THOMAS MORE INSTITUTE
FOR ADULT EDUCATION

AN IDEA OF ADULT LIBERAL EDUCATION

REPORT AFTER TEN YEARS

Montreal,

June 11, 1956.

The Thomas More Institute conducts courses directed primarily to the intellectual culture of adults. These are open to the entire Montreal community. The essential requirement for enrolment is a 'mature desire to learn'. The school operates evenings in the building of a city high school. The courses and faculty are new each year, the latter being invited from the various universities and other educational institutions of Montreal and elsewhere. In 1955-56, 987 students were enrolled; about the same number of these adults possess academic or professional degrees as are working for the Bachelor of Arts degree, namely 19%; 75 persons are in high school.

The Institute was started on an experimental basis in 1945 by persons of various pursuits but a common educational ideal. The first year's enrolment was 90 students. It was incorporated in 1948 under Section Three of the Quebec Companies' Act and, in the same year, it formalized an agreement with the University of Montreal by which a Bachelor of Arts degree would be granted to students completing a specified curriculum of Institute courses. Eighty students have so qualified up to May 1956. The present members of the Corporation have all been actually involved as directors, seven of them from 1945 until now, all for a period of at least two years.

Members (1956) of the Corporation of the Thomas More Institute:

George F. Aikins, G.F. Aikins Co.Ltd., Textile Agents.
Mrs. Rosemary Bradley, B.Sc.,Housewife.
G. Emmett Canon Carter,Ph.D.,Director, St.Joseph Teachers' College.
Mrs. Eileen de Neeve,B.A., Housewife.
Allen J. Hanley,B.Eng.,Brais,Frigon,Hanley, Consulting Engineers.
Eric W. Kierans,B.A.,Director,School of Commerce,McGill University.
Marc Lapointe,M.C.L.,Lawyer.
Stanislaus Machnik,B.A.,Teacher, Cardinal Newman High School.
Miss Helene MacPeak,M.A.,Assistant--Personnel,Commercial Dept., Bell Telephone Company.
John T. McIlhone,Ph.D.,C.S.M.,Associate Director General of Studies, Montreal Catholic School Commission.
Andrew Gerald O'Connor,Ph.D., Visiting Professor of Philosophy, College of Arts and Science, Baghdad.
R. Eric O'Connor, S.J.,Ph.D.,Professor of Mathematics,Loyola College.
J. Martin O'Hara,M.A.,B.Ed.,Teacher, D'Arcy McGee High School.
Mederic R. Primeau,B.A.,Port of Montreal Development Officer.
James G. Shaw,B.A., Journalist.
Miss Veronica Smyth,B.A.,B.Ed.,Assistant Principal, St.Kevin's School.
Miss Charlotte Tansey,M.A., Registrar, Thomas More Institute.
Miss Kathleen Taylor,Ph.L.,Ped.L.,Assistant Principal, St.Brendan's School.

This is an attempt to communicate an emerging idea of liberal adult education.

The original preoccupation of the directors was with a finding and a sharing of excellence. They themselves would take part and the project would be small-scale and experimental. The experience of insight, sustained over a period of months, would have to be made possible by scholars of a special type, resident in the community. The individual professor would have to be mature in his scholarship, conscious of adult experience and of the questions that lurk in the adult mind, and would need to believe in the capacity of adults, restless under glib answers, for precise and new insight. There would be need too of immersion in the imaginative out of which insight could emerge -- but the implications of this were not then too clear.

When ninety adults registered the first year, with seventy-five remaining to the end, the directors decided to make the Institute permanent.

It did not seem to us, in view of what we had set out to do, that a permanent faculty was either desirable or reasonably possible. Each year a new set of courses was planned, in terms of community readiness and suitable available professors. A definition of a B.A. curriculum was agreed on between us and the University of Montreal after a serious study of what the content of such a curriculum should be. New directors were introduced from among the students themselves. And many aspects of adult liberal education, in terms of our community, were explored.

These explorations occupying a period of eleven years, are the precise material of this report. It deals with: the relevance of courses to important issues, which must not only be but must also appear; the reading of original masterpieces of great thinkers and of great artists of expression and various advantages that come of this; the uses of discussion in connection both with reading and with lectures; of essays and how adults respond to the challenge of them; and of the different roles that lectures (presumed excellent) could play as stimulants, for locating in a subject, and for showing insight possible and preparing for it.

We do not affirm the immediate applicability of these conclusions to other situations. But we have tried to record what is communicable of our own experience with as much precision as the material warrants. It has seemed more useful to arrange our account according to areas of study.

THE PHILOSOPHY COURSES at the Institute have been constructed with probably more care and attention, on the part of the directors, than any other group of courses. This has partly been a reflection of their personal interests; but it is also a matter of record that the consistent attendance of more than forty persons for two terms, in 1945-46, at the course Thought and Reality (Bernard Lonergan, S.J.) was a major factor in the decision to continue the Institute after the first trial year.

Different methods of presenting philosophy were explored, sometimes by individual directors and sometimes by the board as a whole. Every method that came to their notice, they looked into; as a group they studied discussion techniques; some directors were involved (either as student, or chairman, or as lecturer) in every philosophy course given. The essentially new problem arose from taking the study of philosophy seriously for adults who were not, and did not intend to be, professors of philosophy. It became clear that it was the rare university professor who was equipped or gifted for adults in philosophy and the problem restricted itself to using available professors with as little exhaustion to them as possible and with the most advantage for the adult student.

Differences of adults and young people in approach to philosophy

That there is a great difference is a proposition with an ancient and honourable lineage -- Plato, Aristotle, Aquinas, Gilson[I] -- whose conviction that it is impossible for young people to "learn" philosophy is such that anyone equally convinced would have to give up the attempt, or continue to teach but not consider the subject philosophy.

Some aspects, at least, of this difference can be described as follows --

Compared to the average undergraduate student, adults have had much more of that kind of human experience from which insight can emerge -- for example they are more ready to recognize (they may not actually recognize it) that some problems do not have a simple solution, that the statistical problem of what is best for a group may not coincide with what is best for the individual, that what wells up from our unconscious as intuition is not necessarily the solution that judgment can approve. They, the adults, have also developed more certitudes of the personal type that may well have to be pared down by accurate formulation before they can be consistently

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I cf. especially E. Gilson "Thomas Aquinas and Our Colleagues", Aquinas Foundation Lecture, Princeton University Press, 1953. For an empirical study of the benefit of adult experience in various academic fields, cf. Bernard H. Stern "How Much Does Adult Experience Count?" and "Adults Grow in Brooklyn", reports I and 2 of the Brooklyn College Experimental Degree Project, published by the Center for the Study of Liberal Education for Adults, Chicago, 1955.

lined up with other certitudes, but which are none the less certitudes to which the holder is personally committed. On the other hand they are less easily charmed by the purely logical structure of a system of concepts and, related to this, it seems more difficult for them to take on a new technical vocabulary without its being grounded for them in their experience. Discussion courses, like the Great Books discussions, that follow upon the reading of a prescribed book, thus (at least when the group has a heterogeneous background) not only brings to light insight grounded in much richer experience, but also, if the leaders are adroit in questioning (so that irrelevancies soon show themselves as such), gravitate with surprising quickness to key questions of an issue. A lecture course whose main purpose is to introduce a vocabulary which later will yield meaning seems to go down much more badly with adults than with younger students, while a much thinner strand of an intellectually significant question headed towards clarification suffices to hold the tension of inquiry through a comprehensive treatment than would do so for younger students.

