



THE COWL

ST. THOMAS DAY
SUPPLEMENT

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THE NATIONAL FEDERATION OF
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AT PROVIDENCE COLLEGE

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AQUINAS AND EDUCATION



The Cover

THE COVER of this supplement, published in honor of St. Thomas Aquinas, Patron of schools, exemplifies the theme of the magazine, Aquinas and Education, as it depicts the Angelic Doctor silhouetted on the facade of Harkins Hall, main building of Providence College, one of the 239 Catholic institutions of higher learning in this country.

It is particularly fitting that the students of Providence publish this, for theirs is the only men's Dominican college in the United States, and thus their teaching is derived immediately from the successors of St. Thomas. In the catalog of this school it is laid down that through the philosophy of St. Thomas the foundation is laid for the training of free men.

But we are not alone in this, for by the directives of the Holy Father this same philosophy of Thomas was made the foundation of every university college, seminary, and academy. Therein is found the epitome of a liberal education, for by basing the curriculum on Thomas we develop the intellect and will of man beyond the natural order, centering its development upon the attainment of eternal happiness.

Within these pages we will attempt to record the training of St. Thomas and his educational philosophy. Then we will move to the modern university, attempting first to show how their philosophy agrees with that of Thomas, and then how this philosophy can be used in connection with several problems currently plaguing us. Finally the teachings of the Saint in connection with other educational forms will be demonstrated.

These ideas are in the main a tribute to the fathers of Providence College, for it has been from them that we have learned of Thomas and his wisdom. In particular we wish to thank the Very Rev. Robert J. Slavín, O.P., Doctor and Master of Sacred Theology, for without his help this would have been impossible.

They Have Asked

THEY have asked of our patron:
 "Teacher, what is truth that men
 Have seen it not nor search in quest
 Of wisdom for its understanding
 Even though the winds of early March
 Declare in overtones the desolation
 Of their souls, the hunger in their
 hearts;
 Can wretchedness, despair be truth,
 Is it but the awesome torch designed
 To purge humanity from man—
 Teacher, tell us, what is truth?"
 These are the words the starving spirit
 Utters when the earth is sorrow-dark,
 And the cold March winds scream hatred
 To a world broken by fear and freighted
 With disease and pain—
 These are the phrases of the anguished
 soul.

And the answer comes from him
 Whose life was spent in teaching men
 The mystery of Love, the mystery of God;
 Whose mission was the mastery of truth.
 He speaks, Aquinas speaks, for everyone
 To hear of the Triune Creator of firmaments,
 Of the suns that whirl in space,
 Of worlds uncharted,
 Of time unknown.

He tells them of the God of Power,
 And the God of Wisdom,
 And the God of Mercy.
 He tells them of the God-Man which is Christ;
 He fills the famished mind with food
 Which does not pass away upon the
 taste.

It is for this he is revered,
 For this he is blessed,
 For this he is sanctified.

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Reprints Available

THE COWL SUPPLEMENT is published on special occasions during the academic year for the students of Providence College by the students interested in Providence College.

The Federation

IT DOESN'T REQUIRE an exhaustive research into either Thomistic philosophy or the structure and aims of the National Federation of Catholic College Students to show that this Federation in its activity exemplifies the doctrine of St. Thomas. This can easily be shown by a consideration of very basic elements in each.

The preamble to the constitution of the Federation states that one of its proper ends is "to broaden the social understanding of the students." This is accomplished through the "commission system," the backbone of NFCCS. The commissions are special inter-collegiate agencies which study and act on religious, cultural, social, political, and economic problems in the light of Catholic principles.

In partaking of the work of the various commissions, the Catholic college student not only learns, but also learns to live. In other words, moral development is not left to straggle in the background while intellectual development races on. The development of the intellect by people engaged in the job of education is not unusual; nor should the moral development of these people be unusual—but it is.

With many of the modern philosophers denying or pitifully misunderstanding half of man's nature, then logically, their philosophies of education prepare to educate half a man. The product of these philosophies is most generally a chaotic creature, knowing a little about a lot, but not knowing how to live or how to direct living to an end. It is this type of philosophy that fathers that bewildering creature—the intellectual giant, but moral cretin.

The Thomistic philosophy of education insists on the development of the potentialities of the complete individual. The NFCCS, through such commissions as these engaged in interracial justice, international relations, foreign student relief, the missions, Catholic liturgy, Mariology, and Catholic doctrine, aids in a practical way the development of that complete individual.

Patron Of Schools

"It is Our Will and We hereby order and command that teachers of sacred theology in Universities, Academies, Colleges, Seminaries and Institutions use the SUMMA THEOLOGICA of St. Thomas as the text of their prelections and let them take particular care to inspire their pupils with a devotion for it . . . His doctrine, being formed, and, as it were, armed, with the principles of wisdom of application, meets all the necessities, not of one period alone, but of all times and it is fully calculated to overcome the errors that are continually cropping up."

"St. Thomas is the most perfect patron Catholics can propose to themselves in the various branches of science. In him, indeed, are centered all the virtues of heart and mind which justly command imitation; a learning most fecund, most pure and perfectly ordered; a respect for faith and an admirable harmony with divinely revealed truth, integrity of life, and the splendor of the most exalted virtues."
 —Leo XIII

The Angelic Teacher

ST. THOMAS AQUINAS, Doctor Angelicus and most renowned of Christian thinkers, lived a model life and was a model teacher. Through his spirit of prayer, his profound humility, perfect obedience and universal charity, he inspired all who came in contact with him—whether they be high ecclesiastics, his professors, his brethren, his students or even the most ignorant peasant who heard but one of his famous Lenten sermons.

