

*Of Hospitals and Universities:
Lessons for Professors by Comparing Medicine and Education*
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“As, then, for those of us who are diseased in body a physician is required, so also those who are diseased in soul require a pædagogus to cure our maladies; and then a teacher, to train and guide the soul to all requisite knowledge when it is made able to admit the revelation of the Word.”
—Clement of Alexandria, *The Instructor (Pædagogus)*

Introduction

Because of the fall of humanity into sin, the whole world became diseased and in need of healing. Nowhere is this more evident than in a hospital. The cosmic infection of sin has deeply affected the physical well being of multitudes of human beings who long for health and wholeness, but find themselves racked with illness and pain. Hospitals everywhere are filled to capacity with the sick and dying. People who sometimes take the joyful rhythm of daily life for granted — the *joie de vivre* — become patients incapacitated by diseases of every kind, some mild and some severe, frequently temporary, but sometimes fatal. Illness unmercifully interrupts and eventually eliminates the flow of life. Even the healthy ones who come to visit the occupants of hospital beds know, if they have a particle of sense, that one day they, too, will find themselves in a similar convalescent situation. They, too, will be in need of medical care, just like the ones they have come to visit. No one is exempt from the ailments and eventual break down of the body. Behold, we must understand just how feeble and how mortal we all really are! In the language of Genesis 3: 19, “For you are dust, and to dust you shall return” (cf. Psa. 103: 14). Or as one comedian has quipped rather wryly, “None of us get out of this place alive!” Our susceptibility, then, to frailty and sickness and our eventual mortality should drive out any vestige of pride or self-sufficiency, and cultivate within us an attitude of humility and trust in the face of our extreme limitations. How grateful we should be when we enjoy the blessings of health and vigor for surely we recognize how foundational physical health is to life and how the well-being of the body is an essential condition to our flourishing.¹

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Since this is the human physical condition, it takes little imagination to understand why the healing of the sick and the infirm was central to the redemptive mission of Jesus Christ. His sensitivity and response to our feebleness was no doubt motivated by a profound insight into the original glory of human identity and its tragic disruption through sin. He understood that we had been created as the image and likeness of God (Gen. 1: 26-27). He knew that we had been crowned with glory and majesty and that all things had been put under our feet (Psa. 8: 5-6). He recognized that we are fearfully and wonderfully made (Psa. 139: 14), and that God intended us for blessing (Gen. 1: 28). This original, creative purpose entailed a comprehensive experience of enjoyment, vitality, and well-being which the Hebrews delightfully termed “*shalom*.” By divine design, Jesus believed we were to “live abundantly,” or thrive, in the totality of life (John 10: 10b).²

But foolishly, we rejected this happy estate and rebelled against our Maker. Sin has vandalized us as well as the creation, and robbed us of God’s intended blessing and peace. Indeed, Neal Plantinga has defined sin as “culpable *shalom*-breaking,” noting that “God hates sin not just because it violates his law but, more substantively, because it violates *shalom*, because it breaks the peace, because it interferes with the way things are supposed to be.”³ Indeed, if anything is indicative of the interference of God’s purposes for His creatures, of the fracture of peace and blessing, and of the disturbance of life and *shalom*, then surely it is to be found in the breakdown of our physical health in illness and disease, culminating in our eventual death. “We all do fade as a leaf,” said Isaiah the prophet (Isaiah 64: 6).

But Jesus came mercifully to restore us to life and *shalom*, to peace and blessing, to the way things are supposed to be. At the heart of His inauguration of the

¹ Arthur F. Holmes, *The Idea of a Christian College*. Revised Edition. Grand Rapids: William B. Eerdmans Publishing Company, 1987, p. 34.

² The notions of *shalom* and flourishing as the divine intention for human beings are inspired by Nicholas Wolterstorff in several of his publications.

³ Cornelius Plantinga, Jr. *Not the Way It’s Supposed to Be: A Breviary of Sin*. Grand Rapids/Cambridge: William B. Eerdmans Publishing Company, 1995, p. 14.

Kingdom of God in this “sin-sick” world was His ministry to the blind, the lame, the leprous, the deaf, and even the dead. The gospels are replete with assertions like the one in Matthew 4: 23 which explains how Jesus’ ministry was characterized by “proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.” Because of His concern for the whole person, Jesus’ earthly ministry included not only the healing of the soul, but also the restoration of the body from its many debilitations. Again, Matthew’s gospel informs us that Jesus’ healing of the many ill was in fulfillment of the great Old Testament prophecy found in Isaiah 53: 4 which states: “He Himself took our infirmities and carried away our diseases” (cf. Matt. 8: 17).⁴ In the most profound sense imaginable — spiritually, physically and otherwise — it is by His stripes that we are healed (Isa. 53: 5; cf., 1 Pet. 2: 24). This beautiful restoration of persons was central to Jesus’ ministry and integral to His atoning work. It is not without reason that He is rightly designated as the “Great Physician.”

The practice of Western medicine has been deeply influenced by and is in some way an attempt to perpetuate the healing ministry of Jesus Christ. Various branches of the Christian church have undertaken multiple kinds of medical ministries in imitation of this therapeutic work of their Lord. Furthermore, the value which the Judeo-Christian tradition has placed upon nature’s inherent goodness and order, upon the whole person as a spiritual/physical composite, and upon the requirements of mercy and care has been of crucial significance to theories of Western medical practice. Even prior to the advent of Christ, these words in Ecclesiasticus 38: 1-15 extol the value of the physician and the practice of medicine as a gift from and a glory to God.

Honor the physician with the honor due him, according to your need of him, for the Lord created him; for healing comes from the Most High, and he will receive a gift from the king. The skill of the physician lifts up his head, and in the presence of great men he is admired. The Lord created medicines from the earth, and a sensible man will not despise them. . . . And He gave skill to men that He might

⁴ All biblical quotations in this essay are from the *New American Standard Bible*. First edition. La Habra, California: The Foundation Press Publications, 1971.

be glorified in his marvelous works. By them He heals and takes away pain; the pharmacist makes of them a compound. His works will never be finished; and from him health is upon the face of the earth. . . . And give the physician his place, for the Lord created him; let him not leave you, for there is need of him. There is a time when success lies in the hands of physicians, for they too will pray to the Lord that He should grant them success in diagnosis and in healing, for the sake of preserving life.⁵

In addition to its biblical derivations, influences stemming from a Greek context, in particular the Hippocratic tradition, have also shaped Western culture and practice.⁶ A lofty conception of the work of the physician and the value of life and health, which approximates a biblical model, is found, of course, in the Hippocratic Oath. In the name of “Apollo the physician, and Æsculapius, and Health, and All-heal, and all the gods and goddesses . . .”, the ancient inductee into the practice of medicine promised to fulfill all the professional and moral obligations that are rightly demanded of those who would dedicate themselves to the service of human health. At the center of this ancient oath, a form of which is still administered today, are these words:

. . . I will follow that system of regimen which, according to my ability and judgment I consider for the benefit of my patient, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practice my Art.⁷

These original sources of Western medicine stemming from Jerusalem and Athens, plus the contribution of others throughout history, have combined to form what

⁵ Bruce M. Metzger, editor. *The Oxford Annotated Apocrypha of the Old Testament*. Revised Standard Version. New York: Oxford University Press, 1977.