Requirements in a Philosophy course for adults

A person does not learn that understanding (by him) is possible by being presented with a ready-made solution[2] to a problem he has not worried about. This may be an efficient method of training in a specific skill, but for the conscious understanding that philosophy deals with, it seems as if there must be present the subtle urge to make sense of experience which Aristotle calls wonder and which lies behind every step of developing reasonableness. Now a good many adults come to formal philosophy courses for what they might call "meaning" but which they expect to find in the form of simple answers. They are sometimes annoyed that one will not say a magic word to them whose sound will set their questions to sleep (and stop them trying to understand). Here discussion courses, based on pre-reading of some masterly work (presenting, perhaps, some aspect of the human situation in the round with all its complexity) forces the student to formulate his questions until they become intellectually meaningful. From this he can learn both the imperceptibly active part he has to play in understanding and the ambiguous nature of every answer that is not related to his own insight. He also can be brought to the startling realization that reality is not reached by looking at it but by affirming it.

There is another point, however, which must not be overlooked while emphasizing the necessity of immersion in the problem and in personally exploring it for possible solutions. A lot of people worried about the movement of the falling body before Galileo hit upon a satisfactory description and it required the insight of Newton to understand that the

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[2]We are here discussing the personal understanding of one's universe. If actually we are trying to understand a conceptual system, like Euclidean geometry or Newtonian mechanics, we must obviously become familiar with the system before we can hope to understand it and its relation to reality; in this case the system is not the solution but the material inquired about.

falling body, the moon and the planets had movement that could be formulated under a few simple laws. The point is that insight can be communicated; a person who has it can help others to it. And further those others, once having understood beyond their supposed range, find new possibilities of understanding opened to them. Hence the need of lectures[3] either to bring together the strands relating to some single insight, or to present the possibility of systematic understanding of vast reaches of reality. But the lecturer must have the insight himself. It will ordinarily be more harmful than useful if he simply presents a multiplicity of discordant opinions without engaging the students in any one of them, or, on the other hand, offers a conceptual system that is taken to be understanding itself rather than as a mere means of understanding.[4] To be satisfactory for adults, who are not specialists in philosophy, a lecturer in this subject must be aware of the climate of experience and questioning of his class, so that he can ground his insights by suitable images, which they possess, he must have worried in his own mind and experience (apart from his study of books) to the insights he wishes to communicate, and it would seem too, that he should share the "wonder" of Aristotle, to a very marked degree, for all aspects of reality.

INTRODUCTORY COURSES

Fundamentals of Scholastic Philosophy, Rev.G.Emmett Carter,Ph.D.(1947-48)

An Introduction to Metaphysics Lionel Stanford, S.J. (1949-50)

The Study of Man Rev. G. Emmett Carter, Ph.D. (1950-51)

Fundamental Systematic Philosophy G. Emmett Canon Carter, Ph.D.(1955-56)

There is great demand for these courses, principally, but not entirely, from Catholics. The courses meet the widely existent and increasingly realized need for concepts and a structure of concepts which deal systematically with the whole of reality. The conceptual structure presented follows the Plato-Aristotle-Aquinas tradition and, as such, confers meaning on the institutions, laws and basic customs of the Western Civilization as does no other conceptual structure of comparative range. Thus, notions such as being, existence, God, freedom, justice, law, good, evil, right, matter, spirit, etc., are discussed.

Now, as has been explained, adults have an advantage here over younger students, in that they can more readily evoke the ideas that give rise to the concepts. But, on the other side, they can easily forget that a familiarity with the concepts themselves and their interrelation can only

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[3] Among "lectures" we include the type of discussion in which a "teacher" takes part as opposed to the type of discussion in which leaders invoke insight only by asking questions.

[4] This seems to be the principal danger of a presentation in the form of "theorems" or "theses". The system presented is mistaken for understanding.

be had by a very deliberate effort. It appears that, when this effort is not made to master the structure sufficiently for conscious and easy use, the student does not ordinarily elect (unless perhaps much later) further philosophy courses.

Among "introductory courses" should also be included the "Great Books Discussions" and similar discussion courses listed under 'Literature' in this report. The usefulness of such courses has already been noted above. As such programs exist, however, there does not seem to be a single year's program which can meet the demand, already referred to, for a complete conceptual structure. On the other hand, by attending such discussions for a while without pursuing the readings, the student does not seem to be impeded from further philosophic study.[5]

COURSES ON A LIMITED PHILOSOPHIC THEME

What we mean to convey by this heading can perhaps best be grasped by looking over the courses themselves. They were:

Thought and Reality Bernard Lonergan[6], S.J.,S.T.D. 1945-46.

Principles of Thomist Psychology Cajetan Newbold, C.P. 1945-46

Ethics and Moral Development Louis-Marie Régis, O.P.,Ph.D. 1947-48

A Psychological Approach to Truth L-M.Régis, O.P.,Ph.D. 1948-49

Philosophic Thought of the Present Time L-M.Régis,O.P.,Ph.D. 1949-50

The Problems of Medieval Philosophy and the Synthesis of Thomas L-M.Régis,O.P.,Ph.D. 1950-51

Intelligence and Reality Bernard Lonergan,S.J.,S.T.D. 1950-51

The Philosophy of Plato Raymond Klibansky, Ph.D. 1951-52

The Philosophy of Plato in Christian Times L-M.Régis,O.P.,Ph.D.1951-52

The Philosophy of the Middle Ages Lecturers: A.Gerald O'Connor,Ph.D.(Moderator), Bernard Lonergan,S.J.,S.T.D.,J.J.Pauson,Ph.D., L-M.Régis,O.P.,Ph.D., W.C. Smith, Ph.D., George Wojciechowski,Ph.D., (each dealing with a distinct aspect). 1952-53

A Grammar of Assent (A discussion course on "how we know", based on Newman's book of the same title). Leaders: Veronica Smyth,B.A.,B.Ed. and G.Emmett Canon Carter,Ph.D., Charlotte Tansey,M.A. and R.Eric O'Connor, S.J., Ph.D. 1953-54

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[5]We have found that students unprepared for this type of reading can be seriously discouraged by trying to cover a large part of the reading program before the discussions commence. Ordinarily those who attend superficially and do no reading don't stay beyond a few sessions. Those who do a bit of reading or who are unwilling to be questioned, generally drop out somewhat later but apparently with an increased awareness of a few important issues.

6 see p.6.

