

Dear Gentlemen: This is to tell of my journey to the land of Our LADY OF FATIMA. Wednesday, May 14th I said an early Mass and was soon on my way to Shannon Airport. It was raining hard as we bumped along in the station wagon; and I thought the flight might be cancelled. But no! After a few formalities, we were up and on our way in a big American Overseas plane, and flying high over Limerick. Straight over Tipperary and Waterford, we soon were beyond Ireland and coasting high above St. George Channel. The clouds cleared away like magic and we could see the waters of the channel far below. Then Wales appeared out of nowhere; and almost before we knew it, we were coming down on Londontown. I engaged a room at the Normandie Hotel, had a cup of hot tea, and walked over to Brompton Oratory close by to arrange Mass for the morrow. All the lilacs were in bloom; and the odor was refreshing as I walked along the hot streets. After dinner in the evening, I went off for a long walk through Hyde Park which is near my hotel. The gardens are magnificent with tulips and rhododendrons and primulas all dancing in their lovely sparkling colors.....

ASSASSINATION THURSDAY, May 15th I was up at 3.30 and off to Brompton Oratory to say Mass. This chapel is well known for its associations with Cardinal Newman. It is conducted by the Oratorians, and is visited on feast days by people of all creeds, who come to hear the wonderful music. I had the privilege of saying Mass at the Altar of St. Philip Neri, who founded the Oratorians.....To the airport and off, by BAA to Lisbon. It was a beautiful clear day and ideal for flying. We headed straight for France, over the English Channel. If you draw a line from London to Bordeaux, we will see the route we followed. At Bordeaux we made a stop for lunch; then on and on, over the Bay of Biscay, till we reached the shores of Spain at San Sebastian; down over Valladolid, from which point it was straight flying into Portugal and Lisbon. The trip took about 5 hours, all told. We had breakfast in England; lunch in France; tea in Spain; and dinner in Portugal.....Lisbon has a very modern airport, much better than those in other European capitals. We were courteously passed through the customs without too much delay; and a big limousine took us into the city, where I made my way eventually to the Convent of Santo Corpo and the Dominicans. The Convent belongs to the Irish Dominicans and was founded in 1646 by one Dominic O'Daly who was a great figure in the political history of Portugal at that time. In the evening I went up on the roof of the convent where one gets a magnificent view of the Bay on which Lisbon is built and which was once a center of maritime enterprising that took the Portuguese into every part of the known world. The Bay of Lisbon is formed by the entrance of the great Tagus River into the ocean....

FRIDAY May 16th was a cool clear day. With one of the fathers, I went about seeing the sights of Lisbon. It is a bustling busy city and beautiful beyond all expectation. The city was destroyed by a terrible earthquake nearly 200 years ago, and was re-built by the great Portuguese patriot, PASCAL. He had a large vision of the future, and planned the new city along magnificent lines, with wide spacious avenues, beautiful parks, and lovely monuments. Actually, Lisbon is built on a series of hills, which give the most wonderful vistas, especially of the bay and the winding Tagus. The architecture shows a definite Moorish pattern which one would naturally expect in a land that was dominated by the Arabs for centuries. The people, too, particularly of the south, have the blood of the Orient in their veins; so that Lisbon is a mixture, in blood and buildings, in customs and language, of the East and the West. We are celebrating centenary of the final conquest of the Moors by the native Portuguese; and the city is one fairland of lights and colored fountains and bunting and flags of all sorts. The streets are paved with tiny stones with various kinds of patterns worked out in different colors. It is all very effective. And every night the water wagons go about sprinkling and clearing; so that Lisbon is always fresh and clean in the morning, after its refreshing bath.....In the afternoon we went to the Convent of Don Guineas, which was founded here several hundred years ago and is in charge of Irish Dominican Sisters. On our way back, we passed the huge monastery of the monks of St. Jerome, where Camoens, the immortal Portuguese epic poet, and Vasco da Gama, the great explorer, are buried.....

SATURDAY, May 17th we travelled to Santarém. This little town, which is about 25 miles north of Lisbon, has the Church of the Miraculous Host. In 1266, a woman received Communion and took the Sacred Host from her mouth. An old sorceress had told her that the procuring of a consecrated particle was the only way she could regain the favor of her husband. The woman put the Host in a handkerchief. But all the way home, the Host dripped blood. It was finally recovered and placed in a special container, where it is still venerated....Santarém is also famous for its Church of Grace, where the well-known Portuguese explorer, Cabral, is buried. To see his final resting place. His claim to fame rests on his discovery of Brazil, Portugal's greatest colony for centuries.....After returning to Lisbon, I had dinner at the Borge Hotel with a Mr. Duff who is visiting Fatima. He was 3 years in Santo Tomas, a prisoner of war--the same place where Father Dominic Chang was interned. Mr Duff is on his way to Rome to see the Holy Father. His place of business is New York.....

SUNDAY, May 18th I went with some of the fathers here to see the Spanish Ballet, at the San Carlos Theatre. The dancers are among Madrid's best, and the performance was exquisite. The last number was done to the music of Ravel's BOLERO.....

MONDAY, May 19th. May way over the ocean, Catherine Celestina is celebrating her birthday. Last year, I was able to join in festivities--at Pittsburg.....Today the Irish Minister to Portugal, Mr. Patrick O'Byrne, stopped in for breakfast after mass....Corpo Santo is a center and gathering place for most of the English-speaking diplomatic world in Lisbon. It is the only place, in fact, where they can hear a sermon in English.....In the evening, I drove down country to a spot called Cintra, to visit the Wainwrights and remain overnight. They have a lovely villa close to the villa of the exiled king of Italy.

After a stroll in the garden, I gave Benediction in the little private chapel of the Wainwrights; then dinner and a long chat in the evening by the fireside. The logs were blazing merrily because we are located here in the mountains, where it gets very chilly in the night hours....

TUESDAY, May 20th I said Mass for the family, had breakfast, and was seen on my way back to Lisbon with Mr Wainwright, carrying a large bouquet of the most lovely roses. We followed the sea route, passing a lighthouse which is built on the most western part of Europe; so that at the moment I was the closest to home since my departure last Fall. In the evening I gave a talk to the Thomistic Circle here, a group of diplomatic and business people, very interested in hearing something of the wisdom and beauty of St. Thomas's philosophy. It was a most enjoyable experience....

WEDNESDAY, May 21st was the red-letter day of my stay in Portugal, for that was the day on which I travelled down to FATIMA, to see the shrine of our dear Lady. Of course, this was the main reason for my coming to Lisbon; and now, at last, I was on my way to see the very spot where the Blessed Virgin appeared to the little shepherd children, Lucy, Francisco, and Jacinta. The day was warm and cloudless; and by 9.30 we were riding across Lisbon's wide and handsome boulevards, on our way into the country. Fatima lies north of Lisbon and is not far from the ocean side. This is Maytime, and the fields are sprouting with green wheat and the wild red poppies that grow everywhere. Up and down hills we went, climbing higher and higher into the mountainous areas that are comprised in the diocese of Leiria whose bishop is also the bishop of Fatima. In Alcobaca we stopped to have lunch at the Restaurante Trindade, where we tasted some of the delicious fish that come from nearby Nazaré, on the sea. On we drove in the clear crystal sunshine, round bends and curves in the road that revealed the most entrancing views of the countryside. Before long, we were at Batalha, famous as the scene of the great battle in which Alfonso I defeated the Spanish and set up Portugal as an independent kingdom. By 4 in the afternoon, we were at Fatima. The name of the little village where Our Lady appeared is called Cova da Iria. It is so called because the spot is actually a large cove or hollow, some quarter of a mile across. Within this hollow, on May 13th, 1917, the Blessed Virgin was seen for the first time by the three little children. The place of the apparition is now marked by a small chapel; and the spot where the holly-oak grew, over which Our Blessed Mother appeared, is also marked by a pillar. Some distance away is the magnificent Basilica which is

almost complete on the exterior, but will require time and money before it is finished on the inside. It is used, however, for the pilgrimages. All this part of the country is called Fatima, after a Moorish maiden who was converted to the faith and who built a monastery in the neighborhood after the death of her Christian husband.....We arrived in Fatima about 4 pm, and after depositing our luggage in the little Inn of Our Lady of the Rosary, we made our way to the Chapel of the Apparitions for a visit. Then I went to see the Rector, to arrange for Mass the next day. I found a chair in the shade of an Olive tree, and sat gazing for a long time at the superb basilica that is being raised to honor our heavenly Mother. It was an unforgettable sight, a pile of pure white stone, rising up out of the hollow, piercing the blue dome of sky with its shining magnificence, set against white clouds that drifted lazily from the sea. And breaking in on my meditations were the tinkling notes of the chimes that sing out our Lady's glories at regular intervals. Before dinner, we had an hour's chat with the bishop of Leiria. He is a most charming and affable man, quiet and humble; and he willingly blest the religious articles that we brought to him. Lucy, who is a Dorothean nun in under his charge; and no one can speak to her except with his permission. She is in a convent in Oporto. After dinner, we went back for another visit to the Chapel of the Apparitions; then a stroll in the cool of the evening, before turning in for slumber. It was simply indescribable, the beauty of the heavens, the masses upon masses of brilliant stars that shone down on Fatima and its white massive basilica, the people of the village resting after their day's work, all nature quiet and still and meditative as we made our way back to the Inn....

THURSDAY MAY 22 I was up at 5 and making preparations for Mass in the Chapel of the Apparitions. I carried a white and red rose with me, to place on the altar while celebrating. The first priest began his Mass at 5. He was an Italian. He was followed at 5.30 by a Dutch priest. I came next at 6. After me, one of the bishops who are here making their annual retreat; and after the bishop, the Cardinal Primate of Portugal. This sort of international devotion to our Lady of Fatima is the usual thing here; and it seems to prove that Our Mother's message, given to babes, was meant for the world at large. Actually it has already spread into the farthest extremities of the earth and will continue to grow as people make pilgrimages here from every part of the world. After breakfast, I went to visit the tiny village of Aljustrel, where the children lived: Francisco and Jacinta in one house, Lucy in another. I saw the room in which Francisco died; and met his mother and father, gracious old people, and typical peasants of the Fatima countryside. Francisco and Jacinta were brother and sister, as you know; while Lucy was a cousin. I also met Lucy's sister and visited the well where the Angel appeared to the children for the first time. After lunch, I went back and had my picture taken with the parents of Francisco and Jacinta, holding little Jacinta, their grandchild, in my arms. One of the things that I shall treasure always is the little bouquet of roses which Francisco's mother gave me as a special souvenir. Another visit to the cool spacious Basilica where I said my Office for the day; then a long recory and meditation at the Shrine of the Apparitions, and I was off on my way back to Lisbon. It was hard for our party to tear ourselves away. There is such a calm and prayerful atmosphere about all Fatima that one would like to live here for the rest of one's life. It is a feeling of being very very close to our dear Mother; and I can understand the tears and joys and heavenly consolations of those who have been to Fatima....On our way to Lisbon we stopped to see the beautiful old Dominican Church at Batalha, which is considered by some to be the loveliest thing of its kind in all Portugal....Then on to Alcobaca, where we also stopped to see the Church, with its magnificent portico and gardens of flowers and trees, surrounded by hills of rich verdant wheat that enclose the Church like the frame of precious old picture.....We arrived in Lisbon about 11.30; but it was hours before I could sleep, thinking of the wonderful things I had seen and heard these past two days, and happy in the privilege of being able to pay my peer respects to the shrine of our glorious lady of Fatima.....

FRIDAY May 23rd I went to Madame Braganza's for lunch. She is one of the nobility of Portugal, very interested in Fatima, and writing a little book which will be called THE WHITE DOVES OF PEACE. She talked over the possibilities of publishing this work in the States, England, and Ireland. She was educated in England and writes quite well in our tongue.....In the evening I spent several enjoyable hours with Mr. Duff. We had dinner together at the Hotel Berge.....

SATURDAY May 24th I took a short trip with one of the fathers down to ESTORIL. This is one of the most famous seaside places in Europe. We had tea on the terrace of one of the hotels, overlooking the sea. Then we went to meet some American friends, O'Dwyer by name, who live here.....

SUNDAY May 25th I went to see an international match between England and Portugal. Mr. O'Byrne, the Irish minister, took us out in his official limousine. The stadium is located about ten miles from Lisbon, in the hollow of some hills. It can hold about 80,000 people, which gives you some idea of its size and magnificence. The President of Portugal and the Ambassador of Great Britain were at the game. England won, 11 to nothing, or, as they say in this part of the world, 11 to nil.

MONDAY May 26th I celebrated Mass in the Church of St. Anthony. Here, in the little grotto beneath the Church, we see the spot where the great St. Anthony of Padua was born. It was on this very spot that I said Mass. Most people think of St. Anthony of Padua as an Italian. He was a Lisbonite, born right here in the heart of our city. Of course he is associated with Padua, having lived there some time; but he will always remain one of Portugal's greatest glories. I also visited the cathedral close by and saw the font at which he was baptized. He served Mass in this cathedral, as a boy. St. Lucy's is another beautiful Church with a site that overlooks the harbor; just as the Church of Our Lady of the Mountain overlooks the city of Lisbon. In the afternoon, I went to tea at the Stillwell family. They are well-to-do English Catholics, very charitable to the Fathers of Corpe Santo. They lost two sons in the recent war.....

TUESDAY May 27th I paid a visit to the Art Gallery of Lisbon. In the evening, Mr. O'Byrne called and took us across the Bay to his home on the hills of Almada. He has a fine tennis court; and we played a bit before dinner. His wife is English and a splendid musician. She played some numbers from Mendelssohn and Debussy after dinner. Coming back across the bay was beautiful, in the moonlight, with the stars shining down on the water, and the lights of Lisbon brilliantly glowing in the distance.....Being sleepless, I went up on the roof of the Convent. I could see Jupiter, out over the bay; the Great Bear; Spica; and my dear old friend, the Swan, rising in the east; and guarding its flight across the heavens, two other stars, faithful and true: Vega and Altair.....

WEDNESDAY May 28th I went to visit the Church of St. Roche which was once Jesuit. It contains the most beautiful marble altar of its size in the world. This altar was made in Rome. The pope said Mass on it before it was transported to Portugal.... In the same Church is a tablet marking the great work of Francesco Suarez, the Jesuit, who labored so long and so well in the cause of the faith. He taught for many years in Portugal, especially at the famous university center: COIMBRA. Next I visited the Church of St. Dominic, ~~which is the same as the one in Coimbra.~~

THURSDAY May 29th I am finishing up business and making ready for the next chapter in our little travelogue. For, tomorrow I fly to Madrid.....I had a final tea with the Dominican Sisters of Bom Sucesso and met the children of the

Wainwrights. The Sisters are employed; so we talked across the grill as I sipped my tea.....Every day, since my arrival in Lisbon, I've had bouquets of flowers in my room, given by friends-----roses, fushias, carnations. They adorn my desk, along with the statue of Our Lady of Fatima which the Bishop of Leiria blessed for me and which I laid on the exact spot where the Blessed Virgin appeared to the children.....We had the most delicious apricots, fresh from the garden, for lunch today.....Lisbon is a great international city and a favorite to wintering place for the wealthy of Europe....At one time, the Portuguese, by their explorations, controlled more than half the known world.....The people of Lisbon love noise and racket, and they never seem to get sleepy before 2 in the morning..... Around the corner is my favorite coffee shop. I pop in regularly for a cup of the very best Brazilian....Fr Paul O'Sullivan came here from Rome for a holiday. He never left, and that's been 52 years ago!! He is known all over Portugal for his fine apostolate of the press. His pamphlets, in Portuguese, have been read by millions.....Mrs. Belloc Lowndes, the well-known English writer, is spending a holiday here with her daughter, Susan, who comes to our Church regularly and is a good friend of the Dominicans. Susan is a niece of Hilaire Belloc, Mrs. Lowndes, his sister.....Tonight, I'm off to dinner with Paul Morin, vice consul of Canada. We should have lots to talk about, since Paul is a Canadian and I spent several years in his native land.....Tomorrow Mr O'Byrne is driving me to the airport. It will be a fond farewell to a land that is now flowing with milk and honey and a people who are kind, hospitable, and ready to do you every possible service. One must certainly come to Portugal in order to make a correct judgment about the Portuguese people. They have helped me write one of the most cherished chapters in my book of travels....and so, gentles, till Spain! I shall be there tomorrow night; but this must go off from the land which has been called, most fitting, the LAND OF OUR BLESSED MOTHER. As long as there is a Fatima, Portugal will be a great nation. They have had a marvellous history; and although there were periods when the faith was endangered, Our Lady surely has been keeping them under her mantle. So all praise and all glory to Portugal, land of Our Lady of Fatima.....And best wishes to all ye gentles who, no doubt, no doubt, will continue to pray for the peregrinating padre.

Father Bob

Father Ed

OFF TO SUNNY SPAIN

Good morning, dear friends! As I write this, I'm in the land of brilliant sunshine, blue skies, and turreaders. But let us go back a few days and catch up. I left off, last time, on MAY 29th. That was Thursday, the day I had dinner in Lisbon with Paul Morin. He is the vice-consul for Canada; and his wife is a Montreal girl. So we dug up lots of mutual acquaintances. It was grand, meeting someone from dear old Canada. Paul is a most interesting chap. He was one of the most outstanding fliers in the R.C.A.F., and was decorated by Mackenzie King. His job in the consular service was a reward for his heroic achievements. His hobby is art collection; and every little piece that he buys is a chef-d'oeuvre in its way. At the dinner I met Bill Price and his wife. Bill is American vice-consul. Paul is a graduate of Fordham and has a couple of my psychology books in his library which he studied at college. *Ainsi petit est le monde!*

FRIDAY, MAY 30th. Out in Wisconsin Al is celebrating his birthday. Here in Lisbon, I'm making ready for departure, finishing up my correspondence, writing cards, saying farewell to friends.

SATURDAY the last day of the month of May. I rose at 3.30, said Mass, and was at the airport by 5. But the plane developed engine trouble, so the flight was postponed. We were packed off, by bus, to Astoril, the little seaside summering place of which I spoke before. It's a grand place to spend a holiday; and all the passengers were given rooms. But instead of going back to bed, as most of the folk did, I went out to see the O'Dwyers who live here. I had visited them before, you remember, while I was in Lisbon. After some breakfast, we took a spin along the beautiful ocean drive, then had dinner at one of the resort hotels. Afterwards, we drove into Lisbon, picked up one of the fathers, then went for another ride, this time up to the peak of one of the mountains that overlook Lisbon. Then back to Astoril along the sea route, just as the sun was setting in a blaze of glorious colors.....

SUNDAY, JUNE 1st I made another bid to leave by air; but again the plane broke down. This time, I came back to Lisbon and remained the day with the fathers. Meanwhile, I made arrangements to fly by another company.....

MONDAY, JUNE 2nd was the third time — and the charm. By ten in the morning I was off for Madrid, after a fond farewell to Lisbon and Portugal, land of Sagollon and Vasco de Gama, Cebal and Henry the Navigator; land of the cork tree and the blue-tiled azulejos; land of wines and olive oil, sardines, tuna and fine friendly people; but above all, land of Our Lady of Fatima, kind and gentle mother of the Portuguese people whom she must love with a special love because of the great graces that have flowed out upon the world through her shrine at Cova da Iria..... A great surprise was awaiting me at the airport. As I was waiting, ready to step on the plane, whom should I meet but Dr. Thomas Verner Moore, the Benedictine who was my professor of psychology at Catholic University in Washington. Dr. Moore was on his way back to Madrid where he has been lecturing for some weeks. The day was perfect; and although the plane was small, it was quite comfortable..... It's a remarkable thing, but one can tell Spain from most of the other countries of the world by the peculiar deep blueness of the skies. I have never seen anything quite like it anywhere. And there's a blue tinge to the mountains which is also unique..... Dr. Moore invited me to join his party which was going to 'ville on the next day. This was a bit of wonderful luck, because that's just where I wanted to go myself — to visit the native town of the great St. Teresa and to see the two American novices who are studying there... The flight from Lisbon to Madrid took about two and a half hours. When we came into the city, I went to the Convento del Rosario which is the house of the Spanish Dominicans here in Madrid. There was a warm welcome, and soon I was made to feel completely at home.