⁶ In this essay I am drawing upon the very helpful article on “medicine” which succinctly summarizes the “great conversation” on Western medical thought and practice from Robert Maynard Hutchins, editor in chief, *The Great Ideas: II. A Syntopicon of Great Books of the Western World*. vol. 2. Mortimer J. Adler, editor in chief; William Gorman, general editor. Encyclopedia Britannica, Inc., Chicago: William Benton, Publisher, 1952, pp. 113-20. Also I have relied on the outline of topics and references contained in this same volume to direct me to many helpful insights and quotations which are incorporated into this present work.

⁷ Hippocrates. *The Oath*. Great Books of the Western World, vol. 10. Robert Maynard Hutchins, editor in chief. Chicago: William Benton, Publisher, 1952, p. xiii.

may be the premier system of medical training and treatment in the history of the world. Indeed, the study of medicine and the practice of the medical arts have a distinguished history in the West. When the medieval universities were first established, the three faculties of theology, law, and medicine sought to discipline students in these respective branches of knowledge and to train them to apply that knowledge in actual practice. The faculty of theology represented the study of Scripture and the traditions of the Church; the faculty of law or jurisprudence represented the moral and what are today called the social sciences; and the faculty of medicine represented all the natural sciences, including biology. The doctor of theology pursued knowledge concerning the relation of humanity to God; the doctor of law pursued knowledge concerning the relation of human beings to one another; and the doctor of medicine pursued knowledge concerning the relation of human beings to nature.⁸ In the Christian context of medieval thought and culture, these areas — theology, law, and medicine — represented domains of God’s world that had been affected deeply by sin and were in need of renewal. The training of “doctors” in each of these realms reflected acute insight into the overall human condition and was an attempt to remedy that condition by producing those who could not only teach and instruct others (as the original meaning of the word “doctor” suggests), but who could bring healing and hope in some very practical way for those in spiritual, legal, or physical need.

Lexically, the title “doctor,” which originally referred to one competent and trustworthy to teach with authority, has in recent usage come to designate primarily a practitioner of a learned profession, especially a practitioner of the medical or healing arts.⁹ Indeed, should someone shout — “Is there a doctor in the house?” — those

⁸ Taken from *The Great Ideas: II. Great Books of the Western World*, vol., 3. Robert Maynard Hutchins, editor in chief. Chicago: William Benton, Publisher, 1952., p. 113. Illustrative of this threefold division of learning is Pantagruel’s words who says: “Whatever we are, or have, consisteth in three things—the soul, the body, and the goods. Now, for the preservation of these three, there are three sorts of learned men ordained, each respectively to have care of that one which is recommended to his charge. Theologues are appointed for the soul, physicians for the welfare of the body, and lawyers for the safety of our goods.” Rabelais, *Gargantua and Pantagruel* III. 30.

⁹ *The Great Ideas: II*, p. 113.

holding Ph.D.s, in say, geology or history, typically don't come running to the rescue. More important than the nuance of the nomenclature, however, is the significant role physicians play in our culture. Medical doctors are not only held in high esteem, but are uniquely held accountable because of what is at stake in their work, that is, the physical health and well-being of their patients. After all, the preservation and/or restoration of the health of a human being, as we noted above, and as philosopher René Descartes once said, "is without doubt the chief blessing and the foundation of all other blessings in this life. . . ." ¹⁰ Because health is so indispensable to human well-being, the vocation of a physician, like marriage, should not be entered into lightly or unadvisedly, but soberly, discreetly, and in the fear of the Lord.

Now it is curious to me that there are basically two organizations or institutions in society in which one will find a large constituency of doctors: hospitals and universities. Their presence in hospitals is easy enough to understand, but why colleges and universities? Why should there be an accumulation of "doctors" in institutions of higher education? What is it about the human intellectual condition that requires the presence of "doctors" in academic contexts? I think the answer is this: that the needs and diseases of the body find an analog in the needs and deficiencies of the mind and both are in equal need of "doctoring." As Socrates put it in the *Theaetetus* (167), "In education, a change of state has to be effected, and the . . . [teacher] accomplishes by words the change which the physician works by the aid of drugs." Because of the sheer importance of both physical and intellectual health, then, doctors in both domains are necessary, the one in the knowledge and practice of medicine and the other in the knowledge and teaching of truth. Doctors of the mind, broadly conceived, are as necessary for human health as are doctors of the body, for all of reality has been adversely affected by sin, is diseased, and in need of healing.

Both the Old and New Testaments document explicitly the noetic affects of sin and its impact on knowledge and character. If we remember that in biblical language,

¹⁰ Ibid., p. 115. Similarly, Socrates in *Gorgias* 504 states: "For in my opinion there is no profit in a man's life if his body is in an evil plight — in that case his life is also evil: am I not right? Yes."

the “heart” is the seat not only of the emotions, but also of the intellect as well as the will, then the need for educational doctors will be clear from this classic text in Jeremiah 17: 9 which asserts that “the heart is more deceitful than all else and is desperately sick; who can understand it?” Furthermore, the New Testament informs us that despite evidence for God in conscience and creation, we are adept at suppressing this truth in unrighteousness. Of rebellious human beings St. Paul forcefully writes in Romans 1: 21-22 that “even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools. . . .” In a similar vein, the Apostle states in Ephesians 4: 17-18 that the large mass of humanity lives “in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart.” Biblically substantiating the desperate condition of the human heart and mind as spiritually barren and intellectually darkened is an effortless exercise. Passages abound that suggest that we are no healthier in mind than we are in body.

But again, Jesus as the Word of God incarnate and for the recovery of *shalom*, came as the light of the world to bear witness to the truth which is able to set us free (John 8: 12, 32; 14: 6; 18: 37). The Apostle Paul confirms Jesus’ epistemic significance by asserting that in Him “are hidden all the treasures of wisdom and knowledge” (Col. 2: 3). Christ is, in fact, the source of a revolution in consciousness as Paul’s rich words from Ephesians 4: 21-24 indicate:

... if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

It is no wonder, then, that over the centuries the Church, in an attempt to further this didactic aspect of Christ’s redemptive mission, has established various kinds of educational institutions, including Christian colleges and universities, for the renewal of the mind just as it has established hospitals to do the same for the sake of the body. As we have already pointed out, both institutions contain doctors — *teaching doctors and*

medical doctors — and of the two, who is to say which is the more needed, has the higher calling, or the greater impact?