The Growth of Law and Civilization (A study of the successive realizations of law in the various codes of positive law from ancient times to our own; and the relation of this to the thinking of philosophers. Lectures with a few discussion periods with pre-readings) Marc Lapointe,M.C.L.(professor), Louis Baudouin,D.en D.,Jacques Perrault,D.en D.,Richard Callan,M.A.,John W.MacDonald,Ph.D., (lecturers); Charlotte Tansey,M.A.,R.Eric O'Connor, S.J.,Ph.D., (discussion leaders). 1953-54

Theory of Knowledge (Plato and Aristotle) Raymond Klibansky,Ph.D.1954-55

Theory of Knowledge (Aquinas) A. Gerald O'Connor, Ph.D. 1954-55

Insight in Science and Philosophy[6] R.Eric O'Connor,S.J.,Ph.D. 1954-55

A Grammar of Assent (discussion,see p.5.)Leaders: Mrs.Roberta Machnik,B.A., and Gerald MacGuigan,S.J.,M.A. 1955-56

This type of course, limited in subject matter to a highly intelligible theme, seems to us very desirable for the adult student. In it the joy of understanding a good-sized clump of reality is within his reach as it would not be if the clump were vaster. His background and interest can be presumed by his electing the course (from its description in the prospectus), he can soon become sufficiently familiar with the area so that assigned readings are relevant to his own thinking and discussion is no longer in its initial obvious stages. He can learn too how concepts are forged out of understanding and headed to further understanding. Non-credit students are not encouraged to follow these courses without personal study, but even for students who do not work outside the lectures, numerous insights occur and accumulate. Intelligent communication occurs on this new plane, historic events become partly intelligible, and the area will never again be strange territory for them.

But simple as this formula appears, one cannot "program" a course like this and then find a professor. An essential point is a-professor-on-a-topic-of-particular-interest-to-him, so that he has both understood a great deal about the subject, and is anxious himself to understand more.

The two discussion courses on the "Grammar of Assent" were in the nature of an experiment of which we cannot yet say very much. The idea was to substitute the professor-on-a-topic-of-particular-interest by a book-to-be-discussed. What we do not yet know is how to characterize the type of book for which this substitution is satisfactory. Obviously the leaders must be adroit and critical; perhaps one leader would suffice, but we do not think so; obviously too the book must present an important subject with roundness and precision and with sufficiently clear expression of the writer's thought so as to be ultimately self-explanatory for the non-professional reader.

Besides the introductory courses (lecture, discussion, or combined) and the more advanced courses on a limited area, we have designed another kind called a MAJOR ISSUES COURSE. This type of course has a two-pronged aim, to bring to an awakened adult audience the best of mature available insight in a prescribed

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[6] We are indebted to Father Bernard Lonergan, S.J., in his lectures and writings, for many of the concepts employed in this entire report. These are exposed systematically in his book Insight currently(1956) being published by Longmans,Green & Co.,London, and the Philosophical Library,New York.

area and, at the same time, to make possible the necessary immediate preparation of the audience for the lectures required in such a course. The first of these MAJOR ISSUES COURSES was given weekly for twelve weeks starting in January 1953. It was conceived and carried out as follows:

Major Issues of the Present Time

It is quite impossible today for any person to be an expert in all branches of human activity and thought; yet every human discipline brings knowledge which is reflected in our decisions. In each discipline, there is much information which cannot be communicated except to the devotees of that discipline. In this course persons expert and mature in the subjects listed below will select areas of their subject which are both communicable and significant. Pre-readings will be suggested and a discussion will follow each lecture. There will be several entire periods devoted to discussion.

This is not a course of current events, nor merely a course in the climate of contemporary thought. It is a course to vitalize a student's philosophy, by bringing him intelligently to grips with important current issues. Topics to be considered during the course:

Mass Communication and Conditioning Herbert Marshall McLuhan, M.A., Professor of Literature, St.Michael's College, University of Toronto.

The Individual and the State Jacques Perrault, D.en D., Professor of Industrial Legislation, University of Montreal.

Contemporary Problems in Tragic Drama William F.Lynch, S.J.,Ph.D., Editor, Thought, Fordham University, New York.

Physical Science and Understanding R. Eric O'Connor, S.J.,Ph.D., Professor of Mathematics, Loyola College, Montreal.

Modern Art Otto L. Spaeth, Founder and Director, Spaeth Foundation of Art, New York.

What is Capitalism F. Cyril James, Ph.D.,Principal and Vice-Chancellor, McGill University, Montreal.

Modern Psychiatry and Moral Values Karl Stern,M.D.,Dept.of Psychiatry, University of Ottawa.

An Aspect of Philosophy: Intelligence in Everyday Life Bernard Lonergan,S.J., S.T.D., Jesuit Seminary, Toronto.

The Future of Organized Labour Patrick D. Conroy, Labour Attaché, Canadian Embassy, Washington.

Educational Possibilities and Parental Aims with Regard to the Retarded Child Richard H. Hungerford, M.A.,Superintendent, Laconia State School, Laconia, N.H.

In setting up this course, first the area (only) of each lecture was chosen, then the best possible lecturer within a reasonable distance from Montreal

was looked for, invited, briefed on the whole course, and asked for his precise choice of topic. Each lecturer was asked to suggest pre-readings (as available as possible) and further readings for the students, and he was to take it that they were intelligent, interested, already initially acquainted with the subject but without high technical competence in it. A single chairman, already involved in the planning of the course, helped further to relate the lectures; so that part of the effect was the emerging intelligibility of the course as a whole. Besides the discussions that followed the lecture, or sometimes would come before its end, several periods were devoted solely to planned discussion based on a text related to the lectures (but not part of any).

The response to this course was beyond all expectation. The larger part of the group attending were people not seeking credit. Many were professional persons looking for an intellectual hold of a field other than their own. The student working for credit was asked to make a serious sortie, by an essay, into one of the areas treated (for which he did not have a previous credit), and to acquire sufficient knowledge of the others to recognize and establish non-trivial relationships.

Two other MAJOR ISSUES Courses followed this one, in the areas of theology and of science, respectively. They are described in their proper places in this report. Both of course had a secondary relevance for philosophy in that they dealt with precise manners of knowing. The latest such course has been: Philosophy in the Modern Age: From Descartes to the Present (January to April 1956). Here the unifying theme was the movement of philosophic thought, in the past three centuries, on how we know and what we can validly say we know. Each lecturer was asked to present the basic insight of a philosopher (or a group of philosophers), in the light of the specific problems and questions to which the insight was a possible solution. Neither the system of the philosopher as a whole (except in so far as it clarified the insight)nor its ultimate conclusions or denials (except in so far as they were related to historical events) were the point at issue but rather the insights themselves which the philosopher tried to embody in his system, which ultimately pass disturbingly through literature into common consciousness or emerge from it, and which make historic movements partially intelligible. Through the course as it progressed it was possible to grasp the interaction of one philosopher with another, and the sharpening or correction of the insights of one by others, which is the living dialectic of philosophy.

The program was as follows:

Descartes and the Dawn of Modern Philosophy Raymond Klibansky,Ph.D., Professor of Philosophy, McGill University,Montreal.

Spinoza Richard P. McKeon, Ph.D.,Distinguished Service Professor of Philosophy and of Greek, University of Chicago.

David Hume John H. Randall, Jr.,Ph.D., Professor of Philosophy,Columbia University, New York.

Immanuel Kant Robert S. Hartman,Ph.D.,Visiting Professor of Philosophy, Massachusetts Institute of Technology.

Hegel Raymond Klibansky, Ph.D.

The Revolt Against Hegel: Schopenhauer,Marx. Raymond Klibansky,Ph.D.

A Hundred Years of Neo-Thomist Thought George Klubertanz,S.J.,Ph.D., Professor of Philosophy, St.Louis University.

Husserl's Phenomenology Marvin Farber,Ph.D.,Professor of Philosophy, and Chairman of the Department of Philosophy, University of Buffalo.