St. Thomas was born in the castle of Roccasecca, near Aquino, in the kingdom of Naples, Italy, in the early part of 1225. His father, Count Landulf, was a nephew of Emperor Frederick Barbarossa, and on his mother's side, he was descended from the Norman Barons who had conquered Sicily two centuries before. The Aquino family could claim relationship with St. Gregory the Great, and was allied by blood to St. Louis of France and St. Ferdinand of Castille.

The future vocation and sanctity of the little Thomas had been predicted to his mother, the Countess Theodora, by a holy hermit of the



name of Bruno; and, while he was yet an infant, God's watchful Providence over him was manifested in a striking manner. A terrific thunderstorm burst over the castle, and his nurse and his little sister were struck dead in the very chamber in which Thomas slept on unharmed.

When St. Thomas was five years old, his parents sent him to the celebrated Benedictine Abbey of Monte Cassino to be educated. There, the quiet meditating Aquinas was taught the first elements of knowledge. The Dominican, Fra Tolomeo da Lucca, who was his confessor, declared that besides grammar—which in those days included the study of poetry—St. Thomas studied logic and philosophy at the Abbey. In particular, he young Aquinas learned at the nonastery the fragmentary Latin grammar of the period, and committed to memory the Psalter and passages from the poets. He also read Aesop's Fables, Theodulus the sentences of Cato, and other ancient classics. Ovid, Horace, Persius, Virgil, Quintilian and Aris-

totle were among Thomas' favorite authors.

At ten because he had made such progress in his studies, his parents sent him, under the care of a tutor, to the newly-founded University of Naples. On his arrival at Naples the extraordinary talents of which he had already given proof at the Benedictine Abbey became more and more manifest, while at the same time he made rapid progress in the science of the Saints.

At the University it was the custom for the students, after the professor had delivered his lecture, to present themselves at a stated time, and deliver before their companions what they had heard in the lecture. By this means they exercised their memory and manifested their ability. But it was not expected of the young students to be able to reproduce the lectures with the same ability with which the noted professors of the University had delivered them. St. Thomas, however, not only reproduced the lectures with the same perfection with which they were delivered, but surpassed the original compositions. He repeated them with greater depth of thought, and greater lucidity of method, than the learned professors themselves was able to command.

While at the University, Thomas often visited the Dominican church in the city; and, as he prayed before the altar, bright rays of light were more than once seen to issue from his countenance. A holy Friar, named John of St. Julian, who had witnessed the wonderful sight, said to the pious youth on one of these days: "God has given you to our Order." St. Thomas fell to his knees, saying that he had long and ardently desired to take the habit, but that he feared he was unworthy of so great a grace. He was accepted into the order; and while still almost a boy, he was publicly clothed in the white habit of St. Dominic.

The news soon reached the ears of Countess Theodora, his mother, who, recognizing the fulfilment of the holy hermit's prophecy, hastened to Naples to congratulate Thomas. Ignorant of his mother's disposition, St. Thomas was alarmed at her impending visit. And so at his own request, he was hurried off to the Convent of Santa Sabina. Theodora, foiled and mistrusted, became furious against the Friars and sent orders to her two sons who were then serving in the Emperor's army in Italy to waylay their brother. The Countess, who had become determined that her

son should never be a Dominican, imprisoned him for over a year in a tower in the castle of Roccasecca.

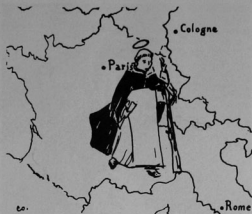
His family, convinced of his firmness, finally allowed St. Thomas to take up his vocation again. To put him beyond any further possible molestation from his family, the fourth Master General of the Order, John of Germany, took the holy Doctor with him to Cologne, where he became the disciple of St. Albertus Magnus, the most renowned Dominican professor of the day. At the convent his time was divided between prayer and study. His humility enabled him to conceal his vast power of mind; and his absolute silence at all the scholastic disputations, which was rendered more conspicuous by his huge stature and the portliness of his figure, led his brethren to call him, "the dumb ox of Naples." His genius, however, was soon displayed as a masterly solution of a most abstruse question, from the

"Let all the faithful of Christ take the Angelic Doctor (Thomas Aquinas, as a model of devotion to the august Queen of Heaven."

—Pope Pius XI

writings of Denis the Areopagite accidentally fell into the hands of St. Albert. Astonished at the genius it displayed, he, the next day, put St. Thomas to a public test, and exclaimed before all the students, "We call Brother Thomas 'the dumb ox'; but I tell you he will one day make his bellying heard to the utmost parts of the earth!"

As a disciple of Albert, St. Thomas became versed in the three great bases—the Holy Scriptures, the Lombard and Aristotle—on which the active intellective of the thirteenth century rested in its development and analysis of truth. In



the summer of 1245, Albert and Thomas were sent to Paris by the Order. At Paris University, Thomas continued his study of Theology, for it was not unusual at that time for a man to spend fifteen or sixteen on philosophy and Theology.