There may be truth in Hippocrates' observation that in the domain of medicine, we cannot afford serious mistakes, whereas "there is no great danger in our mistaking the height of the sun, or the fraction of some astronomical computation."¹¹ What, as many commercials suggest, could be more important than our health? On the other hand, we must remember that health is *foundational* to life; it is not life itself. Alone, it is no more valuable than is a foundation without a house. Analogously, an authentic life must be constructed on the basis of a (hopefully) healthy physical life. Central to the construction of such a life is education, broadly conceived, which takes place certainly in the home and church, but also in the school! The spiritual, intellectual, moral and physical formation of students is crucial in determining what kind of persons they will be and the kind of lives they will live. While medicine provides a physical basis *for life*, education itself is more determinative *of life*. Medical doctors help make life *possible*, and teaching doctors help make life *actual*. What is needed, therefore, is a sound mind in a sound body — *mens sana in corpore sano* — and wholeness requires competent doctors in both areas.

Since this is the case, the work that is done in both hospitals and universities, by both physicians and professors, may be compared profitably. Since truth, like health, is the desideratum, shouldn't the quality and performance of the work of professors with students equal if not surpass the excellence and professionalism of the work of medical doctors with patients in hospitals? We should accept nothing less from our professors and school administrators in education than we would accept from our doctors, hospital administrators, and other medical personnel in medicine. Since the stakes are high in

¹¹ Quoted in *The Great Ideas: II*, p. 114. Of course, in the Socratic/Platonic tradition, the care of the soul is of far greater importance than any concern for the body the value of which is frequently denigrated (cf. *Phaedo* 80ff). It is interesting, also, how Aristotle valued the knowledge of politics above the knowledge of medicine. ". . . clearly the student of politics must know somehow the facts about the soul, as the man who is to heal the eyes or the body as a whole must know about the eyes or the body; and all the more since politics is more prized and better than medicine; but even among doctors the best educated spend much labour on acquiring knowledge of the body. The student, then, of politics must study the soul. . . ." (*Nichomachean Ethics* I.13. 15).

both areas, the ideal of excellence needed and expected in the medical community serves as an analogy in the realm of higher education where nothing less should be accepted.¹²

Perhaps I can illustrate and apply what I mean through a personal story. When my mother was admitted in December 1996 for a lengthy stay in a hospital in Arlington, Texas, my expectations of the medical personnel who attended to her and the quality of the care she was to receive were unremitting. I critically observed every nurse, meticulously judged every doctor, and pondered quietly in my own mind what might be the quality of the administrators of the hospital to which we had entrusted my mother's very life.

The demands I placed on the multiple doctors assigned to my mother's complex case were particularly high. I trusted that they had applied themselves diligently in medical school and were well trained. I hoped that they were up-to-date in their fields and in possession of the latest knowledge, therapies, drugs, and treatments as these bore on my mother's situation. I expected the doctors to be capable, experienced practitioners of their craft, possessing the necessary skills since medicine is as much an art as it is a science. I required them to be industrious, careful, prompt, attentive, and efficient. I wanted them to be professional in their conduct, and yet appropriately personal in their dealings with my mother, knowing of the therapeutic value of the physician/patient relationship. I prayed that they took the words of the Hippocratic Oath seriously. I desired that they sensed a unique call to their vocations. I wished that they were motivated not by fame or fortune, but rather by that "purity and holiness" which Hippocrates required of all physicians in the conduct of their lives and art. When a loved one's very existence hangs in the balance, as my mother's did in that situation, the

¹² When we reflect upon the fact that medical doctors are trained for their profession by teaching doctors beginning at the university and later in medical school, then the strategic importance of the latter is amplified all the more. Woe be unto us if we professors are treated for a serious illness by a doctor sloppily trained or poorly taught under an inadequate or antiquated curriculum. Thus, the magnitude of scholarly and classroom responsibility is significantly enhanced when we recognize the impact that the educational experience will have not only upon the students themselves but eventually upon others, for weal or for woe, who are the recipients of their services in their chosen vocations.

demands placed on doctors and nurses, and indeed, on the entire medical establishment, are high, for nothing less than care of the highest caliber will suffice.

So I ask: shouldn't there be a similar level of expectation of those who "medicine the mind" at the university when it comes to their education and training, their currency in their respective fields, their pedagogical experience and skill, their industry and efficiency, their professional and personal character, their true sense of calling, and so on? Hippocrates bemoaned the fact that in his day there were many who were ignorant and ill-prepared to practice medicine, even though it was the most noble of all the arts. Like figures introduced in a tragedy who have the shape, dress, and personal appearance of an actor, but are not actors at all, "so also," Hippocrates despaired, "physicians are many in title but very few in reality."¹³ Similarly, there are probably many bogus professors who also have the title, but lack the substance of the calling to the professoriate. Sham-scholars and pseudo-professors are not hard to come by. Nonetheless, traits that make for a *bona fide* medical doctor make for a genuine university professor as well. What might be some of those traits? How might physicians and professors be admirably compared? I would like to call our attention to four ways specifically.

First of all, like a medical doctor, we would expect the university professor to be **diligent and hard working**. Slackness in medicine is virtually unforgivable, and laxity is just as heinous in intellectual work as well. Doctors of both kinds must not only labor diligently to enter their professions, but must also continue in that same disciplined pattern of life once they are in it. No physician worth his salt can afford to neglect his patients or fail to keep up with his field. Neither can the university professor for the sake of his discipline or his students. For reasons too many even to mention, it is possible that an "insidious atrophy" overtakes university professors, and as a result scholarship suffers, teaching languishes, student relationships stagnate, and service declines. Indolent doctors would not be tolerated on a hospital staff, and similarly, academic

¹³ Hippocrates, *The Law* 1.

laziness is so serious that one former university president cites it as grounds for dismissal from the teaching staff.

Now there are some very specific reasons which justify the dismissal of a teacher from his post. He may be discharged for lying, stealing, drunkenness, immorality, or any other gross breach of conduct. But what of academic laziness? What of the teacher whose pride of opinion has closed the door to his curiosity, sympathy, initiative, and sensitivity to spiritual realities? What is immorality if it is not a failure to sense the obligation to be the best kind of teacher he is capable of becoming? What is immorality if it is not a refusal to live up to the high expectations of a productive scholar?¹⁴

Since the cause of truth and the development of students are up for grabs, university scholars must be ever vigilant against a creeping lethargy, against a kind of bloodlessness that time and perhaps tenure, or tenure-like circumstances engender. *Professors as teachers* need to be reminded of the redemptive power of that small space behind the lectern to influence students in their quest for truth, goodness and beauty, and for wholeness of life.¹⁵ They need to experiment with new pedagogies and curriculum so that the classroom remains a place of discovery and transformation for themselves and their students. *Professors as scholars* must be motivated to continue to study and think, to be a part of the conversation, to be productive in research and writing. In light of recent advances, the time is surely right for Christian scholars to make their mark in the larger academic world. *Professors in their service* ought to be reminded of the valuable role they play in the personal lives of students, in shaping institutional culture, and in wielding a force for good in the public square through speaking and writing. As in all things, Christ is the model for He came not to be served, but to serve, and to give His life as a ransom for many. With refreshed visions and rekindled hearts, professors ought to be about their tasks of teaching, scholarship, and service as if life and health depended upon them, for indeed, they do.