Bergson Newton P. Stallknecht, Ph.D.,Director of the School of Letters, and Chairman and Professor of Philosophy, Indiana University.

Logical Positivism and Linguistic Analysis Herbert Musurillo, S.J.,Ph.D., Professor of Classics, Bellarmine College, Plattsburg,N.Y.

John Dewey Morton White, Ph.D.,Professor of Philosophy and Chairman of the Department of Philosophy, Harvard University.

Existentialism and After Raymond Klibansky, Ph.D.

If the above description is minute, it is in order to clarify what is meant by a MAJOR ISSUES Course in adult education. The resemblance to a 'survey-course' or a series of semi-popular lectures is only superficial. In a survey course the point is to cover a whole territory, here the single theme is made to emerge as in a fugue. In a series of semi-popular lectures the pitch of each has to be such that an ill-prepared audience is satisfactorily brought to share (or at least grasp) the outlook of the speaker. Here the lectures have to be pitched so that only persons interested in the theme and able to read around it can find them satisfactory. We feel we have not yet the complete formula. Although 160 persons came to the first lecture of Philosophy in the Modern Age and 110 finished the course, we feel a slightly increased amount of pre-reading or pre-questioning would have made their gain incomparably greater.

That body of writing covered by the impossible term 'LITERATURE' which deals with the human condition and the testimony concerning it of poets and essayists, dramatists and storytellers, has accounted in eleven years of Thomas More Institute activity for 70 unit courses, and in the B.A. curriculum of twenty courses for approximately one-third of the degree content.

(Not included in these statistics are courses in Spanish, German, Italian and English grammar and usage which ideally should lead to a direct contact with the literature of another culture, and which, except the year that Italian Grammar was given along with a study of Dante's Divine Comedy (1946-47) in Institute experience were not used to this end. /It has been the custom since 1950 that French Literature courses are given in French, and examinations and essays are in French./ In all cases, except the English Conversation course from 1952 to the present, a third-year course, these language courses were standard first-year courses excellent for travel and newspaper reading, but not, experience relates, quite sufficient to make reading of significant literary work in the new language the automatic result. The third-year English course mainly for French-Canadian students, could certainly have led to this result, but it is not possible to make this claim with any degree of sureness, since the students were rather more concerned with its business usage, and did not return for cultural courses within the Institute. Persons graduating from the one-term course The Art of Effective Speech, given twice each year from 1948 to 1956, did more often enroll for a course in a more academic subject within the Institute.

We are not here devaluing whatever may be the discipline in expression which a language gives. We are aware of the help to clarity of expression that knowledge of another language sometimes brings to one's own. We are convinced that there is real value to an adult in being able to state his case explicitly and present himself well in a social situation. For this reason we have presented the course The Art of Effective Speech twice a year since 1948. Each year since 1953 we have run an experimental course in communication between persons:

Leadership and Communication James P.Nicol, W.J.Windebank, chairmen. 1953-54

Inter-Personal and Group Communications W.J. Windebank, chairman. 1954-55

Human Relations Workshop W.J.Windebank, Joan Walker, co-leaders. 1955-56

These courses have a specific appeal to persons for themselves and in their social roles and experimental courses should be attempted continually by an institution which wishes to exploit current preoccupations of adults. We do not, however, have sufficient experience with this matter to make a judgment on it. Finally, courses like this do not form part of a discussion of literature for adults.)

Written English Expression and writing courses:

Two types of written English expression courses have been offered by the Institute. Six times Dr. John McIlhone has conducted the twenty-four period, hour-and-a-half, weekly course in precise vocabulary, phrase, clause and sentence analysis, logic, the form and matter of written English. This is one of the few courses essential for students beginning degree work and attractive to large numbers of non-degree students, given again and again at the Institute. It requires work to be done by the participant each week under the eye of the professor after his lecture has been delivered. It requires immediate (by the next session) correction by the professor, and its product is an awareness of how essays and reports and editorials and theses should be prepared, how written work can be made accurate and concise, how to use a dictionary, how to increase vocabulary, how to recognize and respect logical thinking itself. Its by-product is a confidence in the language which engineers, nurses, and business-people in general seem to wish for.

There is another type of course more concerned with the creative imagination, and appealing to persons of opposite disposition. This is the Writers' Workshop - seldom allowed to credit students (or asked for for this credit-reason) except to the gifted individual already beyond the discipline stage, who can be counted on to participate responsibly. This course, under slightly varying aspects, has been given five times in eleven years:

Journalism, first term, 1946 - lectures on the power and limitations of the press in various aspects, and as a career. Outstanding editors, journalists, radio personalities, lectured. They came from Toronto, Ottawa, Montreal. The course closed at mid-term because of insufficient permanent registration.

Writer's Workshop 1948-49 - James G.Shaw, B.A. and George Burman, B.A., journalists, were chairmen. Discussion, and some assignments, on news and publicity, features and articles, the short story, radio writing.

Fiction Workshop 1951-52 - Gerald MacGuigan, S.J.,M.A.,Professor of English Literature, Loyola College, professor, and nine successful fiction writers spoke during the year. Entrance requirement: 1 short story. Rather more academic than previous two courses, some background reading expected and writing assignments and good analysis done.

Writers' Workshop 1954-55 John Sutherland, editor,Northern Review of Writing and the Arts in Canada, and Edmund Fancott, free-lance writer, chairmen. Techniques of poetry, essay, short story, novel, radio, T.V. writing. Five outstanding Canadian writers spoke during the year. Assignments given and corrected.

Writers' Workshop 1955-56 Edmund Fancott, free-lance writer, chairman, with William Hodapp, author of T.V.manuals and T.V. producer and program director, giving the last four

lectures. Four other guest lecturers spoke during the year on aspects of writing for the short story, novel, feature story and news story, as well as radio and T.V. markets. Assignments given and corrected.

Two types of persons enrolled for these courses -- the ambitious, non-academic, adult who wished to meet persons in the field who might personally be helpful, and was interested in quick, successful ideas and markets, and the persons with an aptitude for expression and a real wish to be dared into getting their ideas on paper. Very few persons, seldom more than three a year, did enough writing of assignments for the professor to make him wish to continue his efforts for more than one year. In every case the lecturers were sparkling, provocative, and serious. (The T.V. lectures in the last course attracted professional writers and advertising agency personnel and the tempo of interest was quicker).

At the beginning there appeared on Institute blueprints the term 'survey course'. That is no longer the concept that even serves as a beginning point for literature courses offered by the Thomas More Institute, even though the courses in the past given under this notion were as culturally impressive as the scholars who gave them. Because under this concept, the area in the literature of any culture is so vast, because the interest tends to be too generalized and tension of interest is hard to maintain, because the readings are by nature so varied and so numerous and so short under this notion, it happened, almost simultaneously, that professors and students found themselves more vitally moved by courses concerned with a single theme or cluster of related themes. It has also been the experience of the Institute that these themes must change every year, even where the professor or discussion-leaders remain constant. Otherwise the students fall into a reading pattern which is traditional rather than alive, and the professor cannot maintain a curiosity about student reaction, or so immediate an interest in the project of an extra session when his fulltime graduate or undergraduate teaching is done during the day.