WEDSDAY, JUNE 3rd I was up bright and early, and after Mass went down to the Hotel Ritz where Dr. Moore is staying. A Mr. Callahan, one of Father's well-to-do friends, had hired a big limousine to take us to Avila. But slack and alas! the party couldn't go; so Mr. Callahan turned over the limousine, driver, and all, to me, and told me that it was mine for the day. Off I drove, like a millionaire, with the car all to myself. It was a marvellous ride to Avila. We covered the hundred odd miles in something like five hours. On our route, we passed through SEDOVIA where I stopped for a while to see the sights. The town is interesting for two things: first, the cave or grotto where St. Dominic prayed and fasted; second, the tomb of the great mystic, St. John of the Cross. St. Teresa also visited the grotto of St. Dominic in her day; and she was favored with a vision of the founder of our Order. Of course, the main purpose of her visit was to confer with St. John of the Cross. As you know these two remarkable saints brought about the strict reform of the Carmelites.....About 4 in the afternoon, I arrived at Avila and went immediately to Santo Tomas, which is our House of Studies. Here I saw the two American brothers from Chicago who are preparing for the priesthood. I also met the Spanish Fathers, many of whom had been either in America or in China. It was a happy reunion, indeed.....Soon the brothers and I were making a tour of Avila, to see the churches and places of interest. The center of attraction here is the little chapel which St. Teresa herself founded nearly 400 years ago. We saw her relics — her flute and tambourine with which she made merry to lighten the hearts of her nuns, some of her garments, the cord with which she used to discipline herself. I arranged to say Mass at her birthplace on the morrow; then I took the brothers into a restaurant for a little refreshment. This sort of thing is very novel to them, because they are confined very severely during their novitiate.....

THURSDAY, JUNE 4th I went with the brothers to the chapel of St. Teresa which is built on the spot where she was born. I put a rose on the altar as a souvenir of my visit. It will go into my flower book along with many other very precious flowers from different parts of the world. After Mass, we visited the little garden where Teresa played as a child with her brother. Here I found another flower..... Back to the Dominican convent and a bite of breakfast. Then the novices showed me the interesting features of our own Church of Santo Tomas. It was built by Ferdinand and Isabella in honor of their young son; and he is buried in the sanctuary. The choir is magnificently carved; and in it, towards the front, are two chairs which were used by Ferdinand and Isabella when they came to visit Santo Tomas. Then there is the confessional where St. Teresa came regularly. Just beside it, is the beautiful crucifix where the Blessed Virgin appeared to her, all in white. St. Teresa's community of Discalced Carmelites still flourishes here. Its number is strictly limited to 33, all women of the best and most noble families of Spain. There is a long waiting list, they say.....It was St. Teresa who said: "I prefer a learned confessor to a holy one." She also remark refers to the large suffrages that are said by the Dominicans for their dead.....Back to Madrid by the electric tram. It does the journey in two hours. Again, I was favored by a piece of luck. Madrid is just celebrating the return of GENERALISIMO FRANCO from a tour of the provinces. There was huge celebration and a procession. One of the fathers has a relative whose beautiful home looks down on the Plaza where Franco was to pass. So, from the balcony of this home, high above the crowd, we saw everything — Franco meeting his ministers, riding along in an open car with the mayor of Madrid, the bishop, and all the dignitaries. And all along the line, as he passed, shouts of "FRANCO FRANCO". It was inspiring; and it demonstrated that Franco is surely the man of the hour in Spain with the people solidly behind him.....

WEDNESDAY, JUNE 5th, the feast of Corpus Christi, with gorgeous processions of the Blessed Sacrament. The most famous of these processions are held in TOLEDO. It was a beautiful day. In the afternoon, one of the fathers took me to a bull-fight. On all fiestas, such fights are held; and there were about thirty or forty thousand people in the stadium. We had good seats close to the arena. It's all a very gory thing; and I shouldn't care much for it as a regular diet. We saw five bulls in action. As the bull comes into the ring, he is tormented by the PEONES (pawns) with their colored cloaks. Then the PICADORES, who ride on horses, put their lances into the charging bull. The horses are knocked down and gored in a fearful way. Then come the BANDERILLEROS who stick their daggers into the helpless animal. Each dagger has a little flag on the end of it. Finally, the signal is given by the president for the killing of the bull. This is the job of the MATADOR; and he accomplished his gruesome task with a long sword which he plunges into the heart of the bull. I saw this process repeated on five bulls and it was enough for me. There is music and color and beautiful costumes worn by the participants and a parade and much doffing of hats and huge shouts from the crowds. But the fact remains that the bulls are tortured and killed and the horses often seriously injured. One bull fight in a lifetime is plenty for me.....Storks build their nests on the chimneys of the high houses. No one kills them because it's supposed to be bad luck to harm them in any way.....Madrid boasts a majestic park which is set down right in the middle of the city and can be seen miles away in the airplane. This is the season of roses, and the park is filled with millions of them.....Madrid is also a city of beautiful trees — acacias, oaks, elms, poplars; and off in the distance are the snow-capped mountains, bathed in an azure blue.....

FRIDAY, JUNE 6th I am off to Lourdes; and I must hasten to finish this so that Magdelaine and Eddie, my ever-faithful secretaries, may have the stamps from Spain. I hope to get passage on the wagon-lit, but there are many people going in the direction of Lourdes and a reservation is not easy to be had. Wish me luck, good gentles, as I wish you luck, MURRAY. As always.

Fr. Bob

Fr. Ed

Le 9 juillet 1947.

Cher monsieur,

Je crois que vous serez
intéressé particulièrement dans
la présente édition. Je réfère
à la page 5 dans la partie du
19 juin.

M. Decary

which Bernadette lived during the time of the apparitions. I saw the little corner in which she slept; the fireplace at which her mother prepared the meals for the family, the tiny sink in the kitchen where the vegetables were prepared. Now there is a small altar in the hut where private Mass can be celebrated.....In the afternoon I saw the blessing of the sick. They are carried or wheeled out of the hospital; and after Benediction, the priest or bishop goes about with the Blessed Sacrament and blesses each one individually. Many cures have taken place at this ceremony. In the evening, there was the long procession, with hundreds of people taking part, each carrying a candle. It was most impressive, especially with the lights turned off and only the gleam of the tapers to show the way. And all the while, the beautiful song of Lourdes, the "Ave, Ave, Maria" was chanted. I was at the microphone, helping the small choir lead the singing. The Lourdes' song was composed by a Sulpician Father and tells the story of the visions of Bernadette.

On MONDAY, JUNE 9th I had the privilege of saying Mass in the grotto itself just under the spot where the Blessed Virgin appeared to Bernadette. To be sure, I remembered all of you on this special occasion. The grotto is a magnificent thing, topped by tall trees and shrubs, and hewn by nature, out of the living rock. One never tires of coming here, to kneel and meditate on the blessed events that took place in 1857. Next to the grotto is the spring whose waters are a constant source of comfort and healing to those who come with simplicity and faith and the spirit of penance. A set of chambers has been arranged so that people may bathe privately in the waters of the spring. I went in once. It is quite an experience, I assure you. All the garments are taken off; and only a small cloth is used. Just above the low pool are

OUR LADY OF LOURDES

the bull-fight and the departure from Spain to the station to arrange passage on the train. At the station, I took a quick ride through the city aboard. It is very difficult travelling because the border is officially closed. I had to sit up all night. From Madrid, we went to Pampelona, Palencia, Burgos, San Sebastian, and then to Bayonne in Spain. Here we got off the train and crossed into France. After lunch at the Hotel de France, through Biarritz, Bayonne, and about 8 in the evening. The country of France we have never seen anything quite like it anywhere. We went over the beautiful Pyrenees mountains. At Lourdes, I put up at the HOTEL Soubirous Freres, distant relatives of Bernadette. I went to the GROTTA. All of you know the traditions of the Blessed Virgin which began with the apparitions. You probably have seen hundreds of reproductions. But I assure you that none is as original in the spiritual simplicity and devotion found at the Grotto of Lourdes itself. Bernadette's faith, the tender abandonment to a divine love, which she had at Lourdes.....After saying my rosary and praying, I went back to my room and to bed....

the Basilica of the Rosary. After breakfast (where the visions took place), over the hill to Lourdes. Here I found the petit cachot 1

Dear Gentles:

As I remember, we left off with the bull-fight and the departure from Spain. On FRIDAY, JUNE 6th I went to the station to arrange passage on the train for Lourdes. After dinner at the station, I took a quick ride through the University grounds and then got aboard. It is very difficult travelling from Spain to France these days because the border is officially closed. I could get no berth and so had to sit up all night. From Madrid, we went through El Escorial, Avila, Valladolid, Palencia, Burgos, San Sebastian, to Irun which is the last town to pass in Spain. Here we got off the train and crossed the border to Hendaye which is in France. After lunch at the station, I took another series of trains, through Biarritz, Bayonne, and Pau, and finally reached Lourdes about 8 in the evening. The country of Southern France is gorgeous. I have never seen anything quite like it anywhere. In going from Spain to France we went over the beautiful Pyrenees Mountains with their snow-capped tops. At Lourdes, I put up at the HOTEL MODERNE which is operated by the Soubirous Freres, distant relatives of Saint Bernadette. After dinner, I went to the GROTTO. All of you know the story of Bernadette and the apparitions of the Blessed Virgin which began on February 11th, 1857. Like myself, you probably have seen hundreds of reproductions of the scenes of the apparitions. But I assure you that none of these reproductions are like the original in the spiritual simplicity and the religious atmosphere which is found at the Grotto of Lourdes itself. There is something here which breathes of the childlike faith, the tender devotion to our Mother, the complete abandonment to a divine love, which characterized the life of sweet Bernadette.....After saying my rosary and bidding goodnight to our good Mother, I went back to my room and to bed....

SUNDAY, JUNE 8th I said Mass at the Basilica of the Rosary. After breakfast, I strolled from Massabielle (where the visions took place), over the River Gave, to the old village of Lourdes. Here I found the petit cachot in which Bernadette lived during the time of the apparitions. I saw the little corner in which she slept; the fireplace at which her mother prepared the meals for the family, the tiny sink in the kitchen where the vegetables were prepared. Now there is a small altar in the hut where private Mass can be celebrated.....In the afternoon I saw the blessing of the sick. They are carried or wheeled out of the hospital; and after Benediction, the priest of the bishop goes about with the Blessed Sacrament and blesses each one individually. Many cures have taken place at this ceremony. In the evening, there was the long procession, with hundreds of people taking part, each carrying a candle. It was most impressive, especially with the lights turned off and only the gleam of the tapers to show the way. And all the while, the beautiful song of Lourdes, the "Ave, Ave, Maria" was chanted. I was at the microphone, helping the small choir lead the singing. The Lourdes' song was composed by a Sulpician Father and tells the story of the visions of Bernadette.

MONDAY, JUNE 9th I had the privilege of saying Mass in the grotto itself just under the seat where the Blessed Virgin appeared to Bernadette. To be sure, I remembered all of you on this special occasion. The grotto is a magnificent thing, topped by tall trees and shrubs, and hewn by nature, out of the living rock. One never tires of coming here, to kneel and meditate on the blessed events that took place in 1857. Next to the grotto is the spring whose waters are a constant source of comfort and healing to those who come with simplicity and faith and the spirit of penance. A set of chambers has been arranged so that people may bathe privately in the waters of the spring. I went in once. It is quite an experience, I assure you. All the garments are taken off; and only a small cloth is used. Just above the low pool are

prayers which one recites while bathing. An attendant helps. The water is icy cold; and it is necessary to be completely submerged. As she plunges in, there is an instant of blinding shock from the low temperature; then up and out of the bath. No towel is used; and each one dresses while the water is still dripping off the body. If you remember the story of Bernadette, you will recall that the little infant Boubouhars was plunged this way into the frigid water. It was the first miracle of Lourdes.....People are here from all over the world. I met an American from Heidelberg, Germany, who has come for a cure. There is something wrong with her leg. One hears all the different languages as pilgrimages move in and out of Lourdes. The devotion is surely universal.

THURSDAY I said Mass in the little coach or hut where Bernadette lived. It was very quiet and private. On the altar is the statue of the Blessed Virgin before which Bernadette prayed often as a child. At that time it was in the parish Church of which Perymale was pastor. After breakfast I strolled along the Gave. It is a lovely place to walk and sit and meditate. At this season of the year, everything is green and the flower in bloom.....While coming to Lourdes, I picked up a Saturday Evening Post as I crossed the border from Spain to France. In it there's an article about Lubnico West, Nova Scotia, and the D'Entremonts who live there. Strange that I should meet some of my old friends this way, because I visited the D'Entremonts when I was in Acadia and stayed at Lubnico West with my good friend Dr. LeBlanc whose wife is a D'Entremont. In the afternoon I took the bus to Tarbes where I saw the tomb of Old Bishop Laurence who started the cause of Bernadette. From Tarbes I went on, by bus, to Toulouse. It was a most enjoyable trip, along the blue Pyrenees, whose tops were lighted up like golden candles as the sun set. Then the stars came out: and I could see the Swan, winging its graceful way between Vega and Altair and heading straight for Sagittarius who, in turn, was directing his arrow at Antares, the heart of the Scorpion. Arriving at Toulouse about ten at night, I went directly to the Dominican convent. All the world was sound asleep, as the French say; and I had to rouse the lay-brother porter by some vigorous ringing of the bell. He rose very graciously from his bed of slumber and prepared some eggs for my evening meal. Then he conducted me to my cell where I soon was lost in sweet dreams.....

FRIDAY, JUNE 11th I said Mass at the Rosay Altar, which was covered with roses. And I said it for another little Rose who, in far off Washington, is saying "I do" to her beloved Tom. Long life and a merry family, Rose and Tom.....This is the Country of St. Dominic — Toulouse, Carcassonne, Montreal, Fanjeaux, Frouille. So today I set off by bus to visit Frouille, where the Dominican Order was cradled. Here are the Sisters of the Second Order, founded by Saint Dominic himself, before he organized his First Order. The chaplain of the Sisters is a Dominican; and in the evening I went for a promenade along the beautiful countryside where Dominic walked as he thought of establishing his great Order of Preachers. Just a short distance away, one sees the hills on which Fanjeaux and Montreal rest. In Dominic's day, they were strongholds of heresy. Up we went to the top of Fanjeaux which, like Montreal nearby, hasn't changed much since the 13th century. We visited the spot where St. Dominic held his famous trial-by-fire with his books. He agreed, with one of the heretics, to cast his books into the flames, provided the heretic did the same. St. Dominic's books were untouched; those of the heretic were consumed..... Next we visited the room where St. Dominic lived for several years while planning the foundation of his order. The walls, floor, fireplace and oven, and ceiling beams are the same as when Dominic occupied the little chamber. It was a kind of hostelry attached to the mansion of the Confort who invited Dominic to stay in his castle.

The Saint's preference was for humble quarters; and he choose to live ~~in a room that he lived and prayed in.....~~ with the poor folk. His spirit is still felt in the room that he lived and prayed in.....Then we went off to the brow of the hill on which Fanjeaux is built and stood on the spot where Dominic used to come and meditate under the stars. Here he saw the vision of the ball of fire which rested over the little church of Prouille just below. It was a heavenly sign and a token that the Lord wished him to establish his order in Prouille. So Prouille became our "berceau"; and here Dominic put his magnificent idea into practise — founding first the Sisters, then the Order of Friars Preachers. Every Dominican should come to Prouille, to see the background and catch the atmosphere of Dominic's grand design — to stand on the plains of Prouille and to look up and see the two camps of heresy, pitched on the tops of the hills — Montreal and Fanjeaux — then to realize that Dominic went fearlessly into the very hearth and household of the horrible error and there fought and prayed and conceived an Order that would combat this monstrous thing, by teaching and preaching, by meditating on the truths of our faith and heralding these saving truths to those who were caught in heresy..... Back in my tiny cell in Prouille, remote from the world, I stood at my window and said my rosary as I watched the magnificent stars....

THURSDAY, JUNE 12th I said Mass in the Sisters' chapel, at the altar of our Lady. The statue is modelled after the vision which St.Dominic had of the Blessed Virgin — seated and holding the Infant Jesus in her lap..... This is the country of lilies — St.Dominic's lilies — and I gathered several for my flower book..... Back by bus to Toulouse, I paid a visit to the Church of St.Cernin in which the relics of St.Thomas Aquinas are preserved. Here I prayed to my great patron, asking his blessing on my own poor little efforts to make known the wonderful doctrines that he taught. Especially I asked for his intercession in my apostolate of the pen..... In the evening I caught the train for Paris.....

FRIDAY, JUNE 13th I was in France's capital which once was known as gay Paris but which is a very sober and somber city now, after the terrible occupation which left it without fire and spirit. But it still remains a wonderful city. I lived with the Dominican Fathers at St.Sacrament. One of our American students came in from Saul Choir, the House of Studies, and remained several days, showing me about — the Arc de Triomphe, built by Napoleon, under which the Unknown Soldier is buried; the Quartier Latin and the University of Paris with its world-famous Sorbonne; no.14 rue Soufflot, where our old St.Jacques stood; next door to the Sorbonne; and where many of our greatest Dominicans lived at one time or another; St. Dominic himself, St.Albert the Great, St.Thomas, Blessed Jordan of Saxony, Bl. Louis brother of St.Dominic, Bl. Bertrand of Garrigue, Blessed Reginald to whom the Blessed Virgin showed the white scapular which all Dominicans were to wear, Bl. Innocent, fifth pope of that name, Bl. John of Vercelli, Bl. Ambrose Casedonius, Bl. Andrew Abellonius..... On we went to see the Pantheon with its beautiful paintings representing some of the most glorious history of France, particularly that which centered about Ste.Genevieve; then S.Etienne and the tomb of Ste.Genevieve, and the final resting places of Pascal and Racine. It was in the parish of S.Etienne that Frederic Ozanam founded his St.Vincent de Paul Society which is now international in character.....Then Notre Dame, the one and only Notre Dame, regarded by many as the most beautiful Gothic cathedral in the world. Here one finds the famous pulpit in which all the greatest preachers of France have stood—among others, the Dominicans Lacordaire, Monsabré, Olivier, Janfver. I mounted the pulpit myself and surveyed the scene on which these masters of eloquence looked as they spoke to the elite of Paris.....Then the Louvre,

is one of the world-treasures of art. Here one finds thousands of
 priceless, such as the statue of Venus Milo, the Mona Lisa of DaVinci...
 There's a story current that Hitler and Goering agreed on a division of
 these rich spoils, Hitler to take all the 19th century treasures, Goering
 the rest. Why the 19th century? Because that was the greatest of centuries
 the century in which Adolf Hitler was born!!! Then to the Tuilleries Gardens
 once reserved for the royalty, where Marie Antoinette played her child games
 now open to all.....Then to the Madeleine, a lovely Church in the heart of
 Paris.....Then down the Champs Elysees which are truly "Elysian Fields".
 This is springtime in Paris, with flowers and soft rains and scudding clouds.
 But I had sunshine most of the time.....One of the prettiest chapels in
 Paris is Sainte Chapelle, built by St. Louis to hold the Crown of Thorns
 which he brought back to France from the Holy Land. The chapel is delicate,
 carved, with gold and silver ornaments and precious stones of all sorts.
 Next door is the apartment where Louis received another saint as his guest:
 Thomas Aquinas. You recall the story of the banquet, when St. Thomas pounded
 on the table, in a moment of abstraction, and cried out: "Thus shall the
 Albigenses be vanquished!" Close by is the conciergerie where Louis 14th
 and Marie Antoinette were confined during the early days of the French Revo-
 lution. Though short, my stay in the capital was pleasant. As I remarked,
 there are hard days in Paris. You go into a restaurant for a spot of break-
 fast (as I did) and you get a cup of coffee made out of barley and molasses,
 with no sugar or milk, and a piece of bread that is as hard as a board, with
 no butter! However, one of the French Fathers took me to dinner once at a
 lovely restaurant — The Vagenende — where the food was really good.....
 They say it will be ten years before Paris is back to normal.....