In 1248 St. Thomas and St. Bonaventure, who were knit in the closest bond of friendship, were raised together to the degree of Bachelor of Theology. The same year the holy Doctor returned with St. Albert to Cologne to form a house of studies, at which Thomas taught under Albert.

Scholars soon discovered that the two Dominican professors excelled all others, and the new school at Cologne was filled to overflowing. In his lectures, Thomas carried out the five principles for teaching which he had himself laid down. These renowned principles are: clearness, brevity, utility, sweetness and maturity. Moreover, the Angelic Doctor possessed a wonderful gift of communicating knowledge, so that more was learned from him in a few months than from others in several years.

In 1250 St. Thomas received his greatest joy; being elevated to the priesthood, and after teaching for four years at Cologne, he was ordered by the General Chapter to prepare to take his degree as Doctor. In 1256 he and St. Bonaventure took their Doctor's degree together.

After receiving his Doctor's degree, St. Thomas spent his time praying, preaching, teaching, writing and journeying. He taught at all the outstanding Universities in Europe—Rome, Paris, Naples.

During all these busy years of teaching, the Angelic Doctor's pen was at work indefatigably, enriching the schools and the Church with invaluable treatises, which fill twenty volumes. He commented on the works of Aristotle, purged the text of the pagan philosopher from

Thomas On Teaching

IN THE 117th question of the first article of the first part of the Summa, St. Thomas asks the question: "Can one man teach another?" After rejecting the theories of Averroes and Plato, opinions which were founded on their false systems with regard to the union of soul and body, the Angelic Doctor gives his own question.

One man can teach another, and the teacher can be truly said to impart knowledge to the mind of the pupil by causing him actually to know that which before he had only the capacity to know.

Of the effects produced by an external agent, some are caused by an external agent alone, some are caused by an external agent and also by a cause operating from within. Thus a house contributes nothing to its own erection; the work is all done by an external agent, the builder. But health is caused in a sick person sometimes by the medicine which he takes and sometimes by the recuperative powers of nature itself. When the two causes co-operate in the production of such effects it must be remembered that the principal cause is not the external agent, but the internal one; the external agent is the assistant, furnishing means and aid which the internal agent makes use of to produce the desired effect. The physician does not produce health; health is produced by nature aided by the physician and his remedies.

This is what takes place when one man teaches another. Knowledge in the pupil must result from the activity of his own mind. Sometimes, without the aid of a teacher, he can acquire knowledge by his own exertions, applying the native force of his mind by which he naturally knows the first principles of all knowledge. Sometimes he is taught by another, but even then the mind of the pupil is the principal cause, the teacher is only the assistant, stating universal propositions, from which others follow, or giving examples and similitudes which readily bring to mind things of which the pupil had not thought, or showing the connection between the principles and conclusions which the pupil would not have noticed if the master had not called his attention to them.

This, according to St. Thomas, is how a master causes a pupil to know things. It is not like the process of pouring water into a vessel. He is not simply the receiver of good things from without; he is a living agent, and all the teachers

in the world can do him no good unless they adopt methods which will stimulate the activity of his mind. No one can know for another, each one must know for himself; teachers help us in knowing. It is not well to make things too easy for learners; if the mind of the pupil is not called upon to digest and assimilate the food administered by the teacher, the knowledge communicated, often with great pains on the part of the teacher, will be like water poured into a sieve.

The foregoing St. Thomas' philosophy of education, is exemplified by the life of the medieval university.

In that life, as throughout the middle ages, the one absorbing science was theology. The whole form of learning pointed to the study of religion as the great terminus of the human mind, and the one right road from earth to heaven. The liberal arts were but a careful and laborious preparation for philosophy or logic. Logic, in turn, was only valuable inasmuch as it was an instrument for the ordering, defending, and proving the great truths of revelation. The great object of life was to know God.

The Holy Scripture, the Lombard, and Aristotle were the three great bases on which the active intellect of the thirteenth century rested, in its development and analysis of truth.

One scholar said: "All science should be referred to the knowledge of Christ. The scholar should go along the road to the well (like Isaac) that is, through the assisting sciences to theology. Logic is good, which teaches us how to separate truth from falsehood; grammar is good, which teaches us how to write and speak correctly; rhetoric is good, which teaches us to speak with elegance, and to persuade; geometry is good, which teaches us to measure the earth on which we dwell; so is arithmetic, or the art of reckoning, by which we can convince ourselves of the small number of our days; and music, which teaches us our harmonies, and makes us think of the sweet song of the 'Blessed'; and finally, astronomy, which makes us consider the heavenly bodies, and the virtue of the stars, darting forth splendor before God. But much better is theology, which alone can truly be called a liberal art, because it frees the human soul from its miseries."



The Angelic Teacher

everything opposed to the truths of Faith, while at the same time he chose the terms of the Stagirite's philosophy as the most scientific classification of the ideas of the human mind. In short he established a system of Christian philosophy.

Because of his humility and his love for defending the faith, St. Thomas begged to be excused from accepting the Archbishopric of Naples offered to him by Urban IV. Instead of the honor of being an Archbishop, all the holy Doctor implored was that the Feast of the Blessed Sacrament should be extended to the universal Church.

The Pontiff consented and ordered St. Thomas to write the office of the Feast. The resulting office which contains among other inspiring hymns, the *O Salutaris* and *Tantum Ego*, which are sung at Benediction.

In the latter years of his life Thomas was occupied with the *Summa Theologica*, which is a compendium of all questions of Catholic Theology and also a summation of philosophy. At death he had completed up to and including the ninetyth question of the Third Part.