It has been found as well that if students can be motivated to read in English well-chosen series of texts of considerable length (dramas, poems, novels, essays, and philosophic studies or dialogues), with well-trained and intellectually lively discussion leaders (in general persons with M.A. degrees or the equivalent), that these students will begin to be part of the culture of western civilization, and begin to be open for the culture of the east. They will, in general, know only a very few commentators, and it is hoped, no text-book writers, but where they are degree-students, will from this third of their degree work, know enough of the writing of the Greek dramatists, the Latin orators, the medieval storytellers, the renaissance essayists, Machiavelli, Shakespeare, Moliere, the Russian novelists, the modern French, English, and American poets and novelists, to join at last the culture of their inheritance. (The Institute is indebted for this insight, to the Great Books program, in cooperation with which it has sponsored twenty-nine discussion groups within the Institute and one public demonstration in Montreal attracting 1100 Montrealers). Use of the discussion method of the Great Books Foundation has spread to other series of readings set up within the Institute on drama, adventure stories, and readings on the literature of human relationships in the last two years. In 1955-56 also, one World Politics discussion group was

organized by the Institute in cooperation with the American Foundation for Political Education, which like the Great Books Foundation, has headquarters in Chicago. In its present form, this program (World Politics) seems too political and American in orientation, to interest native Canadians in large numbers.

At the center -- determining choices of professor and lecture series -- often intuitively rather than consciously, the directors of the Institute responsible for programming have worked with three factors, and, it seems in retrospect, four different approaches to a consideration of the human experience that the term 'literature' connotes:

the factors:

Adult experience - the persons who come to the Institute have varied backgrounds of personal and social living, and for this reason are interesting to each other. Unlike adolescent students these persons are not sent for an education, they come because of individual choice. They keep coming even to the end of a single lecture or discussion series by personal choice. They have in common a dogged, and occasionally well-concealed, curiosity, and an awareness, from experience, that life is neither as simple nor as easy as they thought at the age of 20. This awareness of the high cost of almost anything desirable in life, accounts for the vastly differing amount of life experience which even persons of about the same age and social status bring to their formal 'adult education'. This 'adult education' is a search for relevance, and not a conscious looking for the sharp intellectual idea.

Certainly, if possible, in this looking for a relevant binding of what is already known, these adults would like a fairly quick answer -- and so, in coming to the Institute, generally begin with a course in psychology, philosophy, or theology. (And so the policy in these courses, is, in consequence, to give sufficient background, and sufficient critical awareness to make sharp judgment on even a single aspect possible). But it is the belief of the directors, in the face of this adult humility and search, that there is a valuable approach through literature if persons will have the patience and the initial openness. For how can one make a mature judgment, a general statement, a constructive appraisal, unless one is first aware that the single consciousness of a person, a race, a generation, or a culture, is not the only consciousness, that the pattern of a family or a community, or a continent, is not the only possible one, or if, as is sometimes the case, one's historical perspective is defensive? The very fact that adults are more rigid (and certainly less apt to be carried away by smart theories or a single brilliant lecture), requires, the directors consider, programs which will make possible serious insight into other cultures, sympathy between persons based on understanding and gained by some involvement in widely different worlds of consciousness, discernment into what are the serious human problems, respect for an honest statement of the human situation, some appreciation of the immediacy and beauty of individual experience, and some concern with precision and excellence, of seeing and stating. For this reason, a series of 'safe' lectures, on matter with which the students are already rather familiar, by a professor who is not a little ruthless with accepted attitudes, or who does not demand a real concentration

and a commitment to go faster than the student thinks he can, cannot serve to deepen understanding. And for this reason, it has been Institute experience, persons under 25 years, or persons who cannot accept reading assignments, stop during the first year of study in all, and most noticeably, in literature, courses.

the method:

It seems evident, in retrospect, that there have been four ways literature courses have been presented at the Institute.

The first way concerns involvement of the student in a world of consciousness which is not his own, to make it his own through the power of the work of art itself (with whatever help the professor who introduces it can give). What is aimed at can be variously described as an immersion in the stream of consciousness, confrontation with the immediacy of a situation, awareness of the concrete, concern with the particular, a kind of personal liberation of the imagination to make it more flexible, and ultimately able to posit a solution outside of personal preconceptions and completely conditioned reactions.

In order that this type of experience occur, everything in the classroom, lecture, discussion, or essay topic, must lead to the imaginative work itself. At this stage the student must not be distracted by textual criticism or the biography of the author for its own sake, he must be prepared to participate in the peculiar vision and particular sensibility of the writer. Of course he should be encouraged to read critically if that implies getting the author's point, however subtle. It is expected that he do much more than react superficially without reason or consideration. (And for this, a group of mixed ages, backgrounds, and literary tastes is almost as important in a discussion group as a stimulating leader).

Professors in this type of course must be first of all enthusiastic and well-prepared in the subject, and secondly, ruthless in requiring regular and considerable reading. Discussion leaders should be concerned with the context and prepared to be rather more suggestive than analytical. Their attitude to the work of art in this case is more responsible for students' involvement than their casuistry, however brilliant. The discussion group must be relaxed, and in an atmosphere where sensitivity can be respected and fostered. The ideal discussion leader here is more Thomas More than Socrates. Professors and discussion leaders will of course point up the theme in a series of readings, or when drama is discussed, be directly concerned with the question of the human choice involved. Tutors have been found to be helpful in being able to suggest further readings in the same area or of a similar type and excellence, and in being able to supervise essays demanding these further readings for depth.

Courses of this approach have been:

The Divine Comedy of Dante, Mary Manley, Ph.D., Professor of Literature, Marianopolis College. 1946-47. Close reading of the text.

Russian Poets and Novelists Joseph Ledit, S.J., Professor of Oriental Church History, University of Montreal. 1950-51. Lectures, reading of about 10 books, discussion.

View of French Literature through a study of attitudes to human love in the literature from the troubadours to the present. Ernest Gagnon, S.J., Professor of French Literature, Graduate School, University of Montreal. 1950-51. Course given in French.

Three Centuries of German Literature - 18th Century to the Moderns - Ernestine Kritsch, Ph.D. 1952-53. Reading of about 15 books in either German or English.

Modern Fiction Ten lectures by individual professors & 2 discussion periods of two hours, on the work of Henry James, James Joyce, V. Woolf, D.H. Lawrence, Aldous Huxley, Somerset Maugham, Graham Greene, Evelyn Waugh, Gertrude Stein, Ernest Hemingway, Sherwood Anderson, Willa Cather. One book of each author was required reading. Fall term 1952.

Psychological Problems of Adolescence Harvey Mindess, Ph.D., practicing psychologist, and requiring the reading of a series of works of fiction on this topic. (This was classified at the time as a psychology, not a literature, course.) Fall term 1953.

L'Homme Contemporain dans les Livres Roger Duhamel, B.C.L., Lecturer in French Literature, University of Montreal, Editor-in-Chief, La Patrie. Lecture series, Barres and Gide to Montherlant and Malraux. Reading of 15 authors. 1953-54.

Modern Poetry - Hopkins to Eliot. Gerald MacGuigan, S.J., M.A., Professor of English Literature, Loyola College. Some lectures, much listening to poetry, English and American, on records, serious reading required, 3,000-word essay on Four Quartets (with no commentators to be paraphrased or quoted). Spring term 1954.

Understanding the East - India and China Lectures and much reading of books about these nations, including several works of fiction. Spring term 1954.

