<sup>1</sup>John Lachs, "Matter and Substance in the Philosophy of Santayana," Modern Schoolman, (November 1966), p. 1.

<sup>2</sup>George Santayana, Realms of Being, (New York: Scribner & Sons, 1951), p.827.

"a discipline of the mind and heart, a lay religion."<sup>3</sup> However, it is not independent of science or of scientific investigations. Philosophy is "religion liberated from superstition, and also from rage at honest illusions."<sup>4</sup> The duty of the philosopher is to distinguish "in this bad or mixed reality, the part however small, that (can) be loved and chosen from the remainder, however large, which (is) to be rejected and renounced."<sup>5</sup>

Santayana declares that his philosophy does not aspire to be personal. He does not mean, however, that his philosophy is not to embrace all the faculties of man and interests working together and is to be a dry compilation of other men's theories and arguments.

Santayana also declares his system not to be metaphysical. This is not equivalent to saying that he admits nothing but "data" of sensations in his philosophy but that he regards all immaterial things in so far as they exist as qualities, products, or ideal implications of the universe. Nature would not have existed or been produced in men's minds if it did not adopt a form or method of existing.<sup>6</sup>

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<sup>3</sup>Loc.cit.

<sup>4</sup>George Santayana, Dominations and Powers, (New York: Scribner & Sons, 1951), p. 285.

<sup>5</sup>George Santayana, "A General Confession," The Philosophy of George Santayana, Paul Arthur Schlipp, ed. (New York: Tudor Publishing Co., 1957), p. 11.

<sup>6</sup>Realms of Being, p. 828.