Suffering from illness when he received a request from Pope Gregory to attend a general Church conference, the Angelic Doctor nevertheless attempted to go. On the

way he was taken seriously ill; and wishing to die in a religious home, he was taken to the Abbey of Fossa Nuova.

At the monastery St. Thomas received the generous hospitality of the monks with the utmost humility. As the end approached, he received the last Sacraments and uttered for the last time his favorite ejaculation, "Thou, O Christ, art the King of glory, Thou art the everlasting son of the Father."

He died on March 7, 1274. A magnificent tribute to the life of purity and devotion which St. Thomas led was the funeral eulogy delivered by Brother Reginald, a life-long friend. In a short address, often interrupted by his own sobs and those of his hearers, Brother Reginald declared that he could solemnly attest that St. Thomas had never lost his baptismal innocence and had died as pure and free from stain of sin as a child of five.

St. Thomas was canonized by Pope John XXII on July 18, 1323. In 1567 he was pronounced "The Angelic Doctor" by Pope Pius V. Leo XIII, in his encyclical *Aeterni Patris* declared him "The Prince and Master of all Scholastic Doctors." By a decree dated August 4, 1880, the same Pontiff designated him Patron of Catholic Universities, Academies, Colleges and Schools throughout the world.

LOOKING out at the campuses of today it is easy to see the physical difference between them and those of the age of Thomas. Spacious grounds, airy sunlit classrooms, modern buildings, all contrast with the crowded medieval schools of the thirteenth century. But beneath this exterior difference there is an even greater one, that of the spirit.

The philosophy, both social and educational, that emanates from modern citadels of higher education

"He (Thomas Aquinas) enlightened the Church more than all the other Doctors; a man can derive more profit from his books in one year than from a lifetime spent in pondering the philosophy of others."

—Pope John XXII

varies both in principle and practice from that of Thomas. Today colleges reject, in the main, the eternal truths that animate the teaching philosophy of the patron of schools. Because of this rejection their principles and practices must necessarily vary.

A look first at the social world of the modern college will illustrate the variations. Today colleges tend towards education for value, stressing the practical and mechanical. The students themselves reject this attitude, living within their schools the amoral life that they will enter into after graduation. Social and extracurricular activities are emphasized for their practical value in later life, while the emphasis on sports needs no underscoring here.

What is, in general, the educational philosophy that animates these practices? During the past fifty years changes have been made in the teaching of educational topics. The scientific investigations of the last half century have concerned themselves with the sense

"His teaching alone above that of others, the canons alone excepted, enjoys such an elegance of phraseology, a method of statement, a truth of proposition that those who hold it are never found swerving from the path of truth and he who dare assail it will always be suspected of error."

—Innocent VI

speculations that lead to the development of thoughts, and from the conclusions derived from these studies new practices have been developed. For centuries the educational process had been a matter

Today's Education

of rote, with the student being required only to spew back to the teacher the ideas that had been absorbed. Now, under the prod of science, changes were made, so that the student was expected to learn more from his own experience and practice. Experimental teaching was then emphasized, with the student allowed to progress along his own natural lines.

This is not far from the teachings of Thomas on education. The devices proposed for teaching are similar to those he himself propounded in his philosophy. The difference comes in when we investigate the reasons behind the new philosophy. James, Dewey, and company conceive of man as a mere mechanism, while Thomas has in mind the true nature of man, and his eternal happiness. So the tragic dichotomy that has entered Western civilization since the Protestant Revolt is exemplified in education.

Some of the trends in education, and their opposites in Thomas are evident. One is naturalism. In the

When Our Lord appeared to him after he had completed his treatise on the Eucharist and said to him, "Thou hast written well of Me, Thomas, what wouldst thou deign as a reward?" Thomas cried out in response, "None, but Thee, O Lord."

years immediately after the split between the Church and the heretics, major Protestant thinkers propounded a very formal theory of teaching that stressed the classics and scripture. From this came a very natural revolt that sought to find in the surrounding world (nature) the sources of knowledge. The conflict against the Church led to thinking that denied all forms of religion, and sought to find sources of conduct in this same nature. Down through the centuries this developed into a many-sided falsehood seen through all aspects of learning. It now considers man as existing only on this earth, with the final goal of eternal happiness ignored. That this is against the teachings of Thomas is evident, for with him all must be directed towards that final goal.

An offshoot of this false philosophy is Socialism. It arose in conflict between the extreme doctrines of individualism taught by some naturalists, and the evident de-

mands of a world in which society was paramount. It tends to the other direction and sets up society as its own god. In those educational philosophies that are socialistic, conduct is right when it produces social good, and is wrong when it is against society. Religion is made a function of society, and thus this theory runs contrary to the ends of the church. The social activities mentioned at the beginning of this article tend to this view, making

"A last triumph was reserved for this incomparable man—namely to compel the homage, praise and admiration of even the very enemies of the Catholic name."

—Leo XIII

the student life faithfully reproduce and teach the norms of society.

Socialism is in turn divided into views, both exalting the state. One, Communism, has completely subjugated education to the state, not

only philosophically but materially in every detail. Nationalism, as exemplified by the various forms of fascism, makes education philosophically subject to the state, but leaves many of its details to the individual.

All of these views of education contain, it is true, some elements of truth. For this reason they are extremely difficult to combat.