¹⁴ St. Olaf College Self Study Committee, *Integration in the Christian Liberal Arts College*. Foreword by Sidney French; Preface by Clemens M. Granskou; Edited by Howard Hong. Northfield, Minnesota: St. Olaf College Press, 1956, p. xiv-xv.

¹⁵ I am indebted to Daryl McCarthy for this thought.

Second, like a medical doctor with her patients, we would expect the university professor **to foster meaningful relationships with students in order to facilitate learning**. Hippocrates argued that the art of medicine consisted in three things — “the disease, the patient, and the physician. The physician is the servant of the art, and the patient must combat the disease along with the physician.”¹⁶ Nestled in the midst of this threefold formula is the importance of the relationship between physician and patient. The doctor of medical arts must not only possess a knowledge of the disease, but also a knowledge of the specific patient who, in turn, must cooperate with the doctor in the healing process. Naturally, a healthy relationship between the physician and the patient is of immense medicinal value and helps secure the success of any effective treatment. As the real life Patch Adams, whose medical practice inspired the famous film, advises his fellow physicians, “Please, keep your scientific brilliance, it is an important tool, but it is not the magic inherent in healing; for that, we must look to love and caring. Friendship is great medicine for the patient. It overcomes all the inadequacies of the healing profession.”¹⁷

The same is true in the teaching profession which consists analogously of these three components: the “disease,” the “student,” and the “professor.” Educators must certainly know the intellectual maladies with which students are afflicted as well as their remedies. Plus, the personal link between teacher and student is as crucial in education as it is in medicine. Student learning, like patient healing, depends in large measure upon the nature of the pupil-professor connection.

However, just as there are positive and negative ways in which doctors relate to patients, so also there are effective and ineffective relationship dynamics between professors and students. Plato’s ancient observation of the striking differences in the ways slaves and freemen were treated medically is instructive in this regard. In the *Laws IV* (720), he writes how slaves were treated impersonally and abruptly:

¹⁶ Hippocrates, *Of the Epidemics* I.II

¹⁷ Patch Adams, M. D. “Friendship as Therapy: The Doctor-Patient Relationship.” Available at <http://www.newage.com.au/contributions/friend.html>. Accessed August 8, 1999.

And did you ever observe that there are two classes of patients in states, slaves and freemen; and the slave doctors run about and cure the slaves, or wait for them in the dispensaries — practitioners of this sort never talk to their patients individually, or let them talk about their own individual complaints? The slave doctor prescribes what mere experience suggests, as if he had exact knowledge; and when he has given his orders, like a tyrant, he rushes off with equal assurance to some other servant who is ill; and so he relieves the master of the house of the care of his invalid slaves.

Plato then describes the care and concern with which those who were free were treated.

But the other doctor who is a freeman, attends and practices upon freemen; and he carries his inquiries far back, and goes into the nature of the disorder; he enters into discourse with the patient and with his friends, and is at once getting information from the sick man, and also instructing him as far as he is able, and he will not prescribe for him until he has first convinced him; at last when he has brought the patient more and more under his persuasive influences and set him on the road to health, he attempts to effect a cure.

Finally, Plato asks about the superior method of treating human beings medically: like slaves or freemen?

Now which is the better way of proceeding in a physician and a trainer? Is he the better who accomplishes his ends in a double way, or he who works in one way, and that the ruder and inferior?

We might also ask which is the better way of proceeding as a professor in relationships with students? The double way which combines professional competency and personal concern? Or the one, perfunctory way that goes about business in a rushed fashion devoid of any human touch? The answer is obvious. Yet there is always the temptation for doctors and professors to treat their patients or students, especially difficult ones, in a rather routine manner as means rather than as ends, as objects rather than as people, as bugs under the microscope rather than as human persons.¹⁸

In the recent HBO film *Wit*, directed by Mike Nichols, Emma Thompson plays a hard-nosed English professor who pridefully treated her young and immature students mercilessly. When unexpectedly diagnosed with advanced ovarian cancer and

¹⁸ Virginia S. Owens, "Dances with Medicine Men," *Books and Culture* (July-August 2004), p. 25.

undergoing severe courses of chemotherapy, her former student, *and now physician*, treats her as rudely as she treated him and her other pupils. How she longs for a personal touch from her physician, the very thing she withheld from those in her classroom, as this poignant scene, titled “the lesson,” reveals.¹⁹

In light of this moving scene, we would do well to recall one phrasing of Immanuel Kant’s categorical imperative which reasoned that we should always treat people as ends, and never as means. Better yet is Jesus’s Golden Rule, based as it is upon the value and dignity of human persons as God’s image and likeness: “Do unto others as you would have them do unto you” (Matt. 7: 12). University professors were once students themselves and should know from their own experience what it was like to be treated rudely or ignored by their teachers. Empathetically, they should commit not to do likewise. For doctors treat *people-patients*, not just diseases, and professors teach *people-students*, not just subjects. In a wisdom and love born of experience, professors must communicate their knowledge and relate to individual students in personal, edifying ways if the seeds of truth are to develop deep roots in the soil of minds and hearts.

This is probably a good place to say a brief word about the role of students at the university. They do well to imagine their academic situation as if they were a kind of “patient.” Those who are sick often arrive at a hospital in an ambulance with red lights flashing and sirens blaring. Students come to the university in a less dramatic way, though the status in which they enter is just as critical, having succumbed to the viral infections of contemporary culture. While hospital patients typically recognize their desperate plight, student-patients are time and again blissfully unaware of just how academically needy they really are and the kind of treatment they really need. A skillful university staff, however, will help them diagnose their unrecognized problems, prescribe an intellectually effective plan for improvement, and encourage them along the pathway to educational health. This kind of *intensive care* and concern should

¹⁹ Chapter 14, “The Lesson,” from *Wit*, directed by Mike Nichols, starring Emma Thompson, HBO Home Video, 2001.

characterize university administrators, faculty, and staff who take their tasks with “Hippocratic” seriousness.