SUNDAY, JUNE 15th I left for Nancy. The journey carried me through the
 battlefields of some of the fiercest fighting in the last two world wars —
 Chateau Thierry, along the Marne, Epervier, St. Mihiel.....I arrived at Nancy
 about 3 in the evening and went to stay with the Dominicans. The convent
 is the first foundation made by the great Père Lacordaire; and I lived in
 his little room and prayed on his prie-dieu while at Nancy.....My purpose
 in coming here, of course, was to visit the grave of my dear brother Ralph
 whose soul all of you, good friends, have remembered many times in your
 prayers, I'm sure. He was killed after crossing a bridge that spans the
 Moselle River.....

on MONDAY, JUNE 16th I hired a taxi to go to the cemetery where he is buried.
 It's about 25 miles from here, near a little village called Andilly. The
 day was lovely, and I arrived after an hour and a half's journey. I brought
 along a bouquet of flowers to put on his grave which is one of about 8000
 other graves of boys who gave their lives in this part of the France. The
 cemetery is well-kept, under the supervision of American soldiers. The com-
 manding officer was very kind and helpful in every way. I took some photo-
 graphs — long rows of white crosses, raised on a field of white clover, and
 set down in the middle of a forest. I also noted the names and addresses of
 the two boys who are buried on either side of Ralph so that when I get back
 to the States I can communicate with their relatives.....Back to Nancy,
 through the ruins of towns and villages that were laid low in the terrific
 battles that were part of the Bulge.....

on TUESDAY, after having offered my Masses while in Nancy for Ralph's soul,
 I started off for Belgium. My first stop was in Luxemburg, which is the
 capital of the Duchy of Luxemburg. Here I had a good lunch and a rest before
 resuming the journey. The trip to Brussels carried me through the Ardennes
 Forest, which is also well-remembered from the First World War. The weather
 was clear and beautiful; and most of the scars of battle have disappeared
 from this area. I arrived at Brussels about 3 in the evening and went to
 stay with our Dominican Fathers.....

WEDNESDAY, JUNE 18th I visited the places of interest in Belgium's capital: Grand Place, where one finds the most perfect sample of Gothic architecture in the City Hall; Sainte Gudule's Church; the famous Petit Garçon Fountain; and so forth. Life here in Brussels is very much better than in France. The big problem with the Belgians is whether they will have the king again or not. He was a prisoner during most of the war.....In the afternoon, I drove out to Waterloo, to see the battlefield where Napoleon's forces were routed by the allied powers under the Duke of Wellington, in 1814....

THURSDAY, JUNE 19th I lunched at the Lion d'Or, perhaps the best restaurant I've seen in Europe. It is done in red damask tapestries and beautifully painted. The food is perfect and the prices not high at all. Father Audet, the Canadian Dominican, lunched with me; and it costs us about 2 dollars each. After-lunch I took the train to Louvain, to visit the University where Cardinal Mercier taught for so many years. The library has commemorative tablets from all over the world, one of which records the fact that Providence College, Providence, Rhode Island, helped rebuild the library which was destroyed in the First World War.....The language here, as in Brussels, is Flemish. I stayed with the Dominican Fathers, at the House of Studies. This House is full of the memories of many of our older American Dominicans: Fathers Kearney, Meagher, McMahon, Kennedy. Here the great Father Lepidi taught. He later became Master of the Sacred Palace in Rome. Here, too, my good friend Charles DeKoninck studied for some years. There are several fathers in the Convent who remember Charles well, and they all send their greetings to him and to Zoe. He is now Dean of Philosophy at Laval University, Quebec, Canada.....

FRIDAY, JUNE 20th I returned to Brussels in order to catch the express to Amsterdam. This is one of the finest trains in Europe, with speed, splendid equipment, and excellent meals. Our first stop was at Malines, the episcopal seat of Cardinal Mercier; then on to the border and into Holland, through Flushing, Dordrecht, Rotterdam (so badly beaten in the war), the Hague, Harlem, to the capital. I arrived at Amsterdam at 8 in the evening. Since there are so many names of Dutch cities that end in "dam" it may interest you to know that the word means a "dyke" or a protection against the sea. Every large town near the ocean had to have a shelter of this sort. Amsterdam means "the dyke which was built at the mouth of the river Amstel, where it opens into the sea".....It's curious to note the changes in topography, climate, and produce, as one travels from southern to northern Europe. Thus the massive mountains that separate Spain from France gradually dwindle down to hills as one goes north, through France into Belgium; and the hills smooth off into flat lands as Belgium joins with Holland. The Netherlands, as the name tells us, are Low Lands, flat as a pancake, monotonous in their regularity, unbroken by a rise of any kind. So, too, in the matter of vegetation, the tropical trees of Portugal and Spain give way to the hardier evergreens, so that when one passes through Belgium, practically all the trees of the beautiful Ardennes Forest are pines and hemlocks, spruce and fir. The flowers show the same differences: those of southern Europe being of the bush and shrub variety for the most part, those of northern Europe predominantly bulb roots. In Holland, for example, one finds the most gorgeous tulips, hyacinths, dahlias, narcissus.....Finally, in architectural designs, there are remarkable changes, ranging all the way from the flat-roofed houses and buildings of Italy, Portugal and Spain to the slender-topped and slanting roofs and spires of Belgium and Holland and northern Germany, where snow-falls are heavy and winds howl about the eaves.....Also one notices the increasing prevalence of bicycles as one goes north. In Amsterdam, everybody seems to have a cycle; and the family travels at large on double-barred, built-for-two machines. Not

- 6 -

the kindleins left out; for there is also a neat little seat built on back for little Homer or little Hans or little Gretchen.....One further notes the differences in footgear from barefoot boys and sandled girls, leather and wooden shoes, depending on whether it be Portugal, or France, or Holland. I could go on and on like this about the various peoples and the various countries I've seen; but I must leave something to your imaginations, dear gentles...

SATURDAY, JUNE 21st, the longest day of the year and the beginning of summer. Arriving in Amsterdam, I tried to find lodgings with the Dutch Dominicans; but, for the moment, all the houses are full and I have to put up at a hotel. Close by is a tiny restaurant called "L'Extase" and here I have some of my meals. This is the land of full and plenty; and the Dutch are fine cooks.

SUNDAY, JUNE 22nd I said Mass in the Jesuit Church of St. Francis Xavier, because it is nearest to my hotel. In the afternoon I went to the National Museum to see the lovely works of art, in porcelain, pottery, and painting which are kept there. Occupying the chief place, of course, are some of the originals of Rembrandt.....

On MONDAY, JUNE 23rd I transferred to the Dominican House where a room was vacant. Now I'm staying with the professors at the University. They are a fine lot of men and the superior, who is thoroughly Dutch, is named Fennell. It seems that his grandfather was actually born in Dublin. You find Spanish, French, Portuguese, and Dutch Irishmen everywhere. In the afternoon, Father Fennell took me for a ride through the canals of Amsterdam. There are over 500 of them in the city. It's a very pretty little capital, numbering about 800,000; and many of the old houses are showplaces. One thing, in particular, is the remarkable glass in the windows of some of these houses. It appears pink on the outside, and acts like a blind; but on the inside it is clear and white. As a result, people can't look in; but anyone in the house can look out. They say that the art of making this special kind of glass has been lost. There are more than five hundred bridges in Amsterdam, too; and since they are quite low, it's necessary to observe "Low Bridge!" if you don't want to get your block knocked off.....

TUESDAY, JUNE 24th, the feast of St. John the Baptist. All my friends in Canada are observing this day with great pomp and circumstance. The day was glorious in Holland. Here, as elsewhere, everybody takes to the sunshine when occasion allows. And "what is so rare as a day in June?" So off we went to visit some of the little Dutch villages, where the old costumes are still worn — wide pantaloons, wooden shoes, close-fitting vests, and pretty little caps and bonnets. We made our way, by canal, train, and steamer, to the Zuider Zee where one sees all manner of Dutch boats, sailers, skiffs, fishing boats.....Volendam is a typical Dutch village; but it's noteworthy for the fact that it's 100 percent Catholic. A grand little place, where all the people, young and old, having chubby red faces and are constantly smiling. You go along the roads and stop and talk to everyone. They are exceedingly friendly and glad to see a priest. I stopped in the little Dutch school house, making my way over rows and rows of wooden shoes that are parked outside when the children enter the classroom. The tots sang some Dutch songs for me, keeping time with their heads, hand, and feet. It was lovely to see their cheerful faces and hear their sweet voices. They are as innocent as new-born lambs.....We had lunch at the sea side — good filet of sole right out of the Zuider Zee. We ate with right good appetites while the sea breezes blew in to keep us cool and comfortable. On the return journey, we passed through Edam where

famous cheeses are made — big bulging round red cheeses that look like an overgrown radish and taste like the food of the gods. Have a slice, friends, when you can.....

WEDNESDAY I bid farewell to the good fathers and the good burghers of Amsterdam and was off, by air, to Ireland. A most unusual thing happened at the airport. My plane had actually started off and had to be radiced back. It was fortunate both for me and for another passenger who had already got on the plane but didn't belong there. Well, we were sailing along on short notice; and four hours later, descended on Shannon. And here I am, finishing the diary. There will be only one more edition and then I'm on my way back to the States — by air or by ship, as reservations allow. So good cheer, my faithful secretaries. You're due a holiday.

Bye and Best to All,

Fr. BOB

Fr. ED

deux août 1947.

LAST LAP

Cher monsieur,

Voici la dernière
édition du journal
de Father.

Espérant que
vous avez reçu tous
les numéros envoyés
à date, je suis

M. Decary.

RELATIVE OF ONE OF OUR LARGEST. SUNDAY I went with the Irish Provincial to DROGHEDA which lies along the seacoast. It was a perfect day; and as we skirted along the ocean, we could see the lights and shadows on the water, gulls flitting from rock to rock, blue skies breaking through white clouds.... In the afternoon, the Provincial took me down the VALLEY OF THE BOYNE. It is one of the most historical parts of Ireland. First we climbed to the top of SLANE HILL and stood on the spot where good St. Patrick lighted the Pascal Fire, in defiance of all the laws of the Druids. It was a fire, as the Irish love to say, that never was extinguished. Then we went up on the Hill of TARA where the ancient pagan kings had their palaces and high courts..... Some of the oldest tombs in Europe are located here. We went down into these subterranean chambers and saw the stones where the bodies of the kings were cremated, and the ancient markings that seem to indicate a kind of sun-worship among the early pagan inhabitants of Ireland. These tombs date back to 2000 before Christ; so you can see they are really old.....

MONDAY, JULY 7th I went to the ticket office and, by a stroke of good fortune secured a first class passage on the United States Lines "AMERICA". I shall be sailing from Cobh on the 19th of July.....By WEDNESDAY I had my luggage all ready and shipped off to Cobh. So I was finally free to go down to the country and visit my relatives at BALLA COLLA. I found them all in good health and fine spirit. During my stay, I was able to study closely the ruins of our old Dominican Church at AGHABOE which was destroyed by Cromwell. It lies next door to my relatives' farm. The weather was chilly; so we had blazing fires on the hearth and steaming pots of tea to warm us. All the friends in the neighborhood came in after supper, to chat and sing songs and tell stories. It was a lovely time, indeed. In the morning, I drove to Balla Colla which is

ment of DEAR DIARY. It's been great fun, all good things must end. Let's go back found me in Limerick. Since I've spent be like home to me. Every day I go to street. All the lads and lassies have got ey call me, and they have given me their back, so that I can drop them a card when making ready to go to Dublin where I shall what goods I have left in my trunk, and found....

the Lakes of Killarney. It was a grand along meadowlands dancing with thousands s at the International Hotel, in the heart inner and chatted with some of the personn t the Hotel remember your Aunt Kit when they spoke most kindly of her.....Killarney the spots in this area are tropical, with and foliage. From Ross Castle we could lized by Thomas Moore in one of his poems. ruin that I have ever seen. It belonged is true that there is no spot in Ireland with their gorgeous islands, their tower- trees and shrubs. This is the place to and communion with mother nature.....

to the fathers and the kiddies at the parl where I had dinner at the Carlton with a

Wiltshire:

This is the final instalment of DEAR DIARY. It's been great fun, travelling the world with you; but all good things must end. Let's go back a bit. The week of JUNE 28-JULY 5 found me in Limerick. Since I've spent so much time here, it has begun to be like home to me. Every day I go to the park which is just across the street. All the lads and lassies have got to know "THE AMERICAN PRIEST" as they call me, and they have given me their photographs, with addresses on the back, so that I can drop them a card when I reach America.....I'm packing and making ready to go to Dublin where I shall set my affairs in order, parcel out what goods I have left in my trunk, and make ready for the voyage homewardbound....

FRIDAY, JULY 4th, I went down to see the Lakes of Killarney. It was a grand drive, through hills and groves and along meadowlands dancing with thousands of wild flowers. Our first stop was at the International Hotel, in the heart of Killarney. Here we had a good dinner and chatted with some of the personnel. Attention, Eileen: all the people at the Hotel remember your Aunt Kit when she owned this beautiful hostel. They spoke most kindly of her.....Killarney is made up of three lakes. Some of the spots in this area are tropical, with the most luxuriant kinds of flowers and foliage. From Ross Castle we could look across to Janisfallen, immortalized by Thomas Moore in one of his poems. Muckross Abbey is the loveliest old ruin that I have ever seen. It belonged once to the Franciscans. Surely it is true that there is no spot in Ireland quite like the LAKES OF KILLARNEY, with their gorgeous islands, their towering mountains, their magnificent trees and shrubs. This is the place to visit when you want rest and quiet and communion with mother nature.....

SATURDAY, JULY 5th I said good-bye to the fathers and the kiddies at the park and flew by AER LINGUS to Dublin, where I had dinner at the Carlton with a relative of one of our fathers. SUNDAY I went with the Irish Provincial to DROGHEDA which lies along the seacoast. It was a perfect day; and as we skirted along the ocean, we could see the lights and shadows on the water, gulls flitting from rock to rock, blue skies breaking through white clouds.... In the afternoon, the Provincial took me down the VALLEY OF THE BOYNE. It is one of the most historical parts of Ireland. First we climbed to the top of SLANE HILL and stood on the spot where good St. Patrick lighted the Pascal Fire, in defiance of all the laws of the Druids. It was a fire, as the Irish love to say, that never was extinguished. Then we went up on the Hill of TARA where the ancient pagan kings had their palaces and high courts..... Some of the oldest tombs in Europe are located here. We went down into these subterranean chambers and saw the stones where the bodies of the kings were cremated, and the ancient markings that seem to indicate a kind of sun-worship among the early pagan inhabitants of Ireland. These tombs date back to 2000 before Christ; so you can see they are really old.....

MONDAY, JULY 7th I went to the ticket office and, by a stroke of good fortune, secured a first class passage on the United States Lines "AMERICA". I shall be sailing from Cobh on the 19th of July.....By WEDNESDAY I had my luggage all ready and shipped off to Cobh. So I was finally free to go down to the country and visit my relatives at BALLA COLLA. I found them all in good health and fine spirit. During my stay, I was able to study closely the ruins of our old Dominican Church at AGHABOE which was destroyed by Cromwell. It lies next door to my relatives' farm. The weather was chilly; so we had blazing fires on the hearth and steaming pots of tea to warm us. All the friends in the neighborhood came in after supper, to chat and sing songs and tell stories. It was a lovely time, indeed. In the morning, I drove to Balla Colla which is:

say, to say Mass in the chapel where my grandparents Brennan. It was with sad and heavy hearts that we all said good-bye on my way once more.....From Balla Colla I drove to Port Arlingto caught the train for ATHLONE. Here I visited the home of Archbishop who ordained me; and the birthplace of John McCormack. From Athlone on, by train, to BALLYHAUNIS where I picked up a car to KNOCK. This County Mayo "God help us" where, according to tradition, the people are "poor but proud". The chapel of Knock is famous all over Ireland for its pilgrimages. There was an apparition here, in 1879, of the Blessed Virgin, St. Joseph, and St. John the Evangelist. My grandparents O'Brien were married in the chapel of Knock; so SUNDAY, JULY 13th, I said Mass there. This completes my mission in Ireland, having visited the two chapels, CLOUGH and KNOCK, where the wedding bells of my grandparents, Brennan and O'Brien, sounded out in the crisp air of an Irish spring morning. Queen's County (Leix) and Mayo met in America; and that's how I came to see the light of day.....From Knock I drove down towards TUAM, to a little village called Miltown, where I stopped for tea with the sister of one of my aunts in America.....Then on to Galway. We have a large convent here, located on the bay. In the afternoon, I strolled along the beach to SALT HILL where the children go bathing in the summer time. There was a stiff sea breeze, though the sun was shining brilliantly. After Mass, on Monday, I took the train back to LIMERICK. It seems that in Ireland I always have the habit of landing back in Limerick, no matter where I go; and that's why I said it's like home to be here. I saw all my little friends at the park. They were delighted when I sent them all my last year's Christmas cards and all the BON VOYAGE cards that you good friends sent when I was sailing from Halifax. And now it's nearly a year later and I'm making my last preparations for the journey back to the States.

THURSDAY, JULY 17th, I took farewell of the Dominicans at Limerick. Lots of the children came to the station to see me off and wish me Godspeed. It was grand; and I shall always remember the kiddies of Limerick with special affection. The day turned out gloriously; and I enjoyed the ride to CORK where I put up with the Dominicans again, having visited them before my trip to the continent. In the evening I went for tea to the country home of MARY RYAN. She was professor for years at the University of Cork and has a brother Dominican who is Archbishop in Trinidad. We chatted about men and books and she gave me an autographed copy of her translation of Père Sertillanges' "THE INTELLECTUAL LIFE". I had met Père Sertillanges in Paris and was asked by him to convey best wishes to Miss Ryan.....FRIDAY, JULY 18th I visited Cork University and met Dr. O'Rahilly, the president. He has asked me to give a course of lectures on psychology at the University. It's a beautiful school, with groves of trees, a large green campus, and the river Lee flowing closeby. One could work and meditate and write books here.....In the afternoon, I went down to Cobh to make arrangements about my baggage. It's about twenty miles from Cork. The large steamers can't come up the Lee; so the passengers must go to Cobh to get aboard.....