Drama in the Western World Gerald MacGuigan, S.J., M.A., and Veronica Smyth, B.A., B.Ed., discussion leaders; John Buell, B.A., Helene MacPeak, M.A. tutors.
Reading and discussion course of 20 plays, one each week, beginning with a discussion of Aristotle s Poetics, then Aeschylus' House of Atreus to O'Neill, Eliot and Fry. Five lectures given. 1954-55.

The Quest Adventure Theme in Literature from The Odyssey to The Old Man and The Sea, and including in the 20 other readings The Aeneid, Canterbury Tales, Morte d'Arthur, The Tempest, Moll Flanders, Alice in Wonderland, and Brave New World, with 6 lectures; and weekly two-hour discussion periods. Veronica Smyth, B.A., B.Ed., and J.Martin O'Hara, M.A., B.Ed., discussion leaders; Helene MacPeak, M.A., and Leo Sanchini, B.A., tutors. 1955-56.

The Literature of Human Relationships Philosophic dialogue of Plato, philosophic and psychological works of Machiavelli, Overstreet, Jung and Buber; anthropological study by Margaret Mead; biographical fragment from Kafka, and fiction and drama by Butler, Lawrence, Eliot, James, Woolf, Shakespeare and Dostoyevsky, etc. 21 two-hour discussions, and four lecturers. R.Eric O'Connor, S.J., Ph.D., and Charlotte Tansey, M.A discussion leaders; Veronica Smyth, B.A., B.Ed., and Stanislaus Machnik, B.A., tutors. 1955-56

The second way of presenting Institute literature courses, in contrast to the first, is intellectually more critical and the good seen is a stimulation of the constructive, the optimistic and the critical. This might be called the approach to literature in the liberal tradition.

In this approach, the discussion leader is most important (as in the first the reading itself is). - -This is a matter of weighting influences after the fact. In all courses much reading is essential and much meeting of excellent minds.- - Here the books read are philosophic, controversial, varied and generally arranged chronologically from the Greeks to the present. Here especially it is the great authors themselves, and not commentators, who are always read. The discussion leaders must have good critical minds and be cogent, non-dogmatic, concerned with logic, precision and relevance. Here Socrates is the ideal leader. The discussion sessions are not personal contests of wit or "bull-sessions", but make it possible for adults to talk less glibly and judge more rationally. This is perhaps the field of philosophy, but philosophy is 'literature', and if there is a line at all, it is not always clear where it divides. What the Great Books discussions do is to mix the reading of strictly philosophic dialogues and essays with history and imaginative works to point relevance very immediately. And this partnership of the imaginative and the philosophic is an approach to making possible maturity of judgment with which the Institute directors are in real agreement.

Courses:

Great Books Discussions First, Second, and Third Year Programs. 19 two-hour discussions (in the past year 17--new program), beginning always in classical or Old Testament times and moving to the present - Tolstoy, Marx, Twain, Freud.
29 groups have run since 1949.
1955-56 marks the first year of working with the revised readings in this program, and the directors reserve judgment on these for another year.

World Politics Discussions 1955-56. 1 group, with small registration. Readings are slighter, more politically oriented than the Great Books, should be stimulating to certain groups, not yet so in Montreal. Authors of selections read in the 10-week course are: John Stuart Mill, Tolstoy, Churchill, Lenin, Tanaka, Plato, Swift, Rousseau, Stalin, Lincoln, Charles Malik. Pieter de Neeve, B.Eng., and Eileen de Neeve, B.A., were leaders of the group this year.

Dissecting Modern Thought Joseph Ledit, S.J., 1951-52. A reading and discussion course analysing publications reflecting widely-held discordant opinions to search out the facts and the prejudices, the historical origins of both. Research papers delivered by students in class.

The value of the third way of presenting Institute literature courses lies in the possibility it gives for critical appreciation, for the savoring of precise statement and its sharp meaning and beauty, for developing responsiveness to the significant, the characteristic, and for gaining respect for the scholar himself. Such result is best gained by immediate contact with a mellow, experienced, explicit professor who dominates by sheer love of learning, good taste, critical attitude to form, rigorous attention to relevant detail. In him the sense of wonder must be conscious and continuous. In this Literature seen in the conservative tradition, no tutors should be allowed to get between the lecturing professor and his students, for he must be the tutor 'par excellence'. Since even here the scholar has an objective role which he sees very strongly, his students must not be personally misguided that his erudition out of vast literary experience will rub off on them with no immersion in the sources by reading and essay writing. This is the danger in this type of course -- to mirror a professor's attitude to works of art without direct contact with them. But if the scholar is successful in communicating his sense of wonder rather than too final or too closed a judgment with individual artfacts, this non-contact on the part of the student is not possible for long. Courses which have been given in this tradition have been:

Mary Manley, Ph.D., Mediaeval Literature, 1945-46

Modern English Literature, 1947-48

James G. Shaw, B.A., English Literature and Catholicism 1945-46

Eric Smith, S.J., Ph.D., Professor of Classics, Loyola College;
Greek and Latin Literature in Translation, 1947-48
Greek and Latin Classics in Translation, 1951-52
Homer to Marcus Aurelius, 1953-54

Jean-Paul Vinay, Ph.D., Professor of Phonetics, University of Montreal.
Important Trends in French Literature from the 16th Century. Given in English. 1947-48.

Gerald MacGuigan, S.J., M.A. English Literature before 1660 1948-49

A. S. Noad, M.A., Associate Professor of English, McGill University.
Some Ideals of the Renaissance Age and Their Outcome. 1951-52

Brother Ignatius, M.A., Teacher of English, D'Arcy McGee High School.
English Poetry from John Donne to Gerard Manley Hopkins.
Fall term 1953.
Shakespeare (Six Plays) Spring term 1953.

W. F. Lynch, S.J., Ph.D., Fordham University. Lecture on Contemporary Problems in Tragic Drama in MAJOR ISSUES OF THE PRESENT TIME, 1952-53.

Jean Duclos, S.J., Ph.L., Professor of French Literature, Collège Ste. Marie.
French Literature, the School and the Writer 1952-53

Roger Duhamel, B.C.L. Les Grands Courants Intellectuels au XIX Siècle, 1954-55

La Pensée Politique en France, 1955-56

And the fourth way is a direct concern with aspects of form, by a professor or two discussion leaders, for whom the aesthetic problem is of serious, and indeed, first, interest. Not only because professors with this interest are fairly rare, but in large measure because directors of the Institute think the need of adults for direct experience with works of imagination and insight is greater and should come first, there have been few courses strictly of this type in the eleven years. Here the critical written work of the student is of key importance, though, again, the direction of his professor and tutor, and much reading, is required.

Courses of this nature have been:

Theory of Drama 1946-47 J. Patrick O'Neill, M.A., teacher of English, D'Arcy McGee High School, and Geoffrey Dowsett, O.M.I., Professor of Literature, St. Patrick's College, Ottawa.

Literature as Art 1949-50 Gerald MacGuigan, S.J., M.A.

Modern Poetry Spring term 1954 Gerald MacGuigan, S.J., M.A.
(mentioned here as well as in a previous section because of the serious, critical work the students did very successfully after a few lectures and much listening in class to poetry recordings, with much reading.)

