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Why Study? (III)

(Editor's note: Freshmen, Engineers, and majors in Business Ad....hang on tight)

If it can be shown that the object of the student's investigation may be not only the wondrous phenomena of physical science but also supra-sensible realities such as a spiritual and immortal soul and an infinite, all-wise and all-good God, then a healthy and worthy intellectual curiosity will keep the student's ears sensitive to the voice of his professors and his eyes firmly set upon his books and notebooks.

And should the student further discover, as his inquiry continues, another light besides reason--the light of faith--a light which reveals beyond and above the marvels of this world's science and the thrilling conclusions of logic and metaphysics the heavenly field of God's own word, again he will find a reasonable and imperative answer to the question, Why study? -- He will want to capitalize on the prerogative of increasing the scope and certainty of his knowledge and the depth and height and breadth of his capacities for humanness and interior happiness.

These things the empiricist perhaps will object are aprioristic generalities, glib and gilded; he will insist at least that he cannot entertain them without falling away from pure science and into indescribable dialectical difficulties "because the rules of logic do not correspond with the rules of reality."

Now, of all the important factors which make a man truly the student, whether material scientist or rational philosopher, none are more important than intellectual honesty and fearless impartiality in the pursuit of truth as it is to be found rather than as he might wish to find it.

For, if a man is not intellectually honest, he will find himself piling up brick upon brick of bias and prejudice until at last he has built for himself an almost impassable barrier across the road to objective truth.

And, if he has not the honor to face now,

if surprising lights as they dawn on the horizon of further study, he is a cowardly student and will never develop the courage to act consistent with his inmost convictions and, worst of all, he will stymie his progress toward truth.

The half-way or secularist student does not sharpen the power of thought enough to cut his way thru the darkness of ignorance and the fog of doubting agnosticism to the heart of objective truth.

When all is said, there is no better answer to be found for the question, Why study? than the simple penny catechism contains: "to know, love and serve God in this world and to be happy with Him forever in the next."

When the idea of doing all for God's glory dominates the life of the college man, he will become a true student.

Everything he studies will contribute to the stability and meritoriousness of his life and daily his life will become more and more worthwhile to God and himself and others.

Though enrolled in Commerce, he will study the social doctrine of Jesus Christ as set forth in the encyclicals of the Vicars of Christ.

Though preparing to be an aeronautical engineer, he will study marriage and criticize the modern dogma of birth-prevention not in terms of behaviorism and Sangerite sociology but in terms handed down to men, in black and white, by none other than God Himself.

Every Notre Dame man who sincerely aspires to be truly a student should read two articles in recent numbers of the Ecclesiastical Review: Paulist Father Fox's "Yardstick of Faith" and Marist Father Buckley's "The Catholic Philosophy of Life and the Philosophy of Life of Catholics." They answer the question, Why study? --and with convincing eloquence. Scripture suggests you should be able to give reason for the faith within you!

CORRECTION: (Friday) "commendable" should read "condemnabile" and (Saturday) N.R., to gain the plenary indulgence for the Prayer, "Look down upon me, etc.," one must receive Holy Communion, say the prayer vocally before a Crucifix, pray for the intention of the Holy Father (and Our Father, Hail Mary and Glory be to the Father). . . . .