SATURDAY, JULY 19th I was up at the crack of dawn and on my way to the boat. I'm sailing by the AMERICA, one of the United States Lines' vessels. It had lost a couple of hours in leaving Southampton; so our tender, the BELLS OF SHANNON, took us out almost to the open sea. Here we climbed aboard and were soon on our way.....The AMERICA is really a luxury liner. It's a Waldorf-Astoria, Mayflower, Ritz-Carlton, all rolled into one. The food is simply amazing, with long courses and many choices at every meal. Then, to prevent our being starved, we have bouillon at 11 in the morning, and tea at 4 in the afternoon. My stateroom has a shower, a basket of fruit, two large portholes, large comfortable chairs, lights in every corner, and a steward to do the cleaning and serving. After a year in Europe, under the most rugged conditions, this sort of life is almost too much for me. It's going from one

to another. We have some very interesting people on board, ranging way from hugh churchmen, like Archbishop Gentwell of Los Angeles, box-fighters, like Joe Baksi who recently defeated the Englishman, K, for some kind of championship. I was talking to Joe last night, he's a really fine fellow, good-natured, jolly, and something of a philosopher in his way. I'm going to play him a game of shuffleboard; and if I win, I can say that I whipped Joe Baksi who (perhaps some day) will whip Joe Louis.....Chief Engineer on AMERICA is PATRICK BRENNAN, a captain in the U.S. Navy.....I say Mass every morning at 6 o'clock. The Librarian, who has charge of the altar, is Pat Mullen, from Ireland. The Captain of the ship is Manning. The AMERICA is the "largest, fastest and finest ship of the American Merchant Marine". According to the figures, it is also the "biggest steamer ever built in the United States." I should say it's close to 30,000 tons.....

TUESDAY, JULY 22nd we had our GALA DINNER on board. Gentles, it was really gala, from soup to nuts, with balloons and thingamagigs for making noise and ballroom hats all thrown in.....You may wonder why I haven't mentioned the stars for so long. The fact is, I haven't seen them. We've had spots of sunlight during the day; but it usually turns misty at night. And though I've been up on the top deck several times, I haven't seen any of the heavenly bodies..... The weather was very cold as we left Ireland and for some days after. But now we are in the Gulf stream and it's much milder.....Last year it was the AQUITANIA, going over. This year it's the AMERICA coming back. A wide variety of rich experiences has gone between the two sailings. I hope you've enjoyed DEAR DIARY. As I bring it to a close, I want to thank EDDIE O'SULLIVAN, esquire, and Mlle. MAGDELEINE DESCARY, secretary, for their wonderful cooperation. Eddie has taken care of the Washington area; and Magdeleine has looked after Montreal and points west. If you get a chance to thank them, all ye who read the diary, do so.....Soon I shall be sighting the STATUS OF LIBERTY. Home once more, after some 40,000 miles of travelling! It will be good to settle down at my desk again. The Lord be with all of you; and if you have found some pleasure in the pages of D.D., you can square your debt by saying a wee one, now and then, for

YOURS TRULY IN SAINT DOMINIC

FATHER BOB (FATHER ED)

O.P.

1. The "mansions" of...: This term may remind the reader of Durant. ~~xxxxxxxxxxxxxxxx~~ This choice may be an unhappy one for two reasons: (a) "cum infidelibus nec nomina debemus habere communia", as S. Thomas says somewhere in the C. Gentes; (b) Durant is a mind too common and vulgar to ~~xxxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ be reminded of even unwillingly.

2. "Thomas Aquinas was a man of so many ideas...": This manner of presenting S. Thomas may suggest that he had an encyclopaedic mind, and a careful classifier of ideas, as Hegel said of him. It would be more formal to say that he had few ideas, hence the plurality and unity, as defined Ia, q. 55, a. 3; de Verit. q. 8, a. 10.

3. The Stagirite, "whom Aquinas here rehabilitates for his own uses": this may appear to justify the modern historians of philosophy who claim that S. Thomas merely used Aristotle for an end foreign to the spirit of Aristotle, so that ~~Thomism is only extrinsically aristotelian~~ thomistic philosophy is only extrinsically aristotelian. It may be advisable to insist that, in philosophy, moved only by the desire to know "quomodo se habeat rei veritas", he enucleated and continued the Philosopher in truly aristotelian spirit. No one has insisted more on this point than S. Thomas himself throughout his commentaries.

4. "By this tool Aquinas shows how the human mind expands its knowledge of the different strata of reality!": This statement remains ambiguous because of the term "strata". If "strata of reality" means the degrees of being "in esse rei", the statement would be untrue, as Cajetan has shown, Ia, q. 1, a. 3; John of S. Thomas, Curs. Phil. I, p. 818 et sq. In that case there would be a distinct science for every species of being. The degrees of ~~ab~~straction stratify reality "in esse objecti", i.e. according to its "abstrahibilitas objectiva".

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5.

PHILOSOPHY OF NATURE

Introductory remarks on the object and division of philosophy of nature.

1. Why "ens mobile".
2. The division of phil. of nature according to the various species of movement.
3. Phil. of nature as a distinct science.
4. Why "de physica auditu".

Part I: On mobile being in general.

I. The first principles of mobile being.

1. Dialectical approach to first principles.
2. The contrariety of form and privation, and their subject, matter.
3. The first principles separately considered.
4. The composite substance as a whole.
5. On the nature ~~and~~ of subsistence and existence of composite substance.

NOTE on S. Thomas' view of the aristotelian and platonic conception of the first principles of mobile being.

II. The first principles of philosophy of nature.

1. On nature as the subject of the science of philos. of nature ~~and~~
2. Nature, art, and violence.
3. Matter and form as natures.
4. Of the demonstrative causes in philosophy of nature.
5. Matter and form as natural causes.
6. Of chance and fortune.
7. Of final and efficient causes.
8. Of necessity in nature.

NOTE: (a) On phil. of nature and the experimental sciences subalternated to mathematics.

(b) On the difference between "rationes naturales" and "rationes dialecticae".

(c) S. Thomas' critique of the platonic conception of nature

III. On movement in general.

1. Definition.
2. On action and passion.
3. Of the infinite as studied on philosophy of nature.

NOTE: On the distinction between movement considered absolutely and its quantitative mode.

IV. Space and Time.

1. Space as studied in philosophy of nature.
2. Time as duration, and time as measure of movement.
- c. The multiplicity and ~~unity~~ unity of time.

NOTE: (a) On space considered absolutely in philosophy of nature, and of the metrical structure of space as investigated by the natural sciences subalternated to mathematics.

(b) On the distinction between time and its quantitative mode.

V. The unity and contrariety of movement.

1. Of movement and the categories.
 2. The generic, specific, and numerical unity of movement.
 3. The contrariety of movements. Of movement and rest.
- NOTE: movement and rest in phil. nature, and in the natural sciences subalternated to mathematics.

VI. On continuity.

1. Of spatial magnitude.
2. Of time.
3. Continuity, finitude, and infinity.

VII. Comparative study of "moved" and "mover".

1. The axiom: "Omne quod movetur ab alio movetur."
2. The axiom: "Non est dare processum in ~~fixa~~ infinitum in causis per se moventibus".
3. Alteration and the category of quality.
4. Comparison of movements.

NOTE: The consequences of the distinction between movement considered absolutely and the quantitative mode of movement, as regards the axiom: "Omne quod movetur ab alio movetur."

VIII. The reduction of all movement to a Prime Mover.

1. Whether the material universe can be eternal.
2. S. Thomas' interpretation of Aristotle's demonstration of the Prime Mover.
3. Whether this demonstration is natural or metaphysical.
4. Are the Tertia and Quinta viae natural or metaphysical?

NOTE: On the impossibility of demonstrating the existence of God from the formal viewpoint of the purely experimental sciences.

Part II. Cosmology.

I. Local movement as the proper subject of cosmology.

1. Local movement as the most perfect species of movement.
2. All movement is not reducible to local movement.
3. All mobile being is corporeal.

NOTE: The distinction between "rationes naturales" and "rationes dialecticae", between philosophy of nature and the natural sciences subalternated to mathematics, as a criterion for distinguishing what is obsolete and what is to be retained of the "de Coelo et Mundo".

II. On equivocal causality in nature.

III. The distinction between the "perfectio universi simpliciter" and the "perfectio universi sub motu existentis".

IV. On the nature of astronomical theories.

Part III: Generation and Corruption.

- I. Substantial generation.
 - 1. Of the various degrees of emanation.
 - 2. On the difference between creation, coming to be, knowledge, and generation.
 - 3. The term and subject of generation.
 - II. On Corruption.
 - 1. The difference between corruption, generation, and annihilation.
 - 2. The axiom: "Generatio unius corruptio alterius".
 - III. Alteration, the instrument of generation.
 - 1. On the nature of alteration and disposition.
 - 2. The unity and continuity of ~~generatio~~ alteration.
 - IV. The various species of generation.
 - 1. Univocal generation.
 - 2. Equivocal generation.
 - 3. S. Thomas' interpretation of S. Augustin's theory of "rationes seminales"
 - V. The principle of individuation as the term of generation.
 - 1. The distinction between "quantitas terminata" and "quantitas interminata".
 - 2. "Materia signata quantitate" as the principle of individuation.
- NOTE: The subject of the Metereologics.

Final Notes:

- 1. Revelation and theology employed by Saint Thomas as "topics" in philosophy of nature.
 - 2. Philosophy of nature, experimental science, and philosophy of ~~science~~ of the experimental sciences.
 - 3. Philosophy of nature and natural history.
 - 4. Nature and finality.
 - 5. The place of nature in the universal hierarchy of being.
-

Philosophy of Nature (for Brennan)

Inferior "obscure" in phil., inverse in sc.

Ethics part of Phy of Nature. Spec., not prudence.

Hylomorphism & the Heraclitean flux. (Not just act & potency.) Here the problem of identity through form (no consideration of substance & accident).

Hylom. & Parmenides' One - change being superficial.

Some authors suggest { that phil. of Nature is conditioned by Metaph. }
{ that " " " must be taught before " }.

The solution is, I am sure, that Logic comes first, with
Major logic. Here categories, div. of sc. etc. Notwithstanding
the difficulty.

Finality. Absolute: God.
Intrinsic: Intelligence

Preman

This by no means says the world of necessity:

1° On Gods infallible will.

2° On the movers.

3° On certain necessary conditions: hylem. etc. —

However the Middle Ages, following the Greeks, seem to have drawn too heavily on necessities, not absolutely, but rather in bringing them too close, in rendering them visible.

There is more ripeness in this shaky world than we can dream of: its stuff is an inexhaustible field for growing certitude. But it is much more rich than we surmise: and that is a source of contingency.

This universe is "in the making". Artificial Universes are never "in the making".

Philosophical experience is not merely suggestive. By a being we mean exactly this or that, by movement idea etc... Suggestion is made after this and relative to certain aspects. What Plato draws from reminiscence is taken right here.

On many cases, the "ideal limit" suggested by experience of approximation is in reality impossible, and merely conceivable as a rational. However we need this limit in order to progress notwithstanding. Thus speculation becomes a substitute for the absence of "practical": i.e. when spec. knowledge is not as in God virtually practical, we must have recourse to a substitute in speculation place to extra rationis. We get away with it along this line of our rationis.

This ~~interpretation~~ idea however involves a certain interpretation of the "de determinat mundi". It is no easy task. But we do not hesitate to take it for granted. I add that I am merely adopting J. S. Thomas' interpretation.

Thus demerits, hypothesis "suggests" the the whole universe is in the making. This suggestion may seem purely philosophical reflection. It is merely the "appetite".

Summ
THE MANSIONS OF THOMISTIC PHILOSOPHY

1 [THOMAS AQUINAS WAS A MAN OF SO MANY IDEAS THAT ONE WONDERS HOW HE EVER CONTRIVED TO KEEP THEM IN ORDER. HE SUCCEEDED, OF COURSE, BECAUSE HE WAS A PHILOSOPHIC GENIUS, FOR WHOM THE SYSTEMATIZATION OF IDEAS WAS A SORT OF SECOND NATURE. AS A TEACHER OF WISDOM AND AN EXPOSITOR OF THE TRADITIONS OF ARISTOTLE, HE WAS INTERESTED IN THE CORRECT PROCEDURE FOR SETTING FORTH THE VARIOUS SCIENCES OF PHILOSOPHY; AND IT IS THIS GROUNDPLAN OF A PERIPATETIC'S EDUCATION, IF THE PHRASE MAY BE USED, THAT WE WISH TO DISCUSS HERE. LET US SAY AT THE OUTSET THAT THE MAIN ELEMENTS OF THE PLAN WERE DERIVED IMMEDIATELY FROM THE GREAT STAGIRITE HIMSELF, WHOM AQUINAS ^{HERE} ~~REHABILITATE~~ ^S FOR ^{HIS OWN} ~~USES~~.

THE PRINCIPLE OF MANAGEMENT FOR BRINGING THE PHILOSOPHIC DISCIPLINES INTO PROPER ARRAY IS

3 [THE ABSTRACTIVE PROCESS. BY THIS TOOL AQUINAS SHOWS HOW THE HUMAN MIND EXPANDS ITS KNOWLEDGE OF THE DIFFERENT STRATA OF REALITY, AND HOW IT FIXES THE GRADIENTS OF ITS ASCENT FROM PHYSICAL OBSERVATION TO THE HIGHEST CONCEPTS OF METAPHYSICS. ABSTRACTION IS OF TWO SORTS: THE KIND THAT DISSOCIATES THINGS THAT ARE NATURALLY FOUND TOGETHER; AND THE KIND THAT ENABLES US TO APPREHEND, SIMPLY AND ABSOLUTELY, THE NATURE OR ESSENCE OF THINGS. FOR EXAMPLE, WE CAN STUDY THE COLORING OF A FRUIT WITHOUT REFERENCE TO ITS OTHER PROPERTIES; OR WE CAN CONCENTRATE ON THE NOTION OF FRUIT ITSELF WITHOUT REFERENCE TO THE CONCRETE CHARACTERS THAT MAKE IT THIS OR THAT PARTICULAR FRUIT. IN THE FIRST INSTANCE WE HAVE A SAMPLE OF WHAT THE MOD-

4 [ERN PSYCHOLOGIST CALLS ABSTRACTION, WHICH IN REALITY IS NOTHING MORE THAN A FORM OF ATTENTION, BRINGING THE OBSERVER INTO FOCUS WITH A GIVEN FACT AT THE SAME TIME THAT IT SHUTS OUT OTHER STIMULI. THUS WE EXAMINE THE COLORING OF THE FRUIT AND DISREGARD ITS SHAPE, SURFACE TEXTURE, ODOR AND SO FORTH. IN THE SECOND INSTANCE WE ARE DEALING WITH WHAT MAY BE CALLED IDEOGENETIC ABSTRACTION, WHERE THE UNIVERSAL IS DERIVED FROM THE PARTICULAR OR THE IDEA FROM THE PHANTASM; WHERE INTELLECT, IN SHORT, GRASPS REALITY

5 [WITHOUT THE PHENOMENAL GARB WHICH CLOTHES IT. AS CAJETAN POINTS OUT, THE FIRST TYPE OF ABSTRACTION IS A FUNCTION OF POSSIBLE INTELLECT AND PRESUPPOSES THE SECOND TYPE WHICH IS AN OPERATION OF ACTIVE INTELLECT. THE LATTER IS THE INSTRUMENT WHICH WE USE IN STRATIFYING REALITY. [1]

THE DEGREES OF OUR KNOWLEDGE DEPEND UPON THE RELATIVE DEPTH OR PENETRATION OF THE ABSTRACTIVE ACT. NOW THOMAS ALWAYS BELIEVES IN BEGINNING AT THE BOTTOM OF THE LADDER; AND SO HE STARTS WITH MATTER, NOT ONLY BECAUSE IT IS THE LOWLIEST KIND OF EXISTENCE, BUT ALSO AND MORE ESPECIALLY BECAUSE IT IS THE FIRST THING OF WHICH WE ARE SENSORILY CONSCIOUS. THE INTUITIONS OF SENSE, IN FACT, ARE AT THE BASIS OF ALL OUR IDEATIONAL ACHIEVEMENTS. BUT MATTER HAS DIFFERENT CONNOTATIONS FOR THE ABSTRACTIVE

7 [PROCESS AND IT IS IMPORTANT THAT WE UNDERSTAND THEM. THE INITIAL THOMISTIC DISTINCTION IS BETWEEN SENSIBLE MATTER, WHICH IS SUBJECT TO QUALITATIVE DETERMINATIONS; AND INTELLIGIBLE MATTER, WHICH IS SUBJECT TO QUANTITY. IT IS TRUE THAT THE QUALITIES OF A THING ARE ROOTED IN ITS QUANTITY; BUT WHEREAS THE FORMER ARE IMMEDIATELY PALPABLE TO SENSE, THE LATTER IS REALLY KNOWN ONLY BY INTELLECT. FURTHERMORE, EACH KIND OF MATTER JUST DESCRIBED MAY BE REGARDED AS SOMETHING INDIVIDUAL, MARKED OFF BY ITS OWN CHARACTERISTIC FEATURES FROM EVERYTHING ELSE; OR AS SOMETHING COMMON TO A WHOLE GROUP OR SPECIES. [2]

WITH THESE REFINEMENTS IN MIND, WE ARE NOW ABLE TO GRASP WHAT AQUINAS MEANS WHEN HE SAYS THAT IN THE FIRST DEGREE OF KNOWLEDGE INTELLECT ABSTRACTS FROM INDIVIDUAL SENSIBLE MATTER. HERE IS OUR INITIAL STEP AWAY FROM THE SINGULAR ASPECT OF THINGS IN OUR PHYSICAL UNIVERSE. HERE WE TEAR OFF THE IDENTIFICATION MARKS THAT DISTINGUISH INDIVIDUALS AMONG THEMSELVES. THE DEGREE OF REMOTION ELIMINATES MATTER ONLY INsofar AS IT IS THE SOURCE OF NUMERICAL MULTIPLICATION; AND THE IDEA WHICH EMERGES LEAVES NATURE STILL SUBJECT TO THE CONDITIONS OF PHYSICAL MOVEMENT AND PHYSICAL CHANGE. WHAT INTELLECT IS SEEKING, ON THIS LEVEL, IS AN UNDERSTANDING OF ENS MOBILE ET SENSIBILE, WHICH IS THE PROPER AREA OF INVESTIGATION FOR PHYSICS OR NATURAL PHILOSOPHY. IT IS QUITE MANIFEST THAT AN ENTITY OF THIS SORT CAN NEITHER EXIST NOR BE THOUGHT OF WITHOUT MATTER.

IN THE SECOND DEGREE OF KNOWLEDGE INTELLECT ABSTRACTS FROM SENSIBLE MATTER ALTOGETHER AND ALSO FROM INDIVIDUAL INTELLIGIBLE MATTER. AT THIS STAGE OF ITS INVENTIVE ~~ACTIVITY~~ ^{ACTIVITY} IT IS DEALING WITH THE QUANTIFIED ASPECT OF THINGS. THUS MATTER IS NO LONGER VIEWED AS A PRINCIPLE OF MOTION AND CHANGE, BUT ONLY AS A FOUNDATION FOR DIMENSIONALITY AND EXTENSION. HERE WE HAVE ADVANCED INTO THE REGION OF MATHEMATICS WHERE ENS QUANTUM BECOMES THE GOAL OF OUR SEARCHING EFFORT. SUCH AN OBJECT CANNOT EXIST WITHOUT MATTER BUT IT CAN BE THOUGHT OF WITHOUT IT.

THE THIRD DEGREE OF ABSTRACTION PLACES US AT THE FARTHEST REMOVE FROM MATTER; AND ALL THAT IS LEFT IS THE BEING OF THE THING UNDER CONSIDERATION. HERE WE ARE USHERED INTO THE ILLIMITABLE DOMAIN OF METAPHYSICS WHOSE OBJECT BOTH EXISTS AND CAN BE THOUGHT OF WITHOUT MATTER. NOW OUR VISION IS OF ENS UT ENS; AND IT MAKES NO DIFFERENCE WHERE WE DISCOVER IT---IN THE HEAVENS ~~ABOVE~~ ^{ABOVE} OR ON THE EARTH BENEATH---THE VISION IS EXALTED ~~BEYOND~~ ^{BEYOND} THE CONFINES OF SPACE AND TIME AND ISOLATED FROM ALL MATERIAL CONTEXT. ON SUCH AN EMPIREAN PLANE, EVEN MATERIAL REALITIES ARE MADE TO YIELD UP THEIR INTELLIGIBLE CONTENT OF SUBSTANCE, ACT, POTENCY, ACCIDENT, AND ALL THE OTHER METAPHYSICAL ELEMENTS OF THEIR BEING. [3] ON A BASIS OF THESE THREE STEPS IN THE ABSTRACTIVE PROCESS AQUINAS ESTABLISHES HIS TRIPARTITE DIVISION OF SPECULATIVE WISDOM.