The distinctions now emerging in this report on literature at the Thomas More Institute should clarify our occasional difficulties sometimes undiagnosed before:

1) If he dabbles with the liberal-technique discussion, a professor of the 'conservative tradition' may be making a problem for himself which he will dislike if he is impatient of ignorance, and the student will react against if the professor is dogmatic.

2) Philosophic discussions like those used with the Great Books are not the same as those concerned with imaginative attitudes to life, and leaders should be prepared or specially selected for one climate or the other.

Our report in NATURAL SCIENCE (Physics, Chemistry, Biology) and MATHEMATICS regards their role in liberal education and does not envisage students already expert in the subject considered; but it is especially applicable to persons who are merely technically trained in them. We have grouped science and mathematics together, so that the section will be read as a whole.

NATURAL SCIENCE

For the sake of clarity we would like to distinguish three possible values in a natural science course (as distinct from mathematics). The last of these three, which is distinguished from the second in view of a very common misapprehension, is the one we consider to be of greatest importance.

1. A making sense of those aspects of a person's own experience or interests which come under the science studied. This, of course, widens his area of intelligent grasp and, like every bit of understanding we achieve consciously, into the familiar, makes further understanding, even in different areas, possible. Incidentally, any aura of mystification that science may have for him is thus broken through.

2. A grasp of the method of science (for use in whatever he investigates) -- i.e. questioning that can learn to be pertinent, constructive imagining and formulating of hypotheses, patient integrity in verification. Whether some adults might not attain this grasp better by following through an investigation nearer their personal competence or even by a well-planned detective story, is not clear; since the "scientific method" is the native method of open intelligence inquiring into what is not understood. The point is that intelligence learns how to inquire only if it is actively engaged in inquiring; while a "method of inquiry" can be mastered and successfully followed without the mind uttering a single question of its own. However, it certainly remains true that a natural science presents highly communicable solutions which lively inquiry has led to and this fact can come through to the student if lively inquiry is also aroused. It is clear too that the basic method is better grasped if it is followed into several different areas.

   We should also remark that the above discussion concerns the "method of science" as a way of understanding. Obviously, as a way of doing something with which the science deals, the methods discovered by the science are most helpful.

3. A sharing in the scientific achievement itself. By this we mean to express what occurs in a person who has actually come through the vague questionings that arise out of experience to more pertinent questions or even to the resting point of a satisfactory solution. It is only with such an **intellectual experience** that the structure of scientific thought can be understood. This is getting the point of the scientific discovery, in such a way that it can be isolated from all it does not imply. It is a point that what is called popular science fails to communicate. It sheds a valid light on all one knows and on the structure of one's knowing. Without this experience a person can never be quite at home with scientific findings either to employ them reasonably on a large scale (especially in a way that affects many people) or to appropriate them for his understanding of the universe in some sort of unified grasp. After all, knowledge

of the world by abstract laws may be valid knowledge of the laws; but it is valid knowledge of the world, applicable outside the abstract system, only when its abstractness is both known and familiar.

We can add a fourth use, but an accidental one, which these courses have for some persons. A general impression of the immensity of the universe, the rough outlines of Earth's history and of the history of man are fast becoming part of the 'world-picture' common to our civilization. There are many persons, however, for whom this picture is not yet integrated in their consciousness with religious or with philosophic outlooks. For these, a by-product of a science course can be the beginning of such an integration.

The science courses we have conducted fall easily into five groups. Courses of the first group had the superficial structure of histories, but history in which the theme was the developing understanding of the science or sciences:

History of Science - 1947-48 W.H. Hatcher,Ph.D.,F.R.S.C., Professor of Chemistry, McGill University.
(Major scientific discoveries from Greek times to our own; their various effects upon peoples and civilizations; their developing syntheses).

Growth of Scientific Theory - 1949-50 Andrew Gerald O'Connor,B.A.,B.Sc.,M.A. Lecturer in Chemistry, Loyola College.
(Historical growth and classifications of the sciences. Principal concepts of physics and chemistry, their verification and application to an understanding of matter).

The Science of Chemistry - 1950-51 W.H. Hatcher,Ph.D.,F.R.S.C.
(Historical development of chemistry. Present form - as included in standard course of Freshman chemistry. Relations to physics and biology).

Science and Scientific Method - 1951-52 A.G. O'Connor, Ph.D.,assisted by E.R. Pounder, Ph.D., and R. Eric O'Connor,S.J.,Ph.D.
(Scientific method studied by analyzing historic experiments and current research in chemistry, astronomy, physics).

Matter and Its Behavior - 1953-54 W.H. Hatcher, Ph.D.,F.R.S.C.,
K.L.S.Gunn,Ph.D.,Assistant Professor of Physics, McGill University.
J.S. Marshall,Ph.D.,Associate Professor of Physics and Assistant Director of the Observatory, McGill University.
E.R. Pounder,Ph.D.,Associate Professor of Physics, McGill University.
(The developing concepts of matter; from the viewpoints of the various sciences that have contributed).

There were two courses in biology, both including human biology. Here the spontaneous interest of all the students was constantly manifest:

Fundamentals of Biology - 1948-49 Stanley Drummond, S.J., M.A., Professor of Biology, Loyola College.
(General descriptive biology leading to and including human biology).

Human Biology - 1952-53 Stanley Drummond, S.J., M.A.
(Descriptive and explanatory human biology following upon a brief sketch of general biology).

One course studied the sociological effects of chemistry. It was conducted by a professor who has taught many of the leaders of Canadian industry. Research papers in this course were done in the particular area of the student's choice:

Modern Chemical Industry and Social Progress W. H. Hatcher, Ph.D., F.R.S.C., 1954-55
(Sociological effects of developments in chemical industry: sources of raw materials, replacement of established products, readjustment of investments, etc.)

One course, the most recent, was a study of present research on viruses. It was a very successful experiment -- at providing sufficient background in organic chemistry and biology to carry the students to the borders of current scientific questionings. The quality of essays and examinations was remarkable:

Organic Chemistry and the Viruses 1955-56

Fundamental Organic Chemistry W.H. Hatcher, Ph.D., F.R.S.C.
(A visual presentation of the structure of the more important families of carbon compounds)

Organic Chemistry and the Living Organism Orville F. Denstedt, Ph.D., F.C.I.C., Associate Professor of Biochemistry, McGill;
(The composition of the more complex materials, the lipids, polysaccharides and the proteins, and their function in the living organism)

Virology Vytautas Pavilanis, M.D., Associate Professor, School of Hygiene; and Institute of Microbiology, University of Montreal.
(Background of biology and microbiology. Methods of investigation, classification and standardization in virology. Properties of virus particles: effects of environment, physical and chemical agents, virus-host interaction, virus multiplication, hemagglutination, interference. The various sorological and immunological properties of viruses. Discussion of their nature and origin.)

Then there was one Major Issues course. The general structure and purpose of such a course has already been explained.(see p.6 & following). The full prospectus description was as follows:

Major Issues of Science: Insights and Formulations 1954-55

What are the principal insights which made the separate sciences possible and how is a person's outlook on the world altered by these insights? A series of twelve lectures, with assigned readings and discussion, studying the development of different sciences from vague questionings to accurate formulations.

Astronomy — Planetary Theory and the Stellar Universe --
E.R. Pounder,Ph.D.,Assoc.Prof.of Physics,McGill University

Physics — The Impact of Newton --
K.L.S. Gunn,Ph.D.,Asst.Prof.of Physics,McGill University.