"Proceed strictly according to his (St. Thomas') method, for he always defined the content and limits of his opinion, without useless verbiage but with sober and solid expression of evident precision."

—Pius XIII

When we learn that some of the teachings of Dewey parallel those of Thomas, we may be led to think of all his philosophy as correct. Only if we learn the entire teachings of Thomas upon education do we correct these false tendencies. Only if these are instituted in all schools according to the dictate of Leo XIII will youth be able to realize its true value as part of a society that recognizes God and eternal happiness as the final ends.

Reading List

- Essays In Thomism by R. E. Brennan, O.P.
 The Man From Rocca Sica by R. M. Coffey, O.P.
 St. Thomas Aquinas: His Personality and Thought by E. Gilson
 Reputation of St. Thomas Aquinas Among English Protestant Thinkers In The Thirteenth Century by J. Ryan
 Philosophy of Science by F. J. Sheen
 St. Thomas Aquinas by Gerald Vann, O.P.
 St. Thomas Aquinas by P. Conway
 Labors and Life of St. Thomas of Aquin by R. B. Vaughn, O.S.B.
 St. Thomas Aquinas by Gilbert Chesterton
 A Companion to the Summa (four volumes) by W. Farrell, O.P.
 Social Progress And Happiness In The Philosophy of St. Thomas Aquinas by F. J. De La Vega
 The Interior Life of St. Thomas Aquinas by M. Grabmann
 Moral Values And Moral Life by E. Gilson
 The Angelic Doctor by J. Maritain
 Dominican Saints edited by the Dominican Fathers
 St. Thomas And The Gentiles by Mortimer J. Adler
 Thomistic Psychology by R. E. Brennan, O.P.
 Philosophy of St. Thomas Aquinas by E. Gilson
 St. Thomas And The World State by R. M. Hutchins
 St. Thomas And The Problem Of Evil by J. Maritain
 St. Thomas Aquinas, Angel of the Schools by J. Maritain
 St. Thomas And The Greeks by Anton Pegis
 St. Thomas And The Problem Of the Soul In The Thirteenth Century—by A. Pegis.

Thomas In The Modern World

License And Liberty

THE MODERN meaning of "academic freedom" on the college campus shows us how far we have deviated from the ideas of the Angelic Doctor. Logically developed this freedom has no limits except those which the individual himself may establish, a far cry from the Deo-centric system of thought established by Thomas. In practice, morals and, most particularly, patriotism tend to establish some bounds, but as we shall see it is still more of a licence, than of a liberty.

To Aquinas freedom was a choice between means to a definitely established end, eternal happiness. These means, since they must lead to this end, are of necessity in keeping with the end. Thus they cannot violate eternal truths, or the natural truths that flow from them. Truth was a conformity with reality established by God, and was as immutable as His creator.

In contrast to this, modern educational practice holds the ideal that truth is knowledge, i.e. anything that man can experience or conceive. For them academic freedom is the right to disseminate any form of this to anyone. The attempt to stress eternal verities is deemed as not permitting the formation of a well sided education, and thus a failure on the part of the educators. That this system is impractical from the very fact of human nature is apparent from the limitations that are set upon it. For example, we see in United States, universities the forbidding of the teaching of Communism, not because of any intrinsic wrong in Communism itself, but rather because the state is menaced by it. Similarly on various moral practices there are only certain views that can be preached because the masses of society protest against them, morally and traditionally.

This is, of course, the extreme of academic freedom. There is another type with which Thomas could find no fault, the right of teachers, all of whom accept God-given truths as absolute, to teach in any manner they found fitting, and to experiment to discover new material truths about the universe. From his teacher, Albert the Great, the Patron of Schools learned the value of ripping aside the traditional coverings of truth in order to find out if what is being taught is as correct as man can make it. He himself recast several of the tenets of Christian philosophy differently, for from his knowledge they were not correct in all parti-

culars. A noted example of this is seen in his acceptance of Aristotle as the "philosopher." Prior to the time of Thomas, Aristotle was rejected by many theologians and philosophers because his teachings had become distorted in their transmittal through the Arabs. With the help of new translations, taken from the originals, Aquinas established Aristotle as the paramount Greek philosopher.

So we see the contrast between the true and the false notions of academic freedom. One sets the



individual up as the final arbiter of truth, the other, accepting eternal norms, allows him to exercise his rational nature to its fullest. In our universities today, unfortunately, it is the first that is accepted. From it springs the loosened morality of the modern world, for when the youth of a country is taught that each is his own judge, there can be little following of what is truly right. The birthright of humanity, reason, is being thrown away in a vain quest for eternal truth.

Fortunately the teachings of Thomas as to the true nature of truth still exist. From them can be gleaned the notions that should shape academic freedom, the holding to divine truths while attempting to further human ones.

Science And Men

IN AN academic world in which the laboratory seems so removed from the ways of the liberal arts student that a routine lecture in a "science" subject would present a terminology of unknown meanings, it is no wonder that criticism is leveled at the experimental sciences. When to this is added the attitude—somewhat on the wane today, but for too long a time prevalent among scientists, such as Millikan,—that with the "discovery" of the experimental method culminated in the nineteenth century, the rational person discarded "all intuitive axioms on the one hand and authority on the other such as had been the foundation of the medieval scholasticism of Thomas Aquinas and his successors;" and appealed "to the tri-

bunal of brute facts," the problem becomes two-sided.