Furthermore, just as patients in their quest for health are at the mercy of a hospital’s resources and personnel, so students are equally dependent upon their educational institutions which they trust for their intellectual growth and moral development. Students rely almost entirely upon the institution’s resources (as in a well-stocked, up-dated library) and personnel (competent administrators, capable faculty and a caring staff) to impart to them the essential tools of learning and the core subjects of human knowledge. They trust that the intellectual diet in their courses of study and in the canon of books to be read is appropriate, nourishing, seasoned, and relevant.²⁰ They believe that the plan of exercise in various assignments and projects is well designed for optimum effectiveness. They have faith that this educational regimen will be accompanied by a supportive community life which includes edifying activities that also contribute to the enlargement of their minds and overall development.

However, the students themselves must cooperate and work hard. While education is certainly a communal task, its success depends greatly upon what the students contribute to the overall process. How much progress they make depends on how well they travel. Patients never improve if they refuse doctor’s orders and neglect the discipline it takes to heal. Likewise, students will learn little if they are lazy or recalcitrant. Study, like farming, is hard work for both student and professor, but the

²⁰ Just as a doctor would immediately and unhesitatingly change the prescription of drugs and a regimen of treatments as a patient’s changing condition demanded, so also in an educational context the periodic evaluation and reform of curriculum (or other substantive changes), though controversial and time-consuming, is as necessary and ought to be as gladly undertaken when deeper insight, fresh perspectives, or changing times dictate. In the *Statesmen* (295), Plato envisages an absentee physician upon his return altering a patient’s original remedy as changing conditions demanded, for not to do so would be contrary to science and true art and therefore “utterly ridiculous.” University culture, which suffers regularly from an extreme form of paradigm paralysis if not rigor mortis, ought to heed the lesson of flexibility from the medical profession as well as from this example of Plato’s. “But what would you say, if he [the physician] came back sooner than he had intended, and, owing to an unexpected change . . . , something else happened to be better for them [the patients] — would he not venture to suggest this new remedy, although not contemplated in his former prescription? Would he persist in observing the original law, neither himself giving any new commandments, nor the patient daring to do otherwise than was prescribed, under the idea that this course only was healthy and medicinal, all other noxious and heterodox? Viewed in the light of science and true art, would not all such enactments be utterly ridiculous?”

outcome can be a bountiful harvest, as Hippocrates explains in this agricultural metaphor from the *Law* (3):

For our natural disposition is, as it were, the soil; the tenets of our teacher are, as it were, the seed; instruction in youth is like the planting of the seed in the ground at the proper season; the place where the instruction is communicated is like the food imparted to vegetables by the atmosphere; *diligent study is like the cultivation of the fields*; and it is time which imparts strength to all things and brings them to maturity.

Disciplined study, then, is the student's mandate. Those who view the university primarily as a place to party and play betray a serious misunderstanding of the purposes of higher education, and are making a major mistake. Just as medical treatment may be temporarily unpleasant but eventually beneficial, so also students, if they apply themselves diligently to the arduous educational task, will in due course garner a harvest of mental strength and moral maturity if they do not grow weary. For whatever a student sows, this she will also reap (cf. Gal. 6: 7, 9).

A third similarity in the work of hospital and university doctors is that **both serve as assistants to nature**. Like so many things, medical practice is a function of an underlying vision of reality especially in regard to physical and human nature.²¹ In the final analysis, medicine, as well as education, is grounded on some foundational assumptions. There are three major philosophical paradigms that have been central to Western medical thought and practice.

The first might be called the "Epicurean" model of medicine. Epicurean philosophy was based on a naturalistic metaphysic that viewed the world as a purely physical order constituted of atoms and governed by scientific laws. When transferred to medicine, this perspective regards the body as a complex piece of machinery, which when disordered or diseased, needs a mechanic and mechanical procedures to fix it. Modern scientific medicine, rooted in an evolutionary naturalism, seems to embrace a similar perspective and employ similar procedures.²²

²¹ The following is adapted from *The Great Ideas: The Syntopicon II*, pp. 115-117.

²² If modern scientific medicine is rooted in the evolutionary naturalism of Enlightenment thought, then it is hard to avoid the conclusion that given this model, patients must be regarded as advanced

At the other extreme we have Michel Montaigne's approach to healing which distrusts all invasive medical procedures and relies entirely on the body's own natural resources to heal itself. Extreme religious traditions, such as Christian Science, may fall within this category.²³

In between these two views is the "Hippocratic" tradition which calls upon doctors to imitate and assist nature in the healing process. In this model, medicine is a supportive rather than a productive procedure in that "an art like medicine seems to imitate nature by cooperating with natural processes. It follows the course of nature itself and, by working with it, enables the natural result to eventuate more surely than it might if art made no attempt to overcome the factors of chance."²⁴ Contemporary "complementary medicine" which combines modern scientific procedures with alternative therapies, and/or with spiritual emphases such as prayer and meditation may fit within this classic medical paradigm.²⁵

Positivist, pragmatic, and progressive theories in education may share a similar metaphysic as the Epicurean model in medicine. There is also a possible connection between Montaigne's non-invasive medical approach and the educational theories of Jean-Jacques Rousseau who believed that children ought to be allowed to grow in

animals with machine-like bodies of replaceable parts and doctors themselves become glorified veterinarians. New age and postmodern thinkers who take a much more holistic and humane approach to medical science and practice have rightly criticized the Enlightenment, modernist model of scientific medicine.

²³ Montaigne advocated leaving the body alone to allow it to heal itself. In his words, "Let it [the body] alone a little; the general order of things that takes care of fleas and moles, also takes care of men, if they will have the same patience that fleas and moles have, to leave it to itself." "We ought to grant free passage to the diseases; I find they stay less with me, who let them alone; and I have lost some, reputed the most tenacious and obstinate, by their own decay, without help and without art, and contrary to its rules. Let us a little permit Nature to take her own way; she better understands her own affairs than we." *The Great Ideas: The Syntopicon II*, p. 117.

²⁴ *The Great Ideas: The Syntopicon II*, p. 115.

²⁵ See Andrew Weil, M. D., *Spontaneous Healing: How to Discover and Enhance Your Body's Natural Ability to Maintain and Heal Itself*. New York: Alfred A. Knopf, 1995.

accordance with their own nature, following “the natural progress of the human heart.”²⁶

Most importantly, however, there is a venerable educational tradition that parallels the Hippocratic medical vision wherein the teacher or professor cooperates with nature in the art of teaching and learning. It begins with the premise that there is a natural curiosity and light embedded in the minds of all rational persons which sparks the quest for truth and wisdom. As Aristotle claimed, all human beings, *by nature*, desire to know.²⁷ As medical doctors operating in the Hippocratic context sought to assist nature in the restoration of health, so also educators in this pedagogical tradition have understood their role to be to arouse students’ natural intellectual curiosity and to enable them to discover truth and wisdom by stimulating their inherent inclinations to know.