II

WE ARE INTRODUCED TO PHILOSOPHY THROUGH LOGIC, NOT BECAUSE IT IS THE EASIEST THING TO LEARN, BUT, AS THOMAS SAYS, BECAUSE IT FURNISHES US WITH THE NEEDED INSTRUMENTS FOR PHILOSOPHIZING. [4] HERE WE SHOULD BE VERY DEFINITE IN OUR ORDER SINCE WE ARE LAYING THE GROUNDWORK OF INDUCTION AND ESTABLISHING THE VALUE OF REAL DEFINITIONS AGAINST A NOMINALISTIC EMPIRICISM THAT WOULD DENY THE TRUTH OF UNIVERSAL KNOWLEDGE. ARISTOTLE'S PLAN FOR THE ORGANON SHOULD BE OUR MODEL: THE CATEGORIES, WHICH TREAT OF SIMPLE APPREHENSION; THE PERIHERMENIAS, WHICH EXAMINES THE JUDICIAL ACTS OF COMPOSITION AND DIVISION; AND THE ANALYTICS, IN WHICH SYLLOGISTIC MODES OF REASONING AND PARTICULARLY THE DEMONSTRATION ARE STUDIED. WITH THIS EXCELLENT BACKGROUND WE ARE READY TO DEAL WITH THE SOUTHER MATERIAL OF THE TOPICS AND THE BOOK OF ELEPHS WHERE THE FORMS OF DIALECTIC SYLLOGIZING AND THE NUMEROUS PATTERNS OF FALLACIOUS ARGUMENTATION ARE RESOLVED IN GREAT DETAIL. [5]

GATEWAY

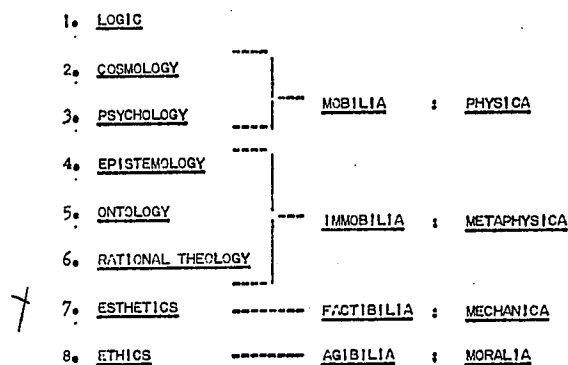
WE ENTER THE TEMPLE OF WISDOM THROUGH THE ~~POWERS~~ OF NATURAL PHILOSOPHY WHICH, AS
OPEN
AQUINAS INDICATES IN HIS COMMENTARIES, SHOULD ~~START~~ WITH A SURVEY OF THE GENERAL PRINCIPLES OF ARISTOTLE'S PHYSICS. WITH THIS BROAD INFORMATION AS A FRAMEWORK FOR INTERPRETATION, WE PASS ON TO THE MORE
SPECIALIZED ANALYSES THAT ARE FOUND IN THE DE COELO ET MUNDO AND THE DE GENERATIONE ET CORRUPTIONE,
THE FOUNDATION WE CALL THE SCIENCE OF THROUGH
THUS COMPLETING ~~OUR SURVEY~~ OF WHAT ~~IS CALLED~~ COSMOLOGY. ~~THE~~ THE STAGIRITE'S DE ANIMA AND
PARVA NATURALIA WE ARE ~~PRESENTED~~ ADMITTED TO THE FIELD OF PSYCHOLOGY WHERE THE SOUL BECOMES THE OBJECT OF SPECULATION---NOT AN ISOLATED OR TRANSCENDENT SOUL, LET IT BE NOTED; BUT A SOUL THAT IS THE FORM OF
LIVING MATTER. THE POINT IS CRITICAL ESPECIALLY WHEN WE COME TO DISCUSS HUMAN PSYCHOLOGY WHERE SO MANY
IMPORTANT ISSUES ARE MUDDLED BY A FAILURE TO APPRECIATE THE ESSENTIALLY ANTHROPOLOGIC APPROACH THAT ARISTOTLE AND AQUINAS EMPLOY.

ACCORDING TO OUR PLAN OF ABSTRACTION, MATHEMATICS SHOULD FOLLOW PSYCHOLOGY; BUT
THOMAS PLACES IT IN ADDISCENDO AHEAD OF NATURAL PHILOSOPHY ON THE GROUNDS THAT IT CAN BE LEARNED WITHOUT
EXPERIENCE. FOR THIS REASON IT IS CUSTOMARY TO TEACH CHILDREN THE ELEMENTS OF MATHEMATICAL KNOWLEDGE BEFORE THEY STUDY ANYTHING ABOUT SCIENCE. [6] ITS EASY OMISSION FROM THE CLASSICAL TEXTS BRINGS OUT THE
FURTHER INTERESTING FACT THAT THE THREE DEGREES OF ABSTRACTION DO NOT ACTUALLY FORM ONE SEQUENCE. [7]
THUS NATURAL PHILOSOPHY AND METAPHYSICS ARE BOTH CONCERNED WITH ENTITIES THAT ARE REAL; MATHEMATICS,
ON THE OTHER HAND, DEALS WITH ENTIA RATIONIS, OR FICTIONS OF THE IMAGINATION, JUST AS FREELY AS IT
TREATS OF REAL OBJECTS. THIS INFERENCE IS (AND WE ARE USING SOME REMARKS OF ST. JOHN OF ST. THOMAS AS
OUR AUTHORITY) THAT A DIRECT TRANSIT FROM THE FIRST TO THE THIRD LEVELS OF ABSTRACTION IS LEGITIMATE TO
THE EXTENT THAT IT DOES NOT VIOLATE ANY LAW OF MENTAL CONTINUITY. [8] IF AND WHEN AN AUTONOMOUS PHILOSOPHY OF MATHEMATICS IS WRITTEN, IT CAN ASSUME ITS PROPER POSITION IN THE CATEGORIES OF THOMISTIC THOUGHT.
NOW ITS BASIC CONCEPTS, SUCH AS THOSE OF UNITY, NUMBER, QUANTITY, SPACE AND EXTENSION ARE DISPERSED
THROUGHOUT OTHER SECTIONS OF OUR PHILOSOPHIC MANUALS.

IN THE ORDERED DEVELOPMENT OF SPECULATIVE WISDOM, THEREFORE, IT IS QUITE PERMISSIBLE
FOR US TO PROCEED AT ONCE FROM PHYSICS TO METAPHYSICS. TOWARDS THE END OF OUR PSYCHOLOGICAL STUDIES
WE ANALYZED THE FUNCTIONS OF INTELLIGENCE WHOSE ADEQUATE OBJECT IS BEING. ACCORDINGLY, OUR FIRST
PROBLEM IN METAPHYSICS SHOULD BE A CRITIQUE OF REASON. IS BEING REALLY COGNOSCIBLE, AND WHAT IS THE
VALUE OF THE FIRST PRINCIPLES OF KNOWLEDGE? OUR ANSWER TO THESE QUESTIONS IS A DEFENSE OF THE POWERS OF
MIND TO GRASP REALITY. HERE WE FOLLOW THE CRITERIA THAT WERE PROPOSED BY ARISTOTLE IN THE FOURTH BOOK
OF HIS METAPHYSICS AND EXPLAINED AT GREATER LENGTH BY AQUINAS IN HIS COMMENTARIES. THIS MATERIAL, WITH
ALL ITS COMPLEX ADDITIONS SINCE THE TIME OF THOMAS, FORMS THE BASIS OF OUR MODERN SCIENCE OF EPISTEMOLOGY.
ONCE THE INTELLIGIBILITY OF BEING IS ESTABLISHED, WE ARE IN A POSITION TO PENETRATE THE MEANING OF
BEING ITSELF AND ITS ATTRIBUTES, IN THE MANNER OF THE SIXTH AND SUBSEQUENT BOOKS OF THE STAGIRITE'S METAPHYSICS.
PHYSICS. THIS IS THE FIELD OF ONTOLOGY; FROM WHICH, IN RAPID STRIDES, REASON IS NOW ABLE TO LIFT
ITSELF UP TO THE CONTEMPLATION OF SUPREME BEING. IN THE TWELFTH BOOK OF HIS METAPHYSICS ARISTOTLE
COMES TO THE END OF HIS LONG AND MAGNIFICENT ASCENT TO THE HEIGHTS AND IS GIVEN AN INSIGHT INTO THE BEING
OF THE GODHEAD WHICH IS ALMOST LIKE A REVELATION. "FOR THE ACTUALITY OF THOUGHT IS LIFE", HE SAYS, "AND
GOD IS THIS ACTUALITY. INDEED, GOD IS ACTUALITY BY HIS ESSENCE, AND HIS LIFE IS MOST GOOD AND
ETERNAL." [9] ALL THAT NEED BE SAID IN CLARIFICATION OF THIS PASSAGE WAS WRITTEN BY AQUINAS, BOTH IN

HIS EXEGESIS OF THE METAPHYSICS AND IN NUMEROUS OTHER SECTIONS OF HIS PHILOSOPHIC TREATISES WHERE HE EXPOUNDS THE NOTION OF THE DIVINITY. THESE ARE THE THINGS THAT WE INVESTIGATE IN NATURAL THEOLOGY; AND WHEN THIS STAGE OF THE JOURNEY IS OVER, WE ARE DONE WITH OUR SPECULATIVE LABORS. THE PERFECTION OF HUMAN WISDOM IS REACHED, OF COURSE, WHEN KNOWLEDGE IS DIFFUSED INTO THE SPHERE OF PRACTISE AND WHEN THE PRINCIPLES OF ART AND PRUDENCE ARE MADE INCORPORATE IN OUR WORKS AND ACTIONS. WE COMPLETE OUR PHILOSOPHIC TRAINING, THEREFORE, WITH OUR STUDIES OF ESTHETICS AND ETHICS.

LET US PRESENT AGAIN, IN SCHEMATIC FORM, THE ORDER IN WHICH PHILOSOPHY DISPOSES ALL THINGS IN PROPORTION AND IS ITSELF DISPOSED:



III

IN THE OPENING PAGES OF HIS PHYSICS ARISTOTLE LAYS IT DOWN AS A GENERAL RULE THAT HUMAN KNOWLEDGE SHOULD PROCEED FROM THE LESS COMPLEX TO THE MORE COMPLEX OR FROM THE CONCRETE TO THE ABSTRACT. [10] NOW THE THING WITH WHICH WE ARE MOST FAMILIAR FROM BIRTH IS THE MATERIAL UNIVERSE AND ALL ITS KALEIDOSCOPIC CHANGES IN COLOR, SOUND AND TANGIBLE PROPERTIES, ITS WEALTH OF PHYSICAL ENERGIES AND THE CONSTANT INTERPLAY OF ^{ITS} LIVING AND NON-LIVING ^{ELEMENTS} ~~IN THE UNIVERSE~~. THESE ARE THE SORT OF PHENOMENA THAT SUPPLY US WITH MATTER FOR SPECULATION IN NATURAL PHILOSOPHY. THE ASCENT TO THE LOFTY REACHES OF METAPHYSICS IS DIFFICULT UNDER ANY CIRCUMSTANCES; BUT IT WOULD BE ALMOST IMPOSSIBLE WITHOUT THE TRAINING THAT WE RECEIVE IN OUR STUDIES OF ENS MOBILE ET SENSIBILE. IN HIS IN BOETIUM DE TRINITATE AQUINAS TELLS US THAT THE VERY WORD METAPHYSICS (WHICH IN THE LATIN BECOMES TRANS NATURALIA) FURNISHES A CLUE TO THE POSITION OF THIS PHILOSOPHIC DISCIPLINE IN THE ORDER OF ^{LEARNING} ~~REASON~~ RE-
^{REALITY} ~~REASON~~ IS
 "EX SENSIBILIBUS IN INSENSIBILIA". [11] THE SAME DRIFT OF THOUGHT IS EXPRESSED IN ANOTHER SECTION OF THE IN BOETIUM WHERE HE POINTS OUT THAT ALTHOUGH METAPHYSICS IS SUPREME IN DIGNITY AMONG ALL THE NATURAL SCIENCES, YET, FROM THE POINT OF VIEW OF TIME AND HUMAN INVENTION, OTHER SCIENCES ENJOY A PRIORITY OVER IT. [12] AGAIN, IN THE CONTRA GENTILES HE DRAWS UP A COMPARISON BETWEEN THE METHOD OF THE

PHILOSOPHER WHO ADVANCES IN WISDOM FROM SENSIBLE TO INTELLIGIBLE REALITY; AND THAT OF THE THEOLOGIAN WHOSE POINT OF DEPARTURE IS THE GOD OF REVELATION. [13] THE COMPARISON BECOMES MORE FRUITFUL IF WE LAY CERTAIN TEXTS FROM ARISTOTLE, FOR EXAMPLE, THE DE COELO ET MUNDO, ALONGSIDE THOSE PORTIONS OF THE SUMMA THEOLOGICA WHERE AQUINAS TREATS THE SAME COSMOLOGICAL PROBLEMS. [14] SHOULD THE PSYCHOLOGIST BE INTERESTED IN MAKING THESE COMPARATIVE ANALYSES, WE HAVE THE STAGIRITE'S DE ANIMA AND PARVA NATURALIA WHOSE CONTENT MAY BE PARALLELED BY THE THEOLOGICAL TRACT ON MAN. [15] THE POINT IS THAT IN OUR DISCUSSION OF PHILOSOPHIC MATTERS, AQUINAS WOULD HAVE US FOLLOW THE NATURAL STAGES OF MENTAL DEVELOPMENT, WHICH MEANS PROGRESSION FROM SENSORY DATA AND THE MANIFEST CHANGES OF MOBILE BEING TO THE MORE REMOTE AND INTANGIBLE SUBJECTS OF METAPHYSICAL SPECULATION;

AGAIN, ARISTOTLE'S PICTURE OF MAN AS A SUBSTANTIAL COMPOSITE OF MIND AND MATTER CLEARLY INDICATES THAT THE SENSORY MECHANISMS ARE NECESSARY INSTRUMENTS, NOT OBSTACLES, TO THE LIFE OF INTELLECT. AS AQUINAS PROFOUNDLY OBSERVES, THE SOUL OF MAN, IN THE ORDER OF NATURE, OCCUPIES THE LOWEST RUNG ON THE LADDER OF INTELLECTUAL SUBSTANCES, INASMUCH AS IT IS FORCED TO CONSTRUCT ITS KNOWLEDGE EDIFICE FROM THE CONCRETE DATA OF SENSE. [16] NOW THERE IS ALWAYS A NATURAL ADEQUACY BETWEEN ANY GIVEN POWER AND ITS OBJECT; WHENCE IT IS CONCLUDED THAT THE PROPER OBJECT AND FIRST PRINCIPLE OF HUMAN INTELLECTION IS NOT GOD, NOR THE SOUL, NOR ANY OTHER IMMATERIAL ENTITY, BUT THE ESSENCE OF SENSIBLE BEING. [17] SUCH AN ESSENCE, LIKE THE INTELLECTUAL FORM THAT GRASPS IT, IS IMMERSSED IN THE SHADOWS OF MATTER; AND TOWARDS IT THE HUMAN MIND GRAVITATES BY THE SAME KIND OF CONGENITAL IMPULSE THAT MAKES THE EYE TO RESPOND TO THE LIGHTS AND COLORS OF THE UNIVERSE. ^{TRUE,} ~~THIS~~ THIS INITIAL URGE OF INTELLECT RESULTS ONLY IN A CONFUSED AND INDISTINCT SORT OF KNOWLEDGE; NEVERTHELESS, ^{THE COGNITIVE PRODUCT CONNATES AN ACTUAL PERFECTION, AS CASSETAN REMARKS, TO THE EXTENT THAT IT ENRICHES OUR CONSCIOUSNESS WITH THE NOTION OF BEING} [18] IT FOLLOWS FROM OUR ARGUMENT THAT PHILOSOPHY

SHOULD BEGIN WITH THE STUDY OF SENSIBLE ENTITIES; AND AGAIN WE ALLEGE THE EXAMPLE OF ARISTOTLE WHO PLACES PHYSICAL ANALYSIS BEFORE METAPHYSICAL SYNTHESIS, AND LEADS HIS PUPILS TO WISDOM'S INNER SANCTUM THROUGH THE LIMINA OF NATURAL PHILOSOPHY. THE SUPREME ^{ADVANTAGE} ~~ADVANTAGE~~ SUCH A METHOD IS THAT IT BEGINS WITH THE TANGIBILITIES OF SENSE, PROCEEDING BY EASY STAGES TO THE MEANINGS OF CONTOURAL MOVEMENT AND PREPARING THE MIND TO ~~UNDERSTAND~~, REMOTELY, AT LEAST, ^{TO UNDERSTAND} THE HIGHEST OF ALL THE ARISTOTELEAN ANTITHESSES: THE DISTINCTION OF POTENCY AND ACT.

WE SAID A MOMENT AGO THAT NEITHER GOD NOR THE SOUL IS THE FIRST PRINCIPLE OF HUMAN INTELLECTION. IF THE FORMER ALTERNATIVE WERE TRUE, THEN THE PROCESSES OF HUMAN KNOWLEDGE WOULD BE PURELY SYNTHETIC IN CHARACTER. AS A MATTER OF FACT, THIS IS THE POSITION THAT PARMENIDES AND TO A CERTAIN EXTENT PLATO ASSUMED AMONG THE OLD GREEK THINKERS; AND THIS IS WHAT THE MORE MODERN SPINOZA UNDERTOOK TO SHOW IN HIS METAPHYSICAL CONSTRUCTION OF REALITY. BUT THE END, LIKE THE BEGINNING, OF THE SPINOZAN DOCTRINE WAS AN APRIORISTIC DEITY WHICH WAS PRIMARILY KNOWN AS SUBSTANCE—INDEED AS THE ONLY SUBSTANCE. FROM THIS PRIMITIVE INTUITION ALL THE DIVINE ATTRIBUTES ^{WERE DEDUCED, AS WELL AS} ~~WERE DEDUCED, AS WELL AS~~ ALL THE COSMOLOGICAL ENTITIES THAT SUCCEEDED ONE ANOTHER FROM ETERNITY. ~~THESE ENTITIES, THIS UNIVERSE, WERE DEDUCED IN THE MIND OF SPINOZA, AND IN HIS MIND~~

THUS ONTOLOGY BECAME ONTOLOGISM IN THE HANDS OF SPINOZA AND RATIONAL THEOLOGY BECAME
PANTHEISM WHEN BEING IN GENERAL WAS IDENTIFIED WITH INFINITE BEING AND GOOD IN GENERAL
WITH INFINITE GOOD.