And because both viewpoints reflect basic unfamiliarity with the true nature of what their proponents regard as fields that are worlds apart, the problem becomes a very human one, attackable, as so many others, by education.

The deliberate dismissal, supposedly by way of replacement, of traditional philosophy by scientists is, of course, more prevalent than is criticism of modern science. The ordinary thinking person may feel somewhat helpless before the intricacies of technology, but he cannot help thinking of, for example, medical and agricultural developments which have so manifestly helped him. But a fundamental criticism of experimental science as such, rather than of the outlook of scientists, can only be the product of a misunderstanding of the ways to knowledge.

Thompson points out that "the history of science and philosophy suggests that the constant practice of deduction induces . . . mental intoxication" whereby the possible and the real become indistinguishable. Before proceeding to education, then, the world about us has to be considered in our immediate knowledge of things, of which natural science is but the extension. Not that by induction man attains certitude, for as the realistic Doctor puts it, "he who proceeds . . . through singulars to a universal, does not demonstrate . . . (induction has) to take for granted that all things contained in a class have been considered".

Experimental science goes just so far. In the formulation of theories, that is, incomplete inductions implying suspense of judgment, science reaches ahead of its present status a bit by providing food for thought, but the limits remain. Yet, notwithstanding this proportional unintelligibility of a thing more immersed in matter is its essence, still man has dominion over a huge concrete world, and induction prepares its mastery.

And, from the viewpoint of practical examples in the laboratories and classrooms, Aquinas, the Educator, provides for the master's proposing "some sensible examples, either by way of likeness or opposition, or something of the sort, from which the intellect of the learner is led to the knowledge of truth previously unknown."

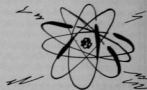
The other problematic attitude, in the field of science, which looks upon philosophical thought as a thing of a past age is closely related. It is the other side of a mis-

understanding of the distinction between inductive and deductive science.

The low ebb which inductive reasoning had reached by the time of Descartes perhaps caused its existence to be forgotten, along with its distinction from deductive science, as philosophy. Once forgotten, the touch with reality was lost, philosophy became a nightmare of quantities and feelings, and the rebirth of experimentation, without the rebirth of the realization of its proper place in the scheme of knowledge (nor even of the true nature of that scheme!) brought with it a scoffing repudiation of Scholasticism, of which St. Thomas is the best exponent, on the basis of misidentification.

Of course Thomas' use of authority was for its superior exposition of reality. Of course the intuitive axioms were not convenient fabrications, as implied, but rather the recognition of an existing situation. Common knowledge? Not without at least a nodding, but true acquaintance with Scholastic thought.

But, the fact remains that even without such knowledge, the scientist, for example, when he describes, is utilizing the very principles he has proclaimed as unrecognized: identity, contradiction, etc. He even presumes such philosophical entities as "thing" and "substance". This granted, there can be no doubt as to the validity of an essentially more certain knowledge having the same beginnings. Concomitantly, as recently excellently set forth by Pope Pius XII in his recent address to the Pontifical



Academy of Science, modern science has verified and deepened two essential characteristics of the cosmos, "1) the mutability of things, including their origin and their end, and 2) the teleological order which stands out in every corner of the cosmos", facts which constitute the first and fifth ways of St. Thomas' proofs for the existence of God.

But the scientists as such is bound to induction. Even the biologist's prediction of the presence of a genus factor in a particular species is but a descending induction, since it does not identify two concepts by means of a third, as in deduction, whose smooth certain

result the scientist, as a human being, nevertheless must have.

To distinguish between natural science and philosophy is to save both, but to hold that the one way to knowledge can supplant the other or that men can live exclusively in the realm of bot one, is to ruin both.

Why Sports?

ST. THOMAS knew that there were persons who took life too seriously for their own good and the good of society. In his time there were the extremely long-faced Albigensians in the southern part of France, the extremely eager Averroists at the University of Paris, and pessimists in and about Cologne all opposed to the idea of recreation. But St. Thomas realized that recreation was an essential part of the life of man. He knew that man needs relaxation of some type. He strikes this vexing problem at the heart when he cites St. Augustine: "I pray thee spare thyself at times; for it becomes a wise man sometimes to relax the pressure of his attention to work." To further enlarge upon this principle underlying recreation he tells the story which Cassian relates in his *Confession of the Fathers*.

It seems that St. John the Evangelist was playing games with his disciples. A group of pre-Cromwell Puritans, passing along the road, raised their eyebrows to indicate that they were utterly abashed. In a true anti-Puritan attitude, St. John invited one of them to shoot in arrow. The invited man kept on shooting the arrow. When the Puritan was well intrigued by the sport, St. John asked him what would happen if he were to shoot an arrow without a let-up. The Puritan answered that the bow

side interest. Included in these outside interests would be such things as music, leisurely reading, art appreciation, and the like, but we will be primarily interested in that particular form of recreation called sports. What would St. Thomas have said about our present collegiate sport program?

St. Thomas does not delve into the question of sports as elaborately as he considers other problems but he has given us the principle underlying these modern applications in his Commentary on Aristotle's work, the *Nicomachean Ethics*. "To win is naturally delightful, inasmuch as there is gained thereby the estimation of one's own excellence; and for this reason all games of contest in which there can be victory are especially delightful."

