

## EDITORIAL

SIGNS are appearing in the most unexpected quarters of a revived interest in scholastic philosophy and theology. It seems no longer the fashion to decry a thing as out-of-date merely because it can be called medieval. The moderns are beginning to understand that progress must have its boundaries in a finite world, that the very swift onrush of an advance must bring us the more quickly to a halt, and that a movement, a philosophy or a civilization must, so to speak, burn itself out by its own fervid intensity. All things tend inevitably to exhaustion. A senile world seeks for a sense of youth and newness in the past : in its dreary Winter it clutches for the Spring of a former day. It is disappointed by the feeble response to its clamour for originality ; it looks back and finds the older things more startlingly new than it thought. Progress, so often ill-defined and misdirected, will often overreach itself, and men, like swimmers out of their depth, look back to find securer things.

However it be explained, there is a certain manifest interest being displayed in scholastic philosophy and in particular in the writings of St. Thomas Aquinas. As signs of this interest we find Harvard instituting a chair of scholastic philosophy and the University of London organizing a series of Lectures on the *Summa Theologica* of St. Thomas Aquinas. Another sign of this awakening interest is to be found in the spontaneous welcome that has been given to the recently completed translation of St. Thomas's *Summa*. Too often in the past it could be truly said that the Church hoarded her wisdom in too miserly a fashion. She still has her innumerable unworked mines of sacred lore ; but now at least the riches of Aquinas are made accessible to all English students in the literal translation which we owe almost entirely to the scholarship, patience and zeal of Father Laurence

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Shapcote, O.P. A fuller exposition of the thought of St. Thomas may be had by those who seek it from the *Summa* Lectures.\*

One supreme advantage of these Lectures will be that women as well as men will be able to follow a systematic course of Catholic Theology—a branch of study hitherto confined in this country to ecclesiastical colleges and monastic houses. It is to be hoped that from these Lectures greater things will develop and that some day we shall have in England an organization of studies for Catholic women such as flourishes at Fribourg in Switzerland. In this thoroughly go-ahead university there is a specially organized course of study for Catholic women. The programme of study includes Christian Apologetics, Moral Theology, Political and Social Economy, Sacred Scripture, History, Literature, Philosophy and Psychology, Catechetics, Liturgy, Sacred Song. The special aim of these studies is to form young women for the work of catechizing in the parishes. One needs very little imagination to see what a devoted band of useful auxiliaries to the overworked parish priest in his multitudinous activities such a practical course of Catholic education must inevitably produce. The *Catholic Evidence Guild*, which is doing such noble work, needs such a system of education to train its recruits. Those who have heard the women speakers on the *Catholic Evidence Guild* platforms have been struck by their vigorous and successful speaking.

The institution of such an exhaustive course of lectures as Fribourg can boast of might make an interesting experiment for the formation of C.E.G. speakers. Meanwhile would it not be possible for the Guild to send women to Fribourg to follow the course there? The entire course lasts a year and the fees are not excessive.

\* Fuller details are announced on the inside cover of the *Review*.