With qualifications, this is the method of Socrates who used the medical metaphor of “midwifery” to describe his own pedagogical approach. The famous philosopher understood his teaching task not to fill empty minds with information — the so-called “jug-to-mug” theory of instruction — but to assist the student who needed to be motivated and guided to give birth to truth on her own. Just as a mother struggles and labors to give birth to a child with the help of a midwife, so also students by the assistance of their professors are the ones who “deliver” truth and knowledge. “The teacher, like the midwife, merely assists in a natural process which might be more painful, and might possibly fail, without such help.”²⁸ In Socrates’ own words,

My art of midwifery is in most respects like theirs; but differs in that ... I look after their souls when they are in labor, and not after their bodies: and the triumph of my art is in thoroughly examining whether the thought which the mind of the young man brings forth is a false idol or a noble and true birth (*Theaetetus* 150).

²⁶ Ronald Grimsley, s.v. “Rousseau, Jean-Jacques.” *Encyclopedia of Philosophy*, vol. 7, p. 221.

²⁷ Aristotle, *Metaphysics*, Book I.

²⁸ *The Great Ideas: The Syntopicon II*, p. 115.

A similar take on the task of teaching in a theological context is espoused by Thomas Aquinas who sees the role of the instructor as assisting the interior light given by God as the primary source of knowledge. “The teacher,” Aquinas argues, “only brings exterior help, as the physician who heals. But just as the inward nature is the principal cause of the healing, so the interior light of the intellect is the principal cause of knowledge. But both of these are from God.”²⁹

I do reject the Socratic-platonic notion that *all* truth is innate, and simply needs to be recollected with the help of an assistant (though some of it is). I also assert, in consort with the empiricists, that there is much to be learned from experience in the external world in which a teacher plays an active role. Finally, I do think, as a Christian theist, that all successful teaching and learning is achieved by the grace and Spirit of God who illuminates the human mind to understand anything at all.

Still we must recognize that a prerequisite, if not a primary duty, of professors is not just to cram facts into pupils’ empty heads. Rather, drawing on students’ natural curiosity, their built-in sense of wonder, their innate abilities, and the illumination of God within, they ought to seek to encourage and inspire, to challenge and provoke, to guide and direct students into the self-governed discovery of truth, goodness, and beauty. Accomplished practitioners of the pedagogical arts know, through experience, how to assist their students in the natural, fascinating process of intellectual discovery. For in the art of teaching as in the art of healing, the God-given restorative properties of the human body and the innate interests and capacities of the human mind, are the greatest assets to the success of both endeavors.

Finally, both those who doctor the body and the mind **should know with precision what is the final end or aim (*telos*) of their medical and educational endeavors**. Neither physicians nor professors should function without aim or as if beating the air (cf. 1 Cor. 9: 26). No patient would tolerate a doctor who did not have the preservation or restoration of health as the fixed goal of her medical practice. Thoughtful students should expect their professors to be as articulate about the ends of their

²⁹ Thomas Aquinas, *Summa Theologica* Part I, Q. 117, Article 1.

scholarly work and classroom instruction as is a good physician. Since the one who aims at nothing is sure to hit it, the *telos* of the educational process should be the subject of careful consideration so that the ends of education are as clear and certain as the goals of medicine.

To elaborate, one time-honored viewpoint employs aesthetic imagery to describe medicine's *telos*. If physical disease consists in the imbalance and disharmony of the body, then the renewal of health as the final end of medicine, consists of the restoration of the body's harmony and order. Thus, "the poets," Francis Bacon believed, "did well to conjoin music and medicine in Apollo, because the office of medicine is but to tune this curious harp of man's body and to reduce it to harmony."³⁰

In this context, if we should regard ignorance as "an unintelligent soul as deformed and devoid of symmetry,"³¹ then wisdom, as the end of education, must consist of a learned, well-formed, and harmonious mind.³² In biblical thought, this is "the mind of Christ" (1 Cor. 2: 16; Phil. 2: 5). As Henry Stob explains, "Here then is the goal of education: to be shaped by the Word and Spirit and the whole of God's creation into conformity with the mind of Christ, to be fashioned anew in the image and likeness of God."³³

At the heart of the wisdom of a Christian mind as the goal of education is the centrality of love. Since the human malady is not only ignorance, but also as Francis Bacon says the "perturbations and distempers of the affections,"³⁴ how important it is for

³⁰ Francis Bacon, *Advancement of Learning II. X*.

³¹ Plato, *Sophist* 228.

³² As Socrates says in *Gorgias* (504): "What is the name which is given to the effect of harmony and order in the body? I suppose that you mean health and strength? Yes, I do; and what is the name which you would give to the effect of harmony and order in the soul? . . . 'Healthy,' as I conceive, is the name which is given to the regular order of the body, whence comes health and every other bodily excellence. . . . And 'lawful' and 'law' are the names which are given to the regular order and action of the soul, and these make men lawful and orderly."

³³ Henry Stob, "Note to a College Freshman," in *Theological Reflections* (Grand Rapids: Eerdmans, 1981), pp. 231-32.

³⁴ Bacon, *Advancement of Learning II. XXII.6*.

rightly ordered loves to be kindled in the hearts of students. After all, the cultivation of charity as the supreme virtue fulfills divine revelation and is the supreme object of all human action. When Jesus was asked about the greatest commandment in the Old Testament, which law summed it all up, and brought the whole goal human life into focus, He answered forthrightly: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment.’ The second is like it, ‘You shall love your neighbor as yourself” (Matt. 22: 37-39). St. Paul reinforces the notion of love’s preeminence in 1 Corinthians 13: 13 where he writes, “But now abide faith, hope, and love, these three; but the greatest of these is love.”

This twin love of God and neighbor, according to the Savior and His apostle, is the pinnacle of Scripture and the chief purpose of human existence. Therefore, Christian higher education in all of its parts and pursuits must take its place within this context and be aimed at fostering unadulterated Christian charity in professors and students alike. Every department of human life is to be guided by this goal. As Augustine states in his *Confessions*, “Can it be wrong at any time or place to love God with all your heart and with all your soul and with all your mind and to love your neighbor as yourself?”³⁵ The answer to this rhetorical question is: of course not! The university, then, is one among all places and all times in life where the love of God and neighbor is to be fostered intentionally and richly experienced. As such, the goal of university studies is not so much to produce scholars or professionals, much less mere graduates. Rather, its goal is to produce saints. Augustine’s own precocious son Adeodatus got it just right when he said, “With His help, I shall love Him the more ardently the more I advance in learning.”³⁶ Though at a young age, with this attitude and goal toward

³⁵ Saint Augustine, *Confessions*, trans., intro., notes Henry Chadwick, Oxford Classics (New York: Oxford University Press, 1992), 45-6 [3. 8.15].