St. Thomas did not have the problem of overemphasis of sports that we have today, but he did



realize that excessive sports enthusiasm would lead to drinking and revelry. We can safely say that the Angelic Doctor would not approve of the present "big time" attitude on sports as it prevails at many of our institutions.

He believed in sports for the sake of man, not man for the sake of sports. It would sadden him to see the commercialism which has crept into collegiate sports today.

We would not want people to receive the idea that St. Thomas was against sports; he realized that indulgence in games was as natural as eating and sleeping, but he would be dead set against the practice of athletes going to school to play football primarily and to gain an education secondarily. For an athlete to go to an institution of learning and be given credits in tapestry, water skiing, and pottery making in order to be eligible for football is a commonplace incident, but such a practice would receive a hardy condemnation from Aquinas.

Using St. Thomas' principles as a basis we can say that a complete sports program for our colleges would be approved by St. Thomas, but there must be enjoyment and delight gained from these sports; if a sport is played for the remuneration to be obtained then it

is to be admonished. The object of all subsidization of college students is to allow the person a chance to gain and education, not an opportunity to better himself on the gridiron. If a person as a result

"Though after his death the writings of Brother Thomas were impugned by many great men and subjected to the test of sharp criticism, nevertheless his authority never decreased but rather waxed stronger. With reverence and respect it was diffused over the whole earth."

—Bartholomew of Capua,
who knew Thomas personally

of striving for learning uses his free time to play athletics in the sense of recreation, he is not to be reproached. For those who are in doubt as to the value of sports let them remember the story of the bow and arrow and they will receive the answer to the question—Why Sports?

Broken Precepts

THE definition of law contained in Thomas's *Summa* (I-II, Q. 90) is based on four keynotes: a dictate of right reason, published, lawful authority, and for the common good. When any of these four are missing, true law cannot exist.

But it is readily apparent that some, if not all, of these are missing from the laws and judicial decisions which are being issued today. The reason for this digression from true law is historically complex for the actions of government since the thirteenth century are not measured by any absolute.

Yet we may discover a faint inkling of them. Thomas' definition with its emphasis on reason presupposes the action of a reasoner, man. This emphasis on man, coupled with the rediscovery of ancient democracy during the Renaissance put the burden of making laws upon the mass of the people. As this mass base for law widened under the influence of changing economic and educational standards, confusion set in. Lawmakers thought of this mass that made the laws in terms of mass itself, and not of the reasoning power embodied within it. This transference of law from reason to mass also moved law away from the notion of common good based on eternal truth. Common good was based upon the majority wishes and not upon eternal truths.

As the mass began to realize its weight, it revolted from the tradi-

tional lawful authority and set up one in its own image, thus setting at naught another of the requisites of law. One by one the standards have fallen, until we have reached the modern day chaos.

This tendency of the mass to exalt itself would be all right if the leaders were to preserve the notions of law. Unfortunately, the mass infects the leaders so that in the interpretation of the law, and in its teaching, gross errors have crept in. Law is now based upon the ideas of the mass, with what the majority claims right being right. From this we have the teachings of schools that could excuse the conduct of a His, and the interpretation of the law upholding sterilization (Buck vs Bell, 274 U.S. 200).

Democracy is not incompatible with Thomas' ideas of law. The broadening of the base of government presents problems, but they are not insuperable. Civil society is the creation of reason with which each man is endowed. And it exists solely for the common good in which each individual has some part. Thomas did not exclude anybody from his idea of the state, so all people can join in making the laws. The problem arises in making the people realize the great part they have in this process. When individuals made laws for



people, education was unnecessary, for experience could enable them to carry on. The problem arises when we must educate all the people in the nature of their task.

Unfortunately, at the same time that people were assuming prominence in the making of laws the church was losing its force as an educational body. The real power that Thomas postulated did not affect the new ideas of society. As the democratic nations progressed further and further along the lines of democracy they went at the same time further and further away from the teachings of the church. We must go back to the teachings of the church and in particular those of Thomas in order to obtain the proper ideas of law.

"There is none of us but can see the danger in which the family and civil society itself are involved owing to the plague of perverse opinions; they would certainly be much more tranquil and secure if a sounder doctrine, one more in conformity with the teaching of the Church, were taught in schools, such a doctrine as is contained in the works of Thomas."

—Pope Leo XII

bow break. St. John remarked at somewhat the same thing would happen to the human mind it did not let up in its work. From this story we can gather that the Angelic Doctor expected everyone to indulge in some out-

Learning Through Life

From The Beginning

COUNT Michael de la Bedoyere, in a recent article in the English Blackfriars' magazine, *Life of the Spirit*, remarks on the commonplace that so few of the British Catholic people are leading truly Christian, truly spiritual lives. And we ourselves must have noticed how seldom religious life in this country transcends the barest legalistic observances. Our Catholic professors justly complain, when asked why their colleges and universities do not make a contribution to the intellectual culture more worthy of the great truths they espouse, that little can be expected of them along those lines when students come up to them from the lower schools expecting things so entirely different.