Radio in Research --
J.S. Marshall,Ph.D.,Assoc.Prof.of Physics,McGill University

The World of Atomic Physics --
Sydney Wagner,Ph.D.,Asst.Prof.of Physics,McGill University

Chemistry — From Alchemy to Chemistry --
W. H. Hatcher,Ph.D.,F.R.S.C.,Prof.of Chemistry, McGill U.

Geology — Time Perspective in Geology --
F.F. Osborne,Ph.D.,Professor of Geology, Laval University.

Biology — The Chemical Approach to Vital Processes --
D. L. Thomson,Ph.D.,LL.D.,Dean of the Faculty of Graduate Studies, and Professor of Biochemistry, McGill University.

Activities of the Human Nervous System --
Arnold Burgen,M.B.,M.R.C.P., Professor of Physiology, McGill University.

The Science of Genetics --
Stanley Drummond,S.J.,M.A.,Professor of Biology,Loyola C.

Psychology — The Mechanics of the Unconscious --
Paul Fircks,Ph.D., Practicing Psychologist.

The Understanding of Persons --
Heinz Lehmann,M.D.,Asst.Professor of Psychiatry,McGill U.

"Statistical" Science
Formulation and Verification in Economics and Sociology --
Eric W. Kierans,B.A.,Director of the School of Commerce, McGill University.

Chairman of the course: R. Eric O'Connor, S.J.,Ph.D.,S.T.L., Dean of Studies.

It is not a simple matter strictly to verify that all the aims noted above are attained. There is, however, strong evidence that they often are, in the essays written by the students (especially by comparison of an earlier essay with a later one), and in the extra reading sought by a good number. The public in general is not attracted to these 'rather austere' courses in natural science, although there has been a slow but steady increase in the numbers electing them. Students working for a degree are required to take two courses, and it is among them, chiefly, that these evidences are noted. The public in general, (our public at least) seems more aware of its needs in philosophy, theology, psychology, and recently, literature.

MATHEMATICS

Beyond the ordinary advantages attributed to mathematical knowledge, we assign a rather important and precise role to it in liberal adult education. On the one hand, the extreme usefulness of mathematical techniques for countless purposes in science and industry is now generally accepted, and the mastery of any few of these techniques is possible without much mathematical insight. On the other hand, the mathematical specialist finds his strongest fascination in the study of structures whose complexity only mystifies the non-mathematician, convincing him of the impossible abstruseness of mathematics.

Still, it was through comparatively simple mathematical experience that the use understanding makes of conceptual systems became clear and communicable.[7] The role of a mathematical theory in the description and explanation of natural events can hardly be grasped, especially when the theory itself involves complicated mathematical procedures, without some similar and simpler mathematical experience. The mystification of many able persons concerning the use of "statistics" is an evidence of the complication of thought arising from technical use of mathematics without a simple understanding of it. Finally, mathematics, in not too complicated forms, offers the opportunity for experience of insight and judgment in their purest analyzable occurrences. Because of these and other considerations, in spite of the emotional blocks that many students exhibit in regard to mathematics, we do not see how it is ordinarily possible to develop an adequate philosophical grasp of the universe without some serious study of this subject.

A difficulty in a course for adults, designed to make these insights possible, lies in determining the amount of technical familiarity that is necessary as a bearer of the insights. Also, the mathematician-professor has to be qualified much as the philosopher-professor described in the philosophy section of this report. As the course has developed with us over the years we have owed much to the book "What is Mathematics", by Richard Courant and Herbert Robbins (Oxford University Press). The course was given in 1946-47, 1949-50, 1951-52, and 1953-54. It is entitled Mathematical Thought and Expression, it has been given by R. Eric O'Connor,S.J.,Ph.D.,Professor of Mathematics, Loyola College, and its program has come to be:

The natural numbers: various representations, computation with different bases, the decimal system, mathematical induction and various applications.

Number theory: distribution of primes, Euclid's theorem, unsolved problems, Fermat's Little Theorem, Pythagorean triples, Fermat's Last Theorem; fundamental theorem of arithmetic.

Computation of probabilities: permutations and combinations; basic concepts of statistics.

Complex number system : rational numbers, "geometrical ratios",

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[7] We refer to the discoveries of the geometries of Lobatchewsky and Riemann in their simple postulational forms. These not only demonstrate that we do not have to think of space as Euclidean but also, given a little familiarity with the geometries themselves, make us rationally aware of the dependence of our conclusions on the systems we are using.

the real number continuum, elements of analytic geometry, complex numbers, fundamental theorem of algebra, concepts of infinity.

Topology: theorems resulting from initial conceptualization, relevance to psychological insight: the intelligible and the invariant.

Angle trisection: proof of impossibility by straight edge and compass in Euclidean geometry by construction of number-fields.

The geometries of Lobatchewsky and Riemann, postulational systems, "logical thinking, geometries of n-dimensions.

The conceptional analysis of area and of motion, the concept of limit, integral, derivative, fundamental theorem of the calculus.

The structure and presentation of the course just outlined is motivated by the desire to lead adults into the world of sharp mathematical insight. This is a world whose existence is seldom hinted at in courses designed for sureness and ease in specific computations. Developments within it have been stimulated by the regular patterns observed in nature but it is actually a world apart consisting of all intelligible patterns. The daring and refinement of its concepts, symbols, and conceptual systems are the marks left on it by centuries of inquiring and of critical intelligence. And its far-reaching simplicities are so lucid that an adult first understands what it is to understand while considering something like Euclid's theorem on the infinity of primes or like Lobatchewsky's demonstration that Euclidean geometry is merely a postulational system.

This experience of the non-emotional vitality of insight and again of the effectiveness of precise conception, a grasp of the concepts (and a familiarity with their symbols) that build into current scientific theory -- as growth, summation, geometries, invariance, generalized number, etc., and of the concepts, like probability, rigorous postulational system, symbolic logic,etc., that have deeply affected philosophic thought,are what the course has aimed at, and, to a measurable extent, attains.

DEPTH PSYCHOLOGY or DYNAMIC PERSONALITY STUDY

These psychology courses have had two principal functions: first, in making available the new dimension of understanding of oneself and other persons which this study has opened, and, second, in making possible a "sharing of the scientific achievement" as explained on page 19. This second function arises from the widespread and maturing interest in psychology and the fact that its concepts are not yet rigidly fixed. The reader will notice its increasing influence in the courses listed below as he reads through them. We shall speak here of the first function.

It is an awareness that is looked for which is a familiarity, from the inside, of all that it is like to be a human being. It is not simply a conceptual grasp of the various psychological systems but more akin to that sought in "group therapy", while the methods and stresses are different. The mere conceptual grasp can fail to be related to the experience it is designed to explain, a danger apparently greater here than in other areas. In "group therapy" the stress is to offset a rigid pattern of unconscious forces, specific for each person, and the interpersonal involvement of patient and therapist is also more rigid. The problem we have attended to is how to bring about the awareness in an 'educational', rather than a 'therapeutic' setting, while avoiding the danger of the purely conceptual grasp. Experience with courses on the Care of the Retarded Child, for parents, for volunteer workers, and for all together (see, later,"Retarded Children") has convinced us of the validity of this distinction between a therapeutic and an educational setting. We cannot formulate it completely but the following seems accurate. Both the 