³⁶ Augustine, *Against the Academicians and The Teacher*, trans., intro., notes Peter King (Indianapolis: Hackett, 1995), 146 (§13. 46).

learning in mind, Adeodatus was on the road to sainthood. And as Leon Bloy has rightly pointed out, there is but one *true* sadness in the world, “that of not being a saint.”³⁷

Thus, healthy bodies and sound minds with rightly ordered affections, united together like words and music, are an aesthetic phenomena constituting human wholeness and fruitfulness. Such persons, even in the midst of suffering, are beautiful to behold. They are also an honor to God. As St. Irenaeus put it, “The glory of God is a person fully alive.”³⁸ This is the ultimate doxological purpose toward which physicians and professors who know the Creator and Redeemer of the cosmos must respectively labor in leading their patients and students to health and wisdom.

Conclusion

The work of medical and educational doctors, therefore, is comparable in at least four important ways. We expect both to be diligent and hard working. We anticipate that each will develop constructive relationships with their patients and students. We recognize how both are assistants to nature. Finally, we believe that both will practice their crafts with a clear understanding of the final purposes of their work.³⁹

³⁷ Quoted in Schmemmann, *For the Life of the World*, p. 54. French Thomist philosopher Jacques Maritain is a fine example of a scholar-saint. Upon hearing him deliver a lecture at the Moreau Seminary on the University of Notre Dame campus on an autumn night in 1958, Ralph McInerney as a young man wrote these words about him: “He was a saintly man. That is what I sensed as I scuffled through the leaves on my way back from Maritain’s last lecture at Moreau He loved the truth, but his purpose in life was not to win arguments. He wanted to be wise. Such an odd ambition for a philosopher! He succeeded because he prayed as well as he studied.” Quoted in Schall, *Another Sort of Learning*, 47-8.

³⁸ St. Irenaeus, *Against Heresies*, IV.20.

³⁹ A comparison between hospital and university administrators would also be helpful. Hospitals must be run by qualified personnel according to the highest, recognized professional standards and principles of good practice. Hospitals, so it would seem, cannot afford leaders who are poorly trained, inexperienced, or uninformed, and who personally are immature, selfish, territorial, prideful, manipulative, or controlling. Hospitals, as institutions dedicated to the service of human health, ought to be run for the noblest of purposes by the highest caliber of mature, selfless individuals who practice nothing but a politics of purity and holiness in their administration of resources, people, and power. What is true of hospitals and hospital administrators ought also be true of universities and university administrators, since the health of the mind and the education of character is as indispensable as the health of the body. Let the reader reflect. Another instructive comparison might also be between hospital nurses and university staff. Nurses in hospitals have significant contact with patients and consequently must be well-trained, knowledgeable, competent, efficient, courteous, and compassionate. University staff also have frequent contact with students and they would do well to emulate the qualifications, character and conduct of their

At the end of the day, both physicians and professors seek the same thing: *shalom* — and thus we come full circle. God created us for soundness, wholeness, well-being, to flourish in body and in mind. However, we live in a “sin-wrecked” world where *shalom* has been disturbed radically. Nonetheless, in mercy and grace, God has restored the peace through the life, ministry, death and resurrection of His beloved Son Jesus Christ. As the Great Physician, He healed many who were sick and restored the body. As the Master Teacher, He taught the truth and renewed the mind. There is healing and there is truth in the grace of the gospel. In the history of the faith, the church has established hospitals and universities to perpetuate the ministries of Jesus as doctor and teacher. Now Christian practitioners in both domains have the enormous responsibility of serving human beings in their callings from God. Health of body and mind and the glory of God are at stake. Those who commit themselves to these respective professions must serve with vision, dedication, and excellence. Nothing less will suffice. How marvelous it is to be servants of the living God as Christian educators in restoring the world to wholeness, remembering all the while that it is God alone who heals all our diseases (Psa. 103: 3) and that is God alone who teaches us the truth (Psa. 94: 10). To Him be the glory forever and ever, Amen.

nursing counterparts in hospitals. Students, like patients, need (and indeed, pay for) a similar kind of quality service even in academic matters and in the care and development of their minds.

*Of Hospitals and Universities:
Lessons for Professors by Comparing Medicine and Education*
©Dr. David Naugle

“As, then, for those of us who are diseased in body a physician is required, so also those who are diseased in soul require a pædagogogue to cure our maladies; and then a teacher, to train and guide the soul to all requisite knowledge when it is made able to admit the revelation of the Word.”
—Clement of Alexandria, *The Instructor (Pædagogus)*

SHALOM
**(Wholeness, Well-being,
Human Flourishing)**

SIN

BODY (Diseased)	MIND (Darkened)
MEDICINE	EDUCATION
HEALTH	TRUTH
PATIENTS	STUDENTS
MEDICAL DOCTORS (Physicians)	TEACHING DOCTORS (Professors)
HOSPITALS	UNIVERSITIES

**WORK ETHIC:
(Diligence)**

**RELATIONSHIPS:
(Doctor/Patient
Professor/Student)**

**METHODS:
(Assistants to Nature)**

**PURPOSE (TELOS):
Health/Wisdom/Love/Doxology**

Medicine of the mind; the powers of physic;

Thomas Aquinas: “The teacher only brings exterior help as does the physician who heals; just as the interior nature is the principal cause of healing, so the interior light of the intellect is the principal cause of knowledge. Health is caused in a sick man, sometimes by an exterior principle, namely, by the medical art; sometimes by an interior principle, as when a man is healed by the force of nature. . . . Just as nature heals a man by alteration, digestion, rejection of the matter that caused the sickness, so does [medical] art. . . . The exterior principle, art, acts not as a primary agent, but as helping the primary agent, which is the interior principle, and by furnishing it with instruments and assistance, of which the interior principle makes use in producing the effect. Thus the physician strengthens nature, and employs food and medicine, which nature makes use for the intended end.”

Comparison of teaching of medicine and farming by Hippocrates: “Instruction in medicine is like the culture of the productions of the earth. For our natural disposition is, as it were, the soil; the tenets of our teacher are, as it were, the seed; instruction in youth is like the planting of the seed in the ground at the proper season; the place where the instruction is communicated is like the food imparted to vegetables by the atmosphere; diligent study is like the cultivation of the fields; and it is time which imparts strength to all things and brings them to maturity. The Law, 3, p. 144.

“. . . I wish that you would tell me whether a physician who cures a patient may do good to himself and good to another also? I think that he may.” Plato, Charmides 164, 6.

Rhetoric or teaching is like medicine: “Rhetoric is like medicine. How so? Why, because medicine has to define the nature of the body and rhetoric of the soul—if we would proceed, not empirically but scientifically, in the one case to impart health and strength by giving medicine and food, in the other to implant the conviction or virtue which you desire by the right application of words and training.” Phaedrus 270, p. 136. See also the extended discussion of the same point in Gorgias 503-505, pp. 282-3.