The good Catholic immigrants who called for the establishment of parochial schools were no less faithful to the Church of their fathers and merit the eternal remembrance of the Church for the sacrifices they made, so that their children might be schooled in an environment not uncongenial to the faith, but they were bewitched by the American dream of prosperity and comfort such as they had never known in the grovelling poverty of the old country, and their great myopic goal was to see themselves and their children climb the ladder of success. Thus, in taking advantage of the many opportunities that America offered and joyously pursuing the manifold enterprises that promised them luxury, they tended to lose sight of that theocentric viewpoint and well-ordered mental outlook that really supplied the meaning of life, and which was their finest heritage from the great Catholic Schoolmen of the past, and were swept up in the Noah's flood of secularism. Fortunately, however, in recent years, the memory of St. Thomas and our other great doctors is being made to come alive again even in our grade schools, just as a half century ago the great principles of Scholasticism enjoyed a renaissance in the universities and seminaries. It does seem more than simple optimism to discern a certain widespread resurgence, or at least a desire for one, as expressed in the general criticism of the recently popular habits of promiscuity and irresponsible specialization that have been almost axiomatic in educational circles for the last century.

What form, however, is the introduction of Thomistic principles

into our lower schools to assume? Obviously, it is not a question of taking the *Summa* into the classrooms and expecting of the adolescent student the solidity and suppleness of mind that will permit him to follow the intricate reasoning required for this procedure, for we could never succeed with the children where we constantly fall so short even at college. Rather, is it not the restoration of an attitude, the medieval attitude, the Catholic attitude, of wonder and reverence, of delight and love for being and for the Being, for substance of life, rather than for the externals, the statistics and endless classifications that are the bogey of present-day savants?

This, it has been suggested, may be accomplished by reinculcating the medieval *delectus sapientiae*, by once again regarding wisdom, not mere knowledge, as the ultimate goal of study, by restoring in the schools of which the Angelic Doctor is patron his own unified and or-

ganically only natural that the task of providing the means of this study should fall to St. Thomas' own brethren in The Order of Preachers, and it is gratifying to note how well they have taken up this opportunity and this duty. The Summer School for Sisters held here at the college each year, where the best Dominican teachers and thinkers are brought from all over the country, to impart to the nuns a deep and complete knowledge of the *Summa Theologiae*, is a step in the right direction that has already proven very successful. As more and more of these specially-trained sisters return to their classrooms steeped in the best principles of Thomism, the professors in our Catholic colleges can hope to have in their lecture-halls students not characterized by the cowl complacency of the warped and cavilling skepticism that are the bane of modern theology classes, but rather somewhat more like the poor scholars of old times, who trudged

otie Oriental tangents, St. Thomas, happily, has not gone undiscovered. Wherever priests have time and patience enough to put into this work, they generally find a willing audience. For instance, the Extension School courses in theology held at Providence College are always well attended.

We must not forget, however, that the most natural and most familiar vehicle for the spread of Thomistic teaching and the Catholic mentality which is now under discussion is in the province of sacred oratory and the spiritual retreat. The preacher is the teacher of Catholicism par excellence—it is he whose immediate and special vocation it is to fulfill the mandate given by Christ in His last words on this earth, "Go, teach ye all nations." It is the Dominican Order which best fulfills that task envisioned by Saint Gregory the Great, when he wrote of an *ordo praedicatorum*, who were to live in community, working assiduously for a profound understanding of the truths of Faith, and go about the countryside with no other concern than to bring the message of Christ to the minds and hearts of His children. The good preacher remembering that he is deputed by the bishop to instruct as much as to exhort, will draw heavily on the fountain of Catholic truth, the writings of the Fathers and Doctors and especially of the Common Doctor whose excellence is so universally commended. Many of our humbler Catholics would probably be much surprised to learn that ideas which they have long taken for granted were first elucidated in the pages of Aquinas.

If all the present opportunities to inculcate the wisdom of Saint Thomas are seized and exploited—if priests and laymen—such as Providence College graduates who have been given such a good Scholastic background—are confident and fluent about their well-ordered and noble philosophy, there is every promise of a general resurgence of Catholic spiritual life. And then, under the auspices and intercession of Saint Thomas Aquinas, the Patron of all Catholic schools and the Common Doctor of the Roman Church, we may hope to see, instead of specialization, singleness of mind; instead of data, truths; instead of science, Divine Wisdom, and pervading all, an increasing knowledge and love of God and the things of God, such as the Mystical Body has not experienced for many years.



dered view of reality, the view which was able to bring about all the great medieval *Summae* because the thinkers of the thirteenth century saw the cosmos as it is, hanging from the Divine Being, the I Am Who Am.

Catholic teachers have a hard task, then, to vanquish all the distractions and supersede all the pompous hypotheses that compete so vigorously for the minds of modern youth. They themselves would be the first to admit their imperfect resources for this work, for in a sense they must be all the things that they teach—their minds must be alive with the wisdom, and their souls brimming with the sanctity of St. Thomas, and on top of this they must be artful and patient teachers. This means that they must be observing to the full the vocations of their own religious congregations and societies and secondly, that they could well afford to receive special training in a thorough study of Thomistic theology.

gally up to Oxford or Paris, to listen to Albert or Scotus or Bonaventure or Thomas.

To The End

PERHAPS the most avid demand for Thomistic studies, and in some cities it really is a demand, is in the field of adult education. Intelligent men and women all over the country are apparently coming to realize the deficiencies in their own personality and general understanding of important moral issues traceable either to the curtailment or the despiritualization of their own schooling. The popularity of serious books like those of Thomas Merton is one phase of this tendency, and another is the increasing willingness of ordinary people to participate in study clubs, Great Books discussion groups, and similar affairs. And although this interest is widespread and various enough for some to go off on ex-