ON THE OTHER HAND, IF SOUL WERE THE FIRST PRINCIPLE OF HUMAN INTELLIGENCE,
THEN WE WOULD BE, NOT MEN REALLY, BUT ANGELS, IN OUR MANNER OF ACQUIRING KNOWLEDGE. FOR THIS,
ACCORDING TO AQUINAS, IS THE WAY THAT PURE SPIRITS THINK: BY CONTEMPLATING THE MIRROR OF THEIR OWN
ANGELIC NATURES. [19] NO AMOUNT OF EXPLORATION INTO THE VAST RESERVOIRS OF SELF, HOWEVER, WILL EVER
ACQUAINT US WITH THE NATURE OF OUR ENVIRONMENT. EXTERNAL EXPERIENCE IS THE STARTING POINT OF
KNOWLEDGE; AND WITHOUT THE INFORMATION SUPPLIED BY THE SENSES WE WOULD BE HOPELESSLY CRIPPLED IN
MIND. OF COURSE IT IS FOOLISH TO NEGLECT WHAT TRANSPIRES WITHIN THE FIELD OF OUR INTELLECTUAL
CONSCIOUSNESS; YET IT IS THE EMPIRICAL PRINCIPLE WHICH EXPLAINS THE BEGINNING OF HUMAN COGNITION.
AT THE SAME TIME WE CAN NEVER SUBSCRIBE TO THE THEORY THAT ^{THE} CERTITUDE OF FIRST PRINCIPLE HAS
MERELY THE VALUE OF SENSATION. THE FACT IS, SENSORY DATA REPRESENT NOTHING MORE THAN THE
FIRST STEP AND MATERIAL CAUSE, OR AS AQUINAS PUTS IT MORE EXACTLY, THE MATERIA CAUSAE, OF OUR
RATIONAL ACCOMPLISHMENTS. [20]

FINALLY, THE DEGREES OF KNOWLEDGE WHICH THOMAS DESCRIBED WITH SO MUCH
PRECISION CAN MEAN BUT ONE THING IN HIS MIND: THAT PHILOSOPHY IS A HIERARCHICAL SCIENCE WHOSE
DEPARTMENTS ARE MARKED OFF BY VERY CLEAR-CUT FORMALITIES. ARISTOTLE IS PERHAPS NOT QUITE SO EX-
PLICIT ON THE ^{POINT} ~~POINT~~; YET THERE CAN BE NO DOUBT, AFTER A CAREFUL READING OF BOOK SIX, CHAPTER ONE,
OF HIS METAPHYSICS THAT HE HELD IDENTICAL VIEWS REGARDING THE TRIPARTITE DIVISION OF PHILOSOPHY.
[21] TO DENY THE EXISTENCE AND LEGITIMACY OF THESE FORMAL DISTINCTIONS IS TO ENDANGER THE WHOLE
STRUCTURE OF OUR KNOWLEDGE. THIS IS THE SIN OF PURE EMPIRICISM WHICH FAILS TO DISCERN ANY
DIFFERENCE BETWEEN MODILE AND IMMODILE BEING AS SEPARATE OBJECTS OF COGNITION; AND BY CONFUSING
THE SENSIBLE WITH THE INTELLIGIBLE, REMOVES THE VERY FOUNDATION STONES ON WHICH THE EDIFICE OF
HUMAN KNOWLEDGE IS BUILT.

IV

THE ARISTOTELIAN ORDER WHICH AQUINAS HANDED DOWN TO HIS FOLLOWERS WAS OB-
SERVED ^{QUITE} ~~VERY~~ FAITHFULLY TILL THE 18TH CENTURY. BUT WITH THE ADVENT OF CHRISTIAN VON WOLFF A NEW
ARRANGEMENT ^{BECAME} ~~WAS~~ TO PREVAIL. FOR THE SAKE OF HISTORICAL CONTINUITY IT MUST BE REMEMBERED THAT WOLFF
WAS A DISCIPLE OF LEIBNIZ AND SIMILARLY IMBUED WITH STRONG MATHEMATICAL PROPENSITIES. IT WAS QUITE
IN LINE WITH HIS TASTES AND EARLY TRAINING, THEN, TO FAVOR AN APRIORISTIC ^{METHODOLOGY} ~~SYSTEM~~ IN PRESENTING THE ELEMENTS OF
HIS PHILOSOPHIC SYSTEM. ^{BY THIS CONTRIVANCE} ~~HE HATED~~ HE HATED TO GIVE A SCHOLASTIC TURN TO THE MATHEMATICAL DOCTRINES
OF HIS MASTER, AND TO PROVIDE HIMSELF AT THE SAME TIME WITH THE WEAPONS THAT WOULD DESTROY BOTH
EMPIRICISM AND SPINOZISM. TO RID HIMSELF ONCE AND FOR ALL OF EVEN THE ^{SUBTLE} ~~POWER~~ OF EMPIRICAL HERESY,
THEREFORE, HE PLACES GENERAL METAPHYSICS OR ONTOLOGY IMMEDIATELY AFTER LOGIC. THE WHOLE
CONTENT OF HIS SYSTEM ^{THUS} ~~IS~~ CONCEIVED IN PURELY SYNTHETIC FASHION AND GROUNDED ON TWO APRIORISTIC
ELEMENTS: THE PRINCIPLE OF SUFFICIENT REASON AND THE PRINCIPLE OF IDENTITY. ON THE OTHER HAND,

BY EMPLOYING THE VERY TECHNIQUE THAT SPINOZA HIMSELF USED, HE PROPOSED TO MEET THE JEWISH PHILOSOPHER ON HIS OWN GROUNDS WHERE, WITH ~~THE~~ TOOLS OF A STRICTLY SPINOZAN DEVICE, HE WAS ~~REPRESENTED~~ ^{GAINING} OVER THE CHAMPION OF INFINITE MODES. CONFIDENT OF AN ULTIMATE VICTORY, ^(A PRIORI ET MORE GEOMETRICO) AFTER ONTOLOGY WOLFF EXPLOUNDED IN ORDER HIS PSYCHOLOGY, COSMOLOGY AND RATIONAL THEOLOGY, ALL OF WHICH, BY A SINGLE BLOW, BECAME SPECIAL SORTS OF METAPHYSICS. ON THE SURFACE, IT APPEARED TO BE A VERY CONVENIENT WAY OF TEACHING PHILOSOPHY; AND THE STUDENT MUST HAVE REJOICED IN THE TRIUMPH OF INGENUOUSNESS WHICH MADE THE ARISTOTELEAN PHYSICS MERELY AN APPLICATION OF THE PRINCIPLES OF ONTOLOGY. BUT THE LINE OF SIMPLIFICATION WHICH IS AT THE BOTTOM OF SUCH INCLUSIVENESS WAS ~~SEEKED~~ ONLY A MAKESHIFT EXPEDIENT THAT FAILED TO TAKE ACCOUNT OF THE NATURAL MODES OF APPREHENDING REALITY. FURTHERMORE, THE PHILOSOPHY OF NATURE, IN THE WOLFFIAN CATEGORIES, OBVIOUSLY COULD NO LONGER BE CONSIDERED AS A SCIENCE DISTINCT BY ITS FORMAL OBJECT FROM METAPHYSICS — WHICH WAS THE WAY ARISTOTLE AND AQUINAS LOOKED AT IT. NOW IT WAS A METAPHYSICAL DISCIPLINE IN THE SAME SENSE THAT THE ARISTOTELEAN AND THOMISTIC RATIONAL THEOLOGY IS A BRANCH OF METAPHYSICS.

WOLFF'S IDEAS MET WITH SCARCELY ANY OPPOSITION IN THE GERMAN SCHOOLS UNTIL KANT MADE HIS APPEARANCE. IN HIS EARLY YEARS THE SAGE OF KÖNIGSBERG WAS AN ARDENT DISCIPLE OF THE WOLFFIAN SCHOOL, BUT HIS ALLEGIANCE WAS OF SHORT DURATION. AS IS WELL KNOWN, SOME OF THE ~~SHARPEST~~ ^{SHARPEST} CRITICISM ~~IN THE~~ ^{IN} ~~KRITIK~~ ^{KRITIK} ~~DER REINEN REASON~~ ^{IS} DIRECTED AGAINST THE PHILOSOPHY OF WOLFF. THE INTERESTING THING FOR US HERE IS THE FACT THAT, DESPITE ~~THIS~~ ^{HIS REPUDIATION} OF WHAT HE CALLS THE "TRADITIONAL" METAPHYSICS, ~~HE~~ ^{KANT} STILL RETAINS THE OUTLINES OF THE WOLFFIAN ORDER IN HIS OWN TRANSCENDENTAL DIALECTIC. UNFORTUNATELY, MANY OF THE SCHOLARNS OF THE PERIOD ~~WERE ALSO~~ ^{WERE ALSO} INTRIGUED BY THE SIMPLICITY OF WOLFF'S NEW DIVISION; AND NOT A FEW FOLLOWERS OF AQUINAS ARE FOUND PRESENTING THE SUBJECT MATTER OF PHILOSOPHY IN A PURELY DEDUCTIVE MANNER, BEGINNING WITH LOGIC AND PASSING ON IMMEDIATELY TO THE CONSIDERATION OF BEING AS SUCH, AS AN OBJECT OF THE HIGHEST DEGREE OF ABSTRACTION. SOME ~~WENT EVEN~~ ^{EVEN GO} TO THE LENGTH OF INSISTING THAT IS A DIVISION OF THE SCIENCE OF LOGIC ~~IS EPISTEMOLOGY~~ ^{IS EPISTEMOLOGY} WHEN AQUINAS MOST CERTAINLY WOULD HAVE MADE IT A METAPHYSICS OF INTELLIGENCE. THE FINAL EFFECT OF ALL THESE LOOSE CURRENTS OF APRIORISM WAS A PHILOSOPHY ~~AD MENTEM SANCTI THOMAE~~ ^{AD MENTEM SANCTI THOMAE} BUT CLOTHED IN THE RAIMENT OF SPINOZA'S GEOMETRICAL SYSTEM. OF COURSE THE HABIT DOES NOT MAKE THE PHILOSOPHER ANY MORE THAN IT MAKES THE MONK; NEVERTHELESS, A SPINOZAN GARMENT MUST ILL-FIT ONE WHO IS ACCUSTOMED TO MOVING IN THE DEEPLY EXPERIENTIAL ATMOSPHERE OF THOMAS'S THOUGHT. IT IS REGRETTABLE THAT SO MANY OF OUR TEXTBOOKS TODAY HAVE INHERITED THE METHODOLOGY OF WOLFF. THEIR DOCTRINE IS GENUINELY THOMISTIC AND ARISTOTELEAN BUT THE MANNER OF APPROACH TO THE SCIENCES OF PHILOSOPHY IS QUITE FOREIGN TO THE STYLE OF THESE TWO GREAT THINKERS. DOUBTLESS IT IS EASY TO REMEMBER THE DIVISIONS OF THE PHILOSOPHIC DISCIPLINES BY A MNEMONIC TERM LIKE "LOGIC" JUST AS IT IS EASY TO THINK OF THE WHOLE FIELD OF PHILOSOPHY AS SYNONYMOUS WITH "METAPHYSICS". BUT SIMPLIFICATIONS OF THIS SORT ARE DANGEROUS ESPECIALLY WHEN THEY RESULT, AS THEY DO HERE, EITHER IN A FALSE PICTURE OF REALITY OR IN AN INVERSION OF THE NATURAL MODES OF INVESTIGATING IT.

V

DIFFICULTIES ARE ENCOUNTERED IN THE PERIPATETIC SYSTEM, OF COURSE; BUT THEY CAN BE SETTLED WITH A GREAT DEAL MORE SATISFACTORINESS THAN IS THE CASE WITH A SYSTEM LIKE WOLFF'S. ONE MAY OBJECT, FOR INSTANCE, THAT THE TRUTHS OF NATURAL PHILOSOPHY DEPEND ON METAPHYSICS, AND THAT WE MUST BE SURE OF THE VALIDITY OF OUR FIRST PRINCIPLES BEFORE WE CAN PASS FROM SENSIBLE TO INTELLIGIBLE REALITY. THIS ARGUMENT WOULD BE LEGITIMATE IF THE SCIENCES THAT CONSTITUTE THE PHILOSOPHY OF NATURE WERE STRICTLY SUBORDINATE TO METAPHYSICS IN THE ~~EXACT~~ MANNER, FOR EXAMPLE, THAT THE SCIENCE OF OPTICS DEPENDS UPON GEOMETRICAL KNOWLEDGE. BUT THE SITUATION IS NOT ~~EXACTLY~~ ^{THE SAME} AT ALL. FOR WHILE OPTICS MAY HAVE NO PRINCIPLES THAT ARE PROPERLY SPEAKING ITS OWN, THE PHILOSOPHY OF NATURE DOES POSSESS SUCH AUTONOMOUS CONCEPTS WHICH FORM THE REMOTE METAPHYSICAL SUBSTRATUM UPON WHICH IT OPERATES. THESE CONCEPTS, HOWEVER, ARE OF THE SORT THAT ~~THEY~~ ^{REQUIRE} NO ^{POSTULATES} IMMEDIATE PROVING. TO ILLUSTRATE: PHYSICAL MOVEMENT IS BASED ON THE IDEA THAT EVERY CHANGE ~~IS~~ ^{REQUIRE} A SUBJECT OF CHANGE; THAT AN EFFECT MUST HAVE AN ADEQUATE CAUSE; ~~THAT~~ ^{WHATEVER} IS MOVED IS MOVED BY SOMETHING ELSE. AXIOMS SUCH AS THESE ~~ARE~~ ^{ARE} MATTERS OF PUBLIC EXPERIENCE AND NEED NOT BE ESTABLISHED IN THEIR UNIVERSAL CONTEXT BEFORE THE PHILOSOPHY OF NATURE IS BEGUN. INDEED, THEIR TRANSCENDENTAL NATURE WOULD NOT BE GRASPED ~~BY~~ ^{IN ANY CASE} BY NOVICES IN THE PHILOSOPHIC DISCIPLINES. AT THIS STAGE AQUINAS WOULD MERELY HINT AT THEIR FINAL RESOLUTION, RESERVING TO METAPHYSICS THE TASK OF EXPLAINING THEIR ULTIMATE SIGNIFICANCE ~~BOTH~~ ^{IN SE} ~~IN THEMSELVES~~ AND IN THEIR RELATION TO CHANGE OF EVERY KIND--EVEN TO THE OPERATIONS OF SEPARATED SUBSTANCES AND OF GOD. THERE IS NO DOUBT THAT IN THOMAS'S MIND METAPHYSICS PRECEDES PHYSICS IN THE ORDER OF DIGNITY; BUT WE ARE SPEAKING HERE OF THE PRIORITY OF INVENTION, NOT OF EXCELLENCE; AND FROM THIS POINT OF VIEW THE PRECEDENCE IS REVERSED. TO DEVELOP A PHILOSOPHY OF NATURE, THEREFORE, ALL THAT IS NECESSARY, AS GARRIGOU-LAGRANGE ~~SAYS~~ ^{SAYS}, IS AN "IMPLICIT METAPHYSICS OF COMMON SENSE", WHICH IS ONTOLOGY IN ITS RUDIMENTARY STAGES. ON THIS, THE LOWEST LEVEL OF ABSTRACTION, A PARTIAL AND INDISTINCT ACQUAINTANCE WITH THE LAWS OF BEING IS ENOUGH TO CARRY US THROUGH. LATER ON, ~~IN~~ ^{WITH} A HIGHER DEGREE OF KNOWLEDGE, WE SHALL FACE THESE LAWS IN ALL THEIR SUPREME IMPLICATIONS. [21]

IT IS ALMOST UNNECESSARY TO ADD THAT THE ORDER OF INVENTION, IN AQUINAS'S PHILOSOPHY, IS ALSO THE ORDER OF TEACHING. IN A FAMOUS PASSAGE FROM THE DE VERITATE THE ANGELIC DOCTOR TELLS US THAT ART AND NATURE BOTH OPERATE BY ~~THE SAME~~ ^{THE SAME} METHOD--AND HE IS SPEAKING IN PARTICULAR OF THE ART OF ^[22] PEDAGOGY. NOW WE LEARN OUR PHILOSOPHY BY THE PROCESSES OF ANALYSIS AND SYNTHESIS, BEGINNING WITH THE MOTIONS OF MATTER, AND ASCENDING, STEP BY STEP, IN THE SCALE OF GENERALIZED KNOWLEDGE. THE GOAL OF THIS INVENTIVE TECHNIQUE IS SYNTHESIS; AND OUR ARRIVAL THERE IS SIMULTANEOUS WITH THE EMERGENCE OF ~~SOME~~ ^{SOME} METAPHYSICAL PRINCIPLE WHICH EXPLAINS THE PHYSICAL MOVEMENTS WITH WHICH WE STARTED AT THE SAME TIME THAT IT FURNISHES CLUES TO A DEEPER UNDERSTANDING OF ~~ALL~~ ^{ALL} SENSIBLE REALITY. AQUINAS SINGS IT ~~ALL~~ ^{ALL} UP BEAUTIFULLY WHEN HE SAYS: "SECUNDUM VIAM INVENTIONIS, PER RES TEMPORALES IN COGNITIONEM DEVENIMUS AETERNORUM... IN VIA VERI JUDICII, PER AETERNAM JAM COGNITA, DE TEMPORALIUS JUDICAMUS ET SECUNDUM RATIONES AETERNORUM TEMPORALIA DISPONIMUS." [23]

SUPPOSE, ON THE OTHER HAND, THAT WE ~~REVERSE~~ ^{REVERSE} PLACE ONTOLOGY IMMEDIATELY AFTER LOGIC, AS WOLFF DID: AT ONCE THE UNSUSPECTING MIND OF THE STUDENT IS EXPOSED TO THE DANGER OF OVERLOOKING OR

This metaphysical vision

DEEP

MISSING COMPLETELY THE ~~IMPORTANCE~~ IMPORTANCE OF METAPHYSICS. THIS IS ESPECIALLY TRUE WITH REFERENCE TO THE MEANING OF POTENCY AND ACT, THE PIVOTAL DISTINCTION AROUND WHICH THE WHOLE ARISTOTELEAN AND THOMISTIC SYSTEM REVOLVES. BY FORCING ITS BIRTH TOO PREMATURELY IN HIS CONSCIOUSNESS WE ARE ALMOST CERTAIN TO DISTORT HIS PERSPECTIVE OF THE ~~MOST FRUITFUL OF ALL THE~~ ^{PROFOUNDDEST} STAGIRITE'S ANTITHESIS. HOW MUCH MORE NATURAL FOR HIM TO APPROACH IT THROUGH THE HYLOMORPHIC CONCEPT OF MATTER, THE COSMOLOGICAL SIGNIFICANCE OF MOTION AND THE QUANTITATIVE CONTINUUM, THE MIND-BODY RELATIONSHIP, AND THE SPECIFICATION OF FACULTIES BY OBJECTS ! INDEED, TO PRESENT IT IN ANY OTHER FASHION IS TO LEAVE HIS IMMATURE INTELLECT OPEN TO ALTOGETHER WRONG SORTS OF IMPRESSIONS---EITHER THAT IT DROPPED, METEOR-LIKE, OUT OF SPACE; OR THAT IT IS MERELY A PSEUDO-PHILOSOPHIC TRANSCRIPT OF POPULAR MODES OF SPEECH.