The detection of health of body and soul: “I mean to say, that there are many persons who appear to be in good health, and whom only a physician or trainer will discern at first sight not to be in good health. True. And this applies not only to the body, but also to the soul: in either there may be that which gives the appearance of health and not the reality? Yes, certainly.” Gorgias 464, p. 261.

Health of body and soul defined as order and harmony: Just as physicians and trainers give harmony and order to the body, so also the rhetorician should impart order and harmony to the soul. “What is the name which is given to the effect of harmony and order in the body? I suppose that you mean health and strength? Yes, I do; and what is the name which you would give to the effect of harmony and order in the soul? . . . “Healthy,” as I conceive, is the name which is given to the regular order of the

body, whence comes health and every other bodily excellence. . . . And “lawful” and “law” are the names which are given to the regular order and action of the soul, and these make men lawful and orderly:—and so we have temperance and justice: have we not? Granted. And will not the true rhetorician who is honest and understands his art have his eye fixed upon these, in all the words which he addresses to the souls of men, and in all his actions, both in what he gives and what he takes away? Will not his aim be to implant justice in the soul’s of his citizens and take away injustice, to implant temperance and take away intemperance, to implant every virtue and take away every vice? Do you not agree? I agree.” Gorgias 504, p. 283.

Then we are to regard an unintelligent soul as deformed and devoid of symmetry? Very true. Sophist 228, p. 557.

And therefore the poets did well to conjoin music and medicine in Apollo, because the office of medicine is but to tune this curious harp of man’s body and to reduce it to harmony.” Francis Bacon, Advancement of Learning II. X, p. 50-51.

The need for physicians and judges in the state; physicians who have been sick and cured themselves; judges who have had no experience of evil. “Ought there not be good physicians in a State, and are not the best those who have treated the greatest number of constitutions, good and bad?” . . . Now the most skilled physicians are . . . Republic 408, p. 337.

Socrates as midwife. Theaetetus 150-51, p. 516-7.

Purification of body for healing and purification of the soul for education. “Yes, I understand; and I agree that there are two sorts of purification, and that one of them is concerned with the soul, and that there is another which is concerned with the body. . . . For as the physician considers that the body will receive no benefit from taking food until the internal obstacles have been removed, so the purifier [teacher] of the soul is conscious that his patient [student] will receive no benefit from the application of knowledge until he is refuted, and from refutation learn modesty; he must be purged of his prejudices first and made to think that he knows only what he knows, and no more.” Sophist 227 & 230, p. 557, 558.

The only proper test of the art of medicine, if the physician “exercises authority over patients “according to the rules of art, if he does them good and heals and saves them.” Statesman 293, p. 599.

Just as a physician should change a prescription or course of medicine when a better one is discovered, so too the teacher must be willing to admit he/she has new information which supplants what was taught before. See Statesman 297, p. 600.

If a doctor compels a patient to do something against written rules when it is clearly to the benefit of the patient, this is not a violation of the art; so too with teaching. Ibid.

There is the notion of a “**doctor doctoring himself**” (Aristotle, Physics II.8.30., p. 277) and a teacher teaching himself.

What is the end of education? Now, as there are many actions, arts, and sciences, their ends also are many; the end of the medical art is health, that of shipbuilding a vessel, that of strategy victory, that of economics wealth.” Aristotle, Nicomachean Ethics I.1., p. 339. See also page 358 for great quote here!!! also how there is no limit to the pursuit of health, p. 451.

Accountability of doctors to doctors; Aristotle, Politics III.11. 1281-2., p. 479

Teachers can't teach with a view to perfection in knowledge, but at least adequately so. “For example, it is not the function of medicine simply to make a man quite healthy, but to put him as far as may be on the road to health; it is possible to give excellent treatment even to those who can never enjoy sound health.” Aristotle, Rhetoric I.1.1355.

Hippocrates, On Ancient Medicine 1. There is a difference in the quality of the practitioners of the arts, teaching and medicine included. “For, as in all the other arts, those who practice them differ much from one another in dexterity and knowledge, so is it in like manner with Medicine.”

Mistakes made by pilots in calm are not big deal, but in a storm all will know for the ship is lost; so too doctors will be found out of their mistakes only in a crisis when the patient dies. What is true of pilots and physicians is also true of teachers, for we are always in the context of a storm or a disease in the battle of ideas. Mistakes made by teachers will be found out in the lives of students and in the ones that students influence at home and in the public square. Of Ancient Medicine 7, p. 3.

It is possible to be, like a tragic actor, **a physician in title but not in reality**; so too teachers. Hippocrates, The Law 1, p. 144.

The kind of disposition needed to be a doctor. Ibid, 144.

Teachers can put forth things that please and are difficult for students as doctors do for students. Plutarch, Pericles, p. 129. Pericles, “he did but like a skilful physician, who, in a complicated and chronic disease, as he sees occasion, at one while allows his patient the moderate use of of such things as please him, at another while gives him keen pains and drugs to work the cure.

Teaching truth demands exposure to falsehood, just as “medicine, to produce health, has to examine disease, and music, to create harmony, must investigate discord....” Plutarch, p. 726.

Aquinas' gloss on the midwife concept. p. 596.

Aquinas's discussion of healing by an interior and exterior principle and how teaching corresponds to this Part 1, Q 117, p. 596f.

God heals all our diseases (Psa. 103: 3) and teaches us all knowledge (Psa. 94: 10).

Patients depend totally on physicians. "For the weakness of patients, and sweetness of life, and nature of hope, maketh men depend upon physicians with all their defects." Francis Bacon, Advancement, II.X.,p. 51.

The education of the affections. "Another article of this knowledge is the inquiry touching the affections; for as in medicining of the body, it is in order first to know the divers complexions and constitutions; secondly, the diseases; and lastly, the cures: so in medicining of the mind, after knowledge of the divers characters of men's natures, it followeth in order to know the diseases and infirmities of the mind, which are no other than the perturbations and distempers of the affections." . . . The poets and writers of histories are the best doctors of this knowledge; where we may find painted forth with great life, how affections and kindled and incited." Advancement of Learning II. XXII. 6.

Medical beauty and educational beauty. As we speak of poetical beauty, so ought we to speak of mathematical beauty and medical beauty." Pascal, Penseés, I.33, p. 176.

The moment a disease enters at one door the physician should enter the other to combat it: Oppose a distemper at its first approach (a latin phrase). H. Fielding, Tom Jones, 86.

Just as a general never underestimates or underprepares to meet the weakest of enemies, so too a doctor never underestimates the power of a disease. H. Fielding, Tom Jones, 90.

Compensation for the doctor is high for in him we trust for our health. "Fourthly, the wages of labor vary according to the small or great trust which must be reposed in the workmen. . . . We trust our health to the physician: our fortune and sometimes our life and reputation to the lawyer and attorney. . . . There reward must be such, therefore, as may give them that rank in society which so important a trust requires." A. Smith, Wealth of Nations I. p. 44.