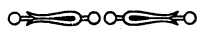


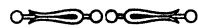
THE MODERN SCHOOLMAN

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CONTENTS

The New Morality.....Herbert C. Noonan	27	St. Thomas on Miracles.....George M. Reichle	39
The Supernatural.....Editorial	29	Humanism and Social Science	
The New Course of Ecclesiastical Studies		Gerard G. Grant	41
Leo W. Keeler	30	Book Reviews:	
St. Thomas and the Universal Doubt		<i>Evolution and Religion</i>	
Robert P. Dachy	32	John A. O'Brien	45
The Ethics of John Dewey, Educator		<i>Contemporary Philosophy and Thomistic</i>	
Francis J. O'Reilly	34	<i>Principles</i>R. G. Bandas	45
A Select and Classified Bibliography		<i>Personality and Will</i>Francis Aveling	45
Leo W. Keeler	35		



The New Morality

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THE late President Woodrow Wilson, in an address delivered in London in 1919, said: "I firmly believe in Divine Providence. Without belief in Providence, I think that I should go crazy. Without God the world would be a maze without a clue." True words are these and in accord with experience as well as with sound philosophy.

"God's in His heaven—
All's right with the world!"

Divine Providence is the execution of God's Eternal Law, that plan of Divine Wisdom which directs everything to its proper end in conformity with its nature. Man, therefore, must be guided by a moral law rather than by physical laws which would destroy free will. Divine Providence and the Moral Law, divine and unchangeable, stand or fall together. Arthur Balfour put this truth in a few

words when he said: "Ethics is rooted in the divine and in the divine finds its consummation."

The exponents of the New Morality, unlike Wilson and Balfour, speak of the moral code as purely human and changeable. As they view it, it is a mere summation of human conventions that are as changeable as the tides and the fashions. As this involves a complete break with the past, a brief study of the traditional code of morals will help us to understand better the meaning of the New Morality.

In the traditional morality the moral law is divine. God is essentially bound up with morality. He is man's ultimate end—in Him alone can perfect happiness, as a reward of virtuous conduct, be found. Those actions are called morally good which lead man to his ultimate end; those are morally bad which draw him away from his