TODAY A MOVEMENT BACK ALONG THE LINE OF THE ANCIENT TRADITIONS IS UNDER WAY; AND THE SCHOLARS WHO ARE BEHIND IT---GARRIGOU-LAGRANGE, GREDT, PIROTTA, MARITAIN---ARE MEN OF STOIC ALLEGIANCE TO THE DOCTRINE AND METHOD OF THE PERIPATETICS. WITH WOLFFIAN OVER-SIMPLIFICATIONS OR PEDAGOGICAL CONVENIENCES ~~THEIR PRONOUNCEMENTS HAVE~~ THEY HAVE NEITHER SYMPATHY NOR PATIENCE. THEIR PRONOUNCEMENTS HAVE CONVENIENCES ~~THEIR PRONOUNCEMENTS HAVE~~ THE IMPACT OF AUTHORITY THAT COMES ~~FROM~~ ^{US} FROM LONG ACQUAINTANCE WITH THE SOURCES OF THOMISTIC THOUGHT. IN ALL LIKELIHOOD AQUINAS WOULD AGREE WITH THEM WHEN THEY ADVISE ^{IS} THAT IT ^{IS} TIME AGAIN ~~TO LOOK TO THE MARKINGS AND ARCHITECTURE OF THE ROCK FROM WHICH WE ARE HEWN.~~

- ~~THESE REFERENCES ARE NOT TO BE TAKEN AS A COMPLETE LIST OF REFERENCES TO THE SOURCES OF THOMISTIC THOUGHT.~~
- [1] COMM. SUPER SUM. THEOL. THOMAE DE AQUINO, PART I, QUESTION 85, ART. 1, QUOD PRIMUM.
 - [2] SUM. THEOL. PART I, QUEST. 85, ART. 1, AD 2UM.
 - [3] IN LIBRUM BOETII DE TRINITATE EXPOSIT. QUEST. 5, ART. 1. ALSO, MARITAIN, J. LES DEGRES DU SAVOIR. PARIS, 1932: PP. 72-74.
 - [4] IN LIBRUM BOETII DE TRINITATE EXPOS. QUEST. 6, ART. 1, AD SECUNDAM QUAEST., AD 3UM.
 - [5] CF. ARISTOTELIS OPERA OMNIA ILLUSTRATA A SILVESTRO MAURO, S.J., EDITED BY F. EHRLI, S.J. PARIS: 1885. TOMUS I. THIS CONTAINS A COMPLETE COMMENTARY ON THE LOGIC OF ARISTOTLE: (I) PRAEDICAMENTA; (II) DE INTERPRETATIONE; (III) PRIORA ANALYTICA; (IV) POSTERIORA ANALYTICA; (V) TOPICA; (VI) LIBER ELENCHORUM. AQUINAS COMMENTS ONLY ON (II) AND (IV).
 - [6] IN LIB. BOETII DE TRIN. QUEST. 5, ART. 1, AD 3UM.
 - [7] MARITAIN, J. OP. CIT. PP. 74-82.
 - [8] CURSUS THEOL. PART I, QUEST. 6, DISP. VI, ART. 2, NO. 20.
 - [9] CF. AQUINAS: COMM. IN XII LIBROS METAPHY. BOOK, 12, LECTURE 5.
 - [10] PHYSICS, BOOK I, CHAPTER 1.
 - [11] IN LIB. BOETII DE TRIN. EXPOS. QUEST. 5, ART. 1
 - [12] OP. CIT. LOC. CIT. AD 9UM. CF. ALSO CONTRA GENTILES, BOOK I, CHAP. 4: "METAPHYSICA... INTER OMNES PHILOSOPHIAE PARTES ULTIMA REMANET ADDISCENDA."
 - [13] BOOK 4, CHAPTER 3.
 - [14] CF. THE TREATISE ON CREATION, IN PART I, BEGINNING WITH QUESTION 44.
 - [15] CF. THE TREATISE ON MAN, IN PART I, BEGINNING WITH QUESTION 75.

- [16] SUM. THEOL. PART 1, QUEST. 76, ART. 5
- [17] SUM. THEOL. PART 1, QUEST. 98, ART. 3; QUEST. 97, ART. 1, 2, 3, 4; QUEST. 86, ART. 3; QUEST. 84, ART. 2, AD 2UM.
- [18] COMM. SUPRA SUPER TRACTATUM DE ENTE ET ESSENTIAE THOMAE DE AQUINO, PROOEMIUM.
- [19] SUM. THEOL. PART 1, Q. 56, ART. 1.
- [20] SUM. THEOL. PART 1, QUEST. 84, ART. 6.
- (([21] CF. AQUINAS'S COMMENTARIES ON THIS SECTION OF THE METAPHYSICS.))
- [21] REVUE THOMISTE, DANS QUEL ORDER PROPOSER LES SCIENCES PHILOSOPHIQUES. 1924, NOUVELLE SÉRIE VII.
- [22] QUEST. DISPUT. DE VERITATE, QUEST. 11, ART. 1.
- [23] SUM. THEOL. PART 1, QUEST. 79, ART. 9.

NOTE:

THIS MATERIAL IS A ROUGH DRAFT OF WHAT WILL BE THE EDITOR'S "PREFACE" TO THE SYMPOSIUM. ON A BASIS OF THE FOREGOING DISCUSSION, I SUGGEST THE FOLLOWING AS THE ORDER TO BE USED IN THE DIVISION OF CHAPTERS:

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|-----|----------------------------|
| 1. | HISTORICAL INTRODUCTION |
| 2. | LOGIC |
| 3. | COSMOLOGY |
| 4. | PSYCHOLOGY |
| 5. | |
| 6. | EPISTEMOLOGY |
| 7. | ONTOLOGY |
| 8. | RATIONAL THEOLOGY |
| 9. | ESTHETICS |
| 10. | ETHICS (GENERAL) |
| 11. | LAW |
| 12. | SOCIETY |
| 13. | ETHICS (SPECIAL) ECONOMICS |
| 14. | POLITICS |
| 15. | EDUCATION |

I SHOULD DEEPLY APPRECIATE COMMENTS, CRITICISMS, CORRECTIONS.

Boutry

QUELQUES REFLEXIONS SUR L'ETAT ACTUEL DE L'ENSEIGNEMENT
SCIENTIFIQUE DANS LA PROVINCE DE Q U É B E C

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- Note préliminaire -

En 1939, au cours d'un séjour de deux mois et demi dans la Province de Québec, le signataire de ces lignes avait eu l'occasion d'étudier sur place l'organisation et le fonctionnement de certaines branches de l'enseignement de langue française et singulièrement de l'Enseignement Technique. A la demande de l'Honorable Secrétaire Provincial de l'époque, le Docteur Albiny Paquette, il avait réuni ses impressions sur ce dernier sujet en un bref rapport dont il signalait lui-même l'insuffisance et le caractère fragmentaire.

Ce document, remis quatre ans plus tard aux Directeurs d'Ecoles Techniques semble avoir été reçu par eux avec un intérêt très vif, accompagné d'un peu de mauvaise humeur : c'est plus au retard avec lequel ce texte leur parvint (longtemps après qu'ils en entendirent parler pour la première fois) qu'à son contenu et à son importance véritables qu'il faut attribuer les raisons de cet accueil. Quoiqu'il en soit, M. Hector Beaupré, Directeur de l'Ecole Technique de Montréal, en a donné récemment un commentaire intéressant au cours duquel il pose nettement une question qui (à dessein) n'avait pas été abordée dans le document initial : l'auteur, de nationalité française, ne s'était pas cru autorisé à la traiter. Quelques-unes des phrases de M. Beaupré sont citées plus loin, non pour ouvrir une controverse, mais pour servir d'introduction à l'une des parties de l'exposé qui va suivre.

Cet exposé a pour but d'indiquer comment, aux yeux de son auteur, l'Enseignement Scientifique et Technique de la Province a évolué au cours des dix dernières années et quelles réflexions lui inspirent actuellement son développement et ses tendances. Ses prétentions ne dépassent point celles du rapport de 1939 ; son rédacteur ne s'est proposé -en dehors de toute considération de politique, de propagande ou d'intérêt personnel, que d'examiner comment et jusqu'à quel point la mission dévolue à cet Enseignement est remplie et si des perfectionnements sont encore désirables et possibles.

Bien des transformations qui, en 1939, n'étaient qu'amorcées dans le monde de la pensée et du travail ont été accélérées par les événements survenus depuis lors. L'Enseignement canadien n'a pas échappé à cette règle ; il lui appartenait d'accompagner l'industrie nationale dans l'effort énorme qu'elle a fourni au cours des hostilités qui viennent de se terminer.

Ce sont les Universités qui ont accompli les progrès les plus visibles. La Faculté des Sciences de l'Université Laval est aujourd'hui un ensemble cohérent et actif qui tiendrait son rang auprès de la plupart des Universités d'Europe. On y a compris, et très bien, qu'une Université est avant tout un groupe d'hommes animés d'une foi et d'une pensée commune, on a travaillé à le créer : il existe aujourd'hui. Doté d'une façon encore modeste, il travaille beaucoup et bien. L'étranger qui passe là est frappé de l'atmosphère amicale, gaie et studieuse qu'il y trouve, de la curiosité scientifique et de la compréhension qu'il y rencontre.

Dans le monde d'aujourd'hui où, malgré la défaite du national-socialisme et des doctrines connexes, le recul de l'idée chrétienne a été et reste, pour combien de temps ? - si marqué, la Province de Québec jouit d'une situation singulière, pleine d'honneurs et de dangers : c'est le seul groupe cohérent de culture catholique qui reste, en Amérique du Nord, capable de rayonnement. Cette affirmation peut étonner d'abord, quand on songe au Mexique et à la population catholique des Etats-Unis, qui est considérable, aux Universités de Washington et de Notre-Dame. Mais elle se comprend quand on remarque que le niveau actuel du Mexique chrétien est encore trop bas pour qu'il puisse prendre une part marquante aux grands échanges spirituels - et quand on se souvient que les communautés catholiques des Etats-Unis restent, quoiqu'on veuille, des îlots isolés au milieu d'une masse qui se croit peut-être encore chrétienne mais chez qui l'épanouissement matériel et matérialiste est si grand, que les religions n'y sont plus que des formes et des coutumes.

La Province de Québec, au contraire, forme un bloc, au point de vue langue, race et religion. C'est de là qu'un rayonnement de pensée chrétienne militante peut partir et s'étendre, si certaines conditions évidentes sont réalisées.

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L'Université Laval a compris qu'une de ces conditions, et parmi les premières, est qu'il existe chez elles des hommes de science capables de forcer par leurs travaux et par leurs écrits l'estime de savants et de penseurs qui ne la connaissent pas encore, et non pas seulement des théologiens ou des clercs.

Il lui appartient de poursuivre la tâche commencée et surtout de sortir de son isolement, de rompre la muraille qui l'entoure encore : elle ne peut l'oser que le jour où elle sera assez forte, meublée d'assez d'esprits vivants et agissants pour le faire sans danger ; il semble que ce jour soit proche.

L'Université de Montréal, elle aussi, s'est transformée. Elle occupe maintenant un bâtiment qui compte parmi les plus vastes et les mieux étudiés qu'on ait consacré dans le monde à l'Enseignement et à la pensée. La construction de cet édifice a longtemps gêné son développement, en lui imposant des charges financières considérables. On peut espérer qu'il n'en sera plus ainsi désormais, et de fait, l'Université de Montréal patronne activement ses départements scientifiques, s'équipe d'hommes et de matériel. La tâche est, sous certains de ses aspects, plus difficile que celle de l'Université Laval : elle est une Université frontalière, à côté d'une civilisation amie, mais distincte. Elle existe côte à côte avec une Université de langue anglaise, plus vieille et mieux pourvue des fonds et des traditions indispensables à la vie des Ecoles. Elle doit affirmer son rang et prendre sa place sans lutte, en toute amitié, par son dynamisme et par la valeur des hommes qu'elle saura réunir. Elle est aussi l'Université d'une très grande ville, avec tous les avantages et les inconvénients - certains sont graves - que comporte une telle situation. Ce n'est pas par simple coïncidence que, en Angleterre, en Allemagne et aux Etats-Unis, beaucoup d'Universités se sont établies et ont prospéré dans des agglomérations d'importance secondaire : le petit peuple de leurs étudiants est plus fidèle, moins influencé par tout ce qu'il y a, inévitablement, d'abaissant et de malsain dans l'atmosphère spirituelle des grandes cités.

Si les études spéculatives et les recherches théoriques trouvent dans les grandes villes un climat peu favorable, tous les travaux contenant les applications, tout ce qui est susceptible d'aider l'essor commercial et industriel de la cité et du pays, est au contraire favorisé par l'abondance des ressources et des moyens matériels qu'on y trouve. Les laboratoires de l'Université de Montréal pourront,

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s'ils le désirent, trouver autour d'eux plus de travail et d'appui qu'il ne leur en faut. La condition est toujours la même : ils doivent prouver d'abord la valeur de leur activité, de leur équipement et de leurs hommes.

On s'est parfois étonné de la présence de deux Universités françaises dans la Province de Québec ; on a même mis en doute la nécessité de ces deux foyers distincts de culture et d'enseignement. Il semble bien, au contraire, que les deux Universités se complètent et qu'il est essentiel que chacune puisse se développer dans les directions qui lui sont propres, indépendantes, mais en relations d'étroite entente et d'amicale collaboration avec sa voisine.

Une faiblesse subsiste, ou paraît subsister dans tout l'Enseignement Supérieur Canadien-Français : le déséquilibre entre les effectifs des diverses facultés. La médecine et le droit continuent à attirer le plus clair de la population estudiantine laïque, malgré l'industrialisation croissante du pays. Les écoles d'Ingénieurs fondées par les deux Universités sont prospères, mais leurs promotions sont peu nombreuses et leurs études s'arrêtent souvent, dans l'échelle du savoir, au seuil du degré qu'il aurait justement fallu pouvoir franchir pour que leurs diplômés puissent tenir, dans les usines, le même rang que les ingénieurs américains ou anglo-saxons. On aurait tort de croire que cet état des choses ne trouve son origine que dans le conservatisme des familles et des universités canadiennes-françaises : la raison principale pour laquelle l'étudiant canadien répuge à entrer à la Faculté des Sciences, c'est qu'il se sent mal préparé à en recevoir l'enseignement.

Ces jeunes hommes ont à peu près tous été formés par les institutions secondaires qui dispensent un enseignement classique où les lettres françaises et les langues mortes trouvent une place de choix. Ils ont obtenu la sanction de ces études, attestée par un baccalauréat des-lettres classiques. Mais l'auteur de ces lignes ne croit pas qu'il existe, dans l'enseignement secondaire canadien, rien qui ressemble aux sections modernes de l'enseignement secondaire français, telles qu'elles fonctionnent depuis 1904 et telles qu'on les trouve aussi organisées dans les principaux pays du monde depuis la même époque. Même les sections "latin-sciences", les plus fréquentées de toutes, dispensent en France, un enseignement beaucoup plus orienté vers les réalités modernes que ne l'est celui qu'on rencontre

dans les institutions classiques canadiennes. Les rares institutions du niveau secondaire qui dispensent dans la Province un enseignement moderne, paraissent songer mieux à préparer leurs élèves à entrer à l'Université qu'à former de futurs commerçants, de futurs comptables.

Dans ces conditions, la véritable éducation scientifique commence à l'Université, c'est-à-dire qu'elle commence fort tard et qu'elle s'adresse à des intelligences déjà formées, presque adultes, car l'enseignement secondaire canadien semble retenir longtemps ses élèves. (Ajoutons que celles-ci furent accoutumées à marcher dans des voies bien différentes). Elle inquiète, elle effraie la plupart de ceux que le goût du nouveau ou l'attrait des hauts salaires aurait volontiers dirigé vers l'usine ou le laboratoire de recherches ; entre l'enseignement secondaire et la Faculté des Sciences, un fossé existe, devant lequel on se dérobe. C'est ainsi que le nombre d'ingénieurs, de physiciens et de chimistes de formation canadienne-française est trop faible pour subvenir aux besoins de la Province seule et que s'entretient, dans les cadres supérieurs de l'Industrie, un groupe de techniciens anglophobes dirigeant une maîtrise et des ouvriers de langue française : cela est dommage, économiquement parlant.

Cela est grave, quand on songe à l'avenir. Il fut un temps où l'attitude politique et spirituelle du Canada de langue française était une résistance et où l'arme qui lui permit de vivre et de vaincre était un isolement, l'isolement religieux et culturel, la vie repliée autour de la famille et de la paroisse. Cette époque, si elle dure encore deci-delà dans les régions purement agricoles, est certainement révolue partout où l'industrie s'est installée et développée. Ici, l'attitude négative n'est plus possible et la passivité équivaut à une défaite. Il est bien vrai que le Canadien catholique d'expression française qui met le pied, comme ouvrier, contremaître ou ingénieur dans une grande usine moderne entre dans une contrée où bien des choses sont hostiles à sa langue, à sa race et à sa religion. Pour celui qui désire maintenir intactes son âme et sa culture, deux solutions paraissent au premier abord se présenter : l'une d'elles consiste à tout faire pour le dissuader d'embrasser cette carrière et, en particulier, de ne pas le munir des connaissances nécessaires pour y bien réussir : mais, opposée à tout ce qui caractérise la civilisation mécanique actuelle, elle ne peut réussir, à la longue, qu'à abaisser le niveau de vie et les salaires de la population de langue française, et

à augmenter par là chaque jour davantage les risques de désagrégation et de prospérité de la communauté actuelle, dont les esprits distingués et doués pour les sciences devront et iront chercher fortune ailleurs. Elle affaiblit la résistance du groupe ethnique devant la propagande politique et religieuse qui grandit tous les jours ; en paraissant conserver, elle arrête le développement moral d'un peuple et le condamne, quelle que soit sa vitalité démographique, à ne jouer finalement qu'un rôle négligeable dans la nation où il vit. Elle ferait de Québec ce que l'Irlande catholique fut : un réservoir d'hommes et non un foyer de civilisation.

Il semble bien que la seule manière possible de résoudre le problème soit, au contraire, de fournir à l'ouvrier et à l'ingénieur catholique d'expression française, les moyens de vivre à l'usine, d'y réussir aussi bien que leurs collègues anglo-saxons ou américains, de forcer leur respect et leur estime, de les amener, par la seule vertu de leur utilité et de leur savoir, au traitement de camarades, d'amis et d'égaux auquel ils ont droit, pendant que leur pensée, assez forte pour analyser et critiquer le milieu où ils vivent maintiendra intactes leur foi et les vertus de leur famille. Qu'il soit possible d'assimiler les méthodes et les techniques d'aujourd'hui sans accepter la philosophie - le mot est bien noble ! - qui les accompagne, cela est certain. Les soldats américains détruisent aujourd'hui avec soin les laboratoires de recherches d'un peuple qui avait su les copier presque servilement, sans rien perdre de son originalité religieuse et nationale.

On parvient donc pour les ouvriers, les contremaîtres et les ingénieurs, aux conclusions mêmes qu'on avait plus haut trouvées valables pour le personnel des Universités. L'Enseignement Secondaire Provincial n'a pas actuellement résolu la partie de ce problème dont la charge lui incombe : la préparation de culture générale des futurs ingénieurs de grande classe et des hommes de laboratoire. Il faut chercher maintenant ce qu'a fait l'Enseignement Technique du Québec pour parvenir à former des ouvriers, des contremaîtres et des ingénieurs d'atelier suffisamment armés.

- II -

En 1939, déjà, l'Enseignement Technique Provincial étonnait le visiteur étranger par l'ampleur et la variété de son équipement et de son outillage. Il n'est pas besoin de revenir longuement sur ce point : l'Enseignement Technique de 1945

a tenu toutes ses promesses de naguère. Partout, ses ressources matérielles se sont développées. De l'Ecole Technique de Montréal, en développement continu, un nouveau bourgeon s'est détaché, comme l'avait fait autrefois l'Ecole du Meuble ; c'est l'Ecole des arts graphiques, animée et prospère. Des sections nouvelles se sont ouvertes, qui correspondent aux nécessités d'aujourd'hui ; si l'industrie de l'aviation doit subir, en pays canadien, une régression sensible, il n'y a rien à craindre de semblable en ce qui concerne l'industrie des matières plastiques et l'électronique appliquée ; c'est à bon droit que l'Ecole Technique de Montréal espère beaucoup des deux sections qu'elle a créées pour fournir d'ouvriers et de techniciens ces deux grandes branches de l'industrie nationale. Les Ecoles de Métiers, elles aussi, ont travaillé et prospéré ; la population scolaire qui les fréquente paraît considérable. En divers endroits, des initiatives heureuses ont été prises, nées de la guerre ou d'un examen intelligent de la situation (préparation de radiotélégraphistes, cours de lecture au son, ouverture d'une section de mécanique horlogère, etc...). L'examen auquel on s'est livré a été trop superficiel pour qu'on soit en état de les signaler toutes.

On avait autrefois appelé l'attention sur le fait qu'un peu de désordre paraissait régner dans l'organisation de l'Enseignement Technique Provincial. Les attributions, les programmes respectifs des Ecoles de Métiers et des Ecoles Techniques étaient mal définis et faisaient parfois double emploi. La collaboration entre ces deux degrés de l'Enseignement Technique était faible et mal établie. Il semble bien que des remèdes efficaces aient été apportés depuis à cette situation. Les relations entre les Ecoles de Métiers et les Ecoles Techniques sont incomparablement plus harmonieuses qu'autrefois, et si un plan d'ensemble n'émerge pas encore, à tout le moins la nécessité en est reconnue, et on cherche activement avec conscience et avec soin, à l'établir.

Le Directeur Général de l'Enseignement Technique, le Directeur Général des Ecoles de Métiers, les Directeurs d'Ecoles Techniques et en particulier le Directeur de l'Ecole Technique de Montréal qui, par sa forte personnalité et son adresse domine peut-être un peu ses collègues, se connaissent, s'estiment et s'accordent. Les questions de personnes ont été ramenées à la place qu'elles ne doivent dépasser nulle part : c'est la seconde.

Dans un pays où l'Enseignement scientifique préparatoire et secondaire est si peu développé, le rôle dévolu à l'Enseignement Technique est proprement

écrasant : il doit former des ouvriers qualifiés, cela est évident et cela est l'essentiel ; mais il doit les munir d'une culture générale suffisante : il faut entendre par là qu'il doit leur donner les moyens de garder leur âme intacte, de préserver les qualités qui sont les leurs ; - assez de lumières pour comprendre ce qui se passe autour d'eux, et pour en juger sainement ; - une connaissance suffisante des mathématiques, de la physique, de la chimie, de la mécanique pour que tous les élèves assez doués, soient capables, à leur sortie de l'école, d'aller plus loin et de franchir, par leur travail et par les cours complémentaires qu'ils devraient recevoir, les degrés qui les séparent encore de l'échelon des ingénieurs d'atelier, des ingénieurs de laboratoire, des chimistes et des physiciens d'usine.

Le rapport de 1939 signalait déjà la nécessité de donner à la culture générale sa vraie place, dans l'Enseignement Technique de tous les pays, et singulièrement de la Province de Québec. Si l'on revient sur cette idée aujourd'hui, et avec force, c'est qu'elle ne paraît pas avoir été comprise. Qu'on écoute plutôt M. Beaupré commenter, tout récemment, le rapport de 1939 :

" ... Qu'il me soit permis de faire remarquer que Monsieur Boutry semble mal avoir compris le but de nos Ecoles Techniques, qui n'est pas un trait d'union entre l'Enseignement Primaire Supérieur et l'Ecole Polytechnique ou la Faculté de Génie du McGill (sic). Nous devons donner à nos élèves des éléments de physique, de chimie et d'électricité, mais seulement suffisamment pour leurs besoins et leur utilité (sic), et non comme élément de culture générale"

".. Monsieur Boutry nous montre qu'il n'a pas saisi notre système d'Enseignement Technique lorsqu'il vante cette école (Shainigan Technical Institute) parce qu'elle donne une formation générale plus poussée, mais dont les ateliers contiennent beaucoup de vieilles machines très imparfaites, mais dont les organes sont visibles et démontables".

Voici donc un homme de bonne foi, Canadien-Français, responsable de la vie et de l'orientation de la plus grande école de la Province, qui déclare de la façon la plus claire que l'Enseignement Technique de langue française du Québec n'a qu'un but : la formation ouvrière, et qu'il n'est ni utile, ni désirable d'y développer la culture générale assez pour que les meilleurs gradués de ses écoles puissent s'élever spirituellement et matériellement au-dessus de cette formation initiale.

On comprendrait, sous quelques réserves, ce point de vue si cet enseignement de culture scientifique générale était dispensé ailleurs, et suffisamment, mais ce n'est point le cas. Ainsi, qu'il soit ou non conscient de son existence, l'Enseignement Technique du Québec ne donne pas à ses élèves les moyens de franchir le fossé qui le sépare du domaine spirituel qu'il faudrait conquérir pour donner à l'élite Canadienne-Française les moyens de lutter à armes égales, sur le terrain industriel et technique, avec l'élite américaine et anglo-saxonne. Il y a refus délibéré de résoudre ce problème.

Or, celui-ci ne saurait être nié. La population entière, les hommes politiques le connaissent, désirent en finir avec lui. Il est séculaire et devient chaque jour plus aigu. C'est pour le condenser sous une forme populaire qu'on a forgé le slogan "des porteurs d'eau et des casseurs de bois" : sa forme moderne ne peut pourtant être résolue que par l'amélioration de la culture scientifique et technique du second degré et du degré supérieur. Il est, pour le visiteur étranger, incompréhensible qu'un effort national - sur le but et la nécessité duquel tout le monde est d'accord - n'ait pas été entrepris ; incompréhensible surtout qu'on puisse le déclarer inutile.

Les gradués sortis des Ecoles Techniques, entrés dans l'industrie deviennent souvent conscients de l'insuffisance de leur formation : quelques conversations en ont fourni à l'auteur de multiples exemples. Il s'en aigrirent, ils critiquent de façon parfois dure l'enseignement qui les a formés et auquel ils reprochent de les avoir rivés pour toute leur vie active à une même échelle de salaire et à un même travail. De tels propos, pour exagérés qu'ils soient, précisent l'aspect social du problème.

La vieille distinction entre apprendre et comprendre, si difficile à éliminer de tout enseignement, est au fond de la situation qui vient d'être étudiée On a toujours tort de commenter ceux qu'on cite, et M. Beaupré se défendra probablement si l'on déclare ici que ce qu'il veut préparer, en somme, ce sont des générations de dessinateurs, de mouleurs, d'ajusteurs, capables d'usiner par séries de milliers des pièces d'aviation ou d'automobile, sans rien savoir de la résistance des matériaux, ni de la structure ou des propriétés des substances qu'ils emploient - des générations de radioélectriciens capables de "déparmer"

des postes, mais incapables de leur apporter un perfectionnement, sans compréhension vraie des phénomènes dont ils sont le siège -on pourrait multiplier ces images. Rien ne peut sortir d'une telle conception, que la reconduction de l'état actuel des choses - qui, d'ailleurs, n'est pas mauvais à tous les points de vue, au point de vue impérial par exemple : dans l'effort de guerre universel, la population canadienne-française aura donné à l'industrie nationale toute la main-d'œuvre ouvrière qu'il fallait. Il est probable qu'on ne lui demandait pas autre chose.

Imaginons pourtant qu'on veuille changer ceci, donner à l'enseignement scientifique de base, la place qui lui revient dans l'Enseignement Technique du Québec, la première : on se trouvera placé immédiatement devant une impossibilité de fait : le nombre des professeurs capables de dispenser un tel enseignement est extraordinairement petit. Comment en serait-il autrement ? Il y a un cercle vicieux, car la formation de ces maîtres n'a pas été organisée ; nulle part on ne s'en est préoccupé et l'Enseignement Technique provincial recrute toujours ses professeurs non comme il veut, mais comme il peut. Sous ce rapport, la situation est exactement la même qu'en 1939 et le niveau culturel moyen des maîtres -il y a des exceptions- reste tout à fait insuffisant. Il faut préciser à nouveau que ce jugement sévère ne porte que sur les professeurs de mathématiques, de mécanique, de physique, de chimie, d'électricité, de métallurgie, voire de lettres et de langues. Comme autrefois, comme toujours, les professeurs d'atelier sont suffisants et souvent remarquables : les établis d'ajustage, de menuiserie, les presses d'imprimerie, les salles de tournage, de fraisage, etc... sont aux mains de gens qui n'ignorent rien des techniques ouvrières.

On a fait, pourtant, un pas décisif, qui rend désormais possible la création de cadres de professeurs véritables : il existe aujourd'hui une échelle définie de salaires qui donne à la profession ce minimum de garanties et de dignité sans lequel elle ne saurait attirer des hommes de talent ; c'est un grand progrès, au sujet duquel on pourrait toutefois faire quelques réserves : c'est ainsi que les salaires établis ne tiennent peut-être pas un compte suffisant du temps et de l'effort qu'il faut dépenser pour devenir un bon professeur de sciences : là encore, les disciplines de base se trouvent un peu sacrifiées devant les techniques d'atelier.

En résumé, l'Enseignement Technique Provincial, prospère, fréquenté par un nombre toujours croissant d'élèves, remplit de bonne façon l'une de ses fonctions essentielles : il forme de bons ouvriers spécialisés, dont les plus avertis donneront des contremaîtres acceptables. Il néglige complètement la seconde, en ne donnant pas à ses diplômés la culture scientifique qu'il leur faut pour continuer leurs études. Comme l'Enseignement secondaire, il ne va ni assez haut, ni assez loin. Cette double insuffisance gênera l'essor des générations futures, maintiendra exiguës les promotions des Facultés des Sciences et des Ecoles d'Ingénieurs de langue française, empêchera d'élever le niveau des études dans ces établissements, conduira à un mécontentement croissant des jeunes gens et au maintien d'un niveau de vie plus bas chez le Canadien-Français que chez ses voisins, avec toutes les conséquences politiques, sociales et économiques que cela comporte.

- III -

Au seuil de la conclusion qu'il faut apporter à cet exposé, le rédacteur hésite : la critique n'est saine que si elle s'accompagne de contre-propositions concrètes. Or, l'existence simultanée d'une insuffisance des programmes et d'une insuffisance de personnel enseignant fait, de toute initiative de réforme ou de développement de l'Enseignement Technique provincial une de ces œuvres de longue haleine qu'aucun Gouvernement Démocratique n'aime entreprendre, parce qu'il risque d'arriver au terme de son mandat avant que son action ait pu porter des fruits.

Au demeurant, il serait vain de réviser les programmes : ce n'est pas la liste des matières à enseigner qu'il faut allonger, au contraire, c'est l'esprit dans lequel on les enseigne qu'il faut changer. Il faut approfondir, apprendre à raisonner et non apprendre tout court. Répétons-le : cela suppose chez les professeurs de science et d'enseignement général, une culture, un "métier", un état d'esprit qu'ils n'ont point, qu'ils ne peuvent point avoir puisqu'on a jusqu'ici négligé de les former. Il peut suffire au diplômé d'une Ecole Technique Provinciale d'aller passer un an ou deux dans une Institution Technologique des Etats-Unis pour en revenir capable de diriger avec compétence un Enseignement d'atelier. Rien de semblable ne peut se produire en ce qui concerne des disciplines scientifiques fondamentales, parce qu'il est trop tard, parce que la base manque et qu'on ne peut parfois, l'acquiescer dans de telles conditions qu'en se dénationalisant.

C'est dans la Province même qu'il faut former le personnel enseignant qui manque. Il faut en même temps rompre le cercle vicieux d'aujourd'hui.

Le rapport de 1939 a exposé longuement, en rendant hommage au zèle et au travail considérable dépensé par les professeurs, ce qui affaiblit leur enseignement, le prive de substance et d'effet. Il n'indiquait point, ou peu de remèdes : c'est qu'il était désirable d'attendre d'abord pour savoir s'il était le moins du monde possible que la situation se corrige d'elle-même.

Six ans de guerre et de développement industriel n'ont pas provoqué ce rajustement. Il semble donc qu'on ne puisse le déclencher que par l'action gouvernementale fondant, pour la préparation des professeurs de science de l'Enseignement Technique une Ecole Normale Supérieure : quand, comment, où ? - Quel sera son fonctionnement ?

1°- Il est vain d'espérer redresser la situation en un an ou deux : les cadres en exercice doivent être utilisés. Mais il faut veiller à ne recruter désormais que des professeurs de sciences suffisamment préparés à leur tâche. Ceux-ci seront placés, à la faveur de postes devenus vacants, dans les écoles où leur ardeur et leur compétence entraîneront les autres : l'amélioration débutera vite, mais elle sera progressive.

2°- Il en résulte que l'Ecole Normale telle qu'on la préconise ici devrait être de dimensions modestes, ses promotions n'atteignant probablement pas une dizaine de professeurs par année : elle serait donc peu dispendieuse ; quatre professeurs (mathématiques et mécanique ; physique et physique industrielle ; chimie et chimie industrielle ; dessin et art de l'ingénieur) devraient longtemps lui suffire. Mais il faut bien comprendre qu'il s'agit pour elle d'insuffler à ses élèves non seulement des connaissances solides, mais une culture véritable en même temps que des qualités pédagogiques telles qu'ils puissent plus tard dominer parfaitement leur sujet et se tenir au courant des mouvements de l'univers scientifique : ces quelques professeurs, ces quelques élèves ne devront pas seulement se rencontrer de temps en temps dans une salle de cours, ils devront vivre ensemble ; les entretiens quotidiens et le laboratoire feront plus pour le succès de l'entreprise que les cours magistraux. L'Ecole Normale que l'on imagine ici n'est donc

pas un simple établissement d'enseignement, c'est une maison vivante, chargée de constituer un corps et de l'animer d'un esprit d'équipe.

3°- Il serait vain d'espérer réussir dans une telle entreprise sans organiser une sélection à la base : le recrutement se fera au concours et les candidats seront jugés par les professeurs même qui auront charge de les instruire et qui devront les choisir non pas seulement d'après ce qu'ils savent déjà, mais surtout d'après les qualités spirituelles et les aptitudes dont ils feront preuve au cours des épreuves. Tout concours demande une sanction : l'entretien des élèves admis incombera à la Province, pourvu que les gradués de l'Ecole s'engagent à servir dans l'Enseignement Technique Provincial.

4°- Le recrutement risque, dans les premières années, d'être difficile et peu homogène : on verra se présenter des gradués des Ecoles Techniques et des bacheliers de l'Enseignement classique : seuls le mérite et les aptitudes devront décider. On peut prévoir que quatre années d'études seront indispensables : deux années de culture générale intense suivies de deux années de spécialisation ou de laboratoire sous la direction de l'un des professeurs de l'école. Il sera donc difficile d'accepter des candidats de tous âges ; une limite d'âge de 20 ans à l'entrée assurerait à la Province des professeurs en état d'exercer à l'âge de 24 ans. Les élèves sortiraient de l'Ecole munis d'un diplôme dans l'une des quatre spécialités correspondant aux divisions précitées de l'Enseignement donné à l'Ecole. Un classement serait établi entre eux, d'après les résultats obtenus en cours d'étude et d'après un concours final. Ce classement décidera des postes qui leur seraient offerts dans les Ecoles Techniques ou les Ecoles de Métiers.

Il est probable qu'au bout d'un certain nombre d'années de fonctionnement les progrès de l'Enseignement qui résulteront de l'entrée en fonctions des professeurs nouveaux auront pour conséquence d'améliorer le recrutement de l'Ecole ; on pourra peut-être alors réduire à trois années la durée des études, par suppression d'une première année préparatoire.

5°- Une telle institution n'est viable que si elle assure à ses élèves des avantages suffisants : les professeurs diplômés par l'Ecole devraient donc entrer en fonctions avec un salaire supérieur à celui de leurs collègues débutants.

non diplômés ; cela est possible sans revision des échelles actuelles : il suffit de les faire débiter à un échelon nettement supérieur à l'échelon de base, à moins qu'on ne préfère, comme c'est le cas en France pour les agrégés, ajouter à leur salaire une indemnité invariable.

6°- Beaucoup de bons esprits, dans l'Enseignement Technique de la Province, sont conscients de la nécessité d'une telle institution et désirent la voir fonder. Très naturellement, ils aimeraient la voir s'organiser au sein même de ce enseignement, tel qu'il existe aujourd'hui. Si désirable que cela puisse paraître il n'est pas probable qu'en opérant ainsi, on puisse atteindre le niveau intellectuel nécessaire : le danger de retourner au cercle vicieux serait grand. Les Universités de la Province devraient être conviées à collaborer à ce qui est une tâche nationale. C'est peut-être chez elles, ou chez l'une d'elles, sous le contrôle du Gouvernement Provincial et de son enseignement technique que la nouvelle école serait le mieux placée et le plus économiquement gérée. Une entente à ce sujet sera certainement possible ; il importe qu'elle ne conduise pas à la formation de deux écoles concurrentes.

7°- Le recrutement des professeurs est le point le plus délicat. Il faut peu de gens, mais de qualité, et qui donnent tout leur temps aux élèves qu'ils auront à former. Si les Universités pourront sans doute prêter leurs laboratoires, leurs locaux et leurs bibliothèques, il est peu probable qu'elles consentent à se priver totalement des services de quatre de leurs professeurs qu'il faudrait choisir parmi les plus distingués. Il est délicat et dangereux, dans la conjoncture actuelle, de poser qu'il faudra faire appel au dehors : c'est pourtant, en conscience, ce qui paraît devoir être indispensable pour assurer le succès, au moins pour les premières années. A noter ici que si les trois professeurs de mathématiques, de physique et de chimie doivent évidemment être de culture française, il serait peut-être désirable que le professeur de dessin et de "Génie" ait reçu une formation américaine : la rencontre des deux états d'esprit pourrait être fructueuse pour les élèves qui, ne l'oublions pas, doivent tous être en contact plus ou moins prolongé avec tous les professeurs de l'école.

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Le canevas qui précède est assurément vague et fragmentaire. Il laisse dans l'ombre bien des choses, il demande bien des ajustements, bien des précisions. Mais, établi par un étranger sans mandat, comme simple conclusion d'une étude rapide menée au cours de deux séjours dans la Province, il eût été ridicule et presque impertinent de le transformer en un projet doctrinal complet établi à priori et sans consultation des institutions intéressées. Quoiqu'il en soit, il paraît probable qu'aucun obstacle grave ne s'opposerait à sa prise en considération et à son succès - non éclatant et immédiat, mais progressif et durable. Quelques développements que l'avenir nous réserve, il faut être convaincu que la situation de l'Enseignement Technique Provincial ne peut être redressée qu'au prix d'un effort peu dispendieux mais réfléchi, tenace et prolongé.

L'auteur remercie avec joie, à l'issue de ce court exposé, tous ceux qui ont bien voulu aider ou faciliter sa tâche et lui ont réservé l'accueil si cordial que l'on trouve toujours en terre canadienne-française : l'Honorable O. Côté, Secrétaire de la Province qui l'a reçu avec une charmante simplicité et lui a exposé ses idées sur la conduite de l'Enseignement Provincial - M. Jean Bruchési, sous-Ministre du Secrétariat Provincial, historien et administrateur de grande classe - M. L. Germain qui préside avec une bonté et une bonne volonté admirables aux destinées des Ecoles de Métiers ; - Les Doyens des Facultés des Sciences des deux Universités de la Province ; - Les Directeurs des Ecoles, les Professeurs et les gradués avec lesquels il s'est si souvent entretenu ; - enfin, last, but not least, les dirigeants de l'Institut Scientifique Franco-Canadien au premier rang desquels il faut mettre Mgr O. Maurault, Recteur de l'Université de Montréal et M. Edouard Montpetit, Secrétaire Général de la même Université et Directeur Général de l'Enseignement Technique, dont l'agissante amabilité lui ont permis ses deux voyages successifs à travers la Province de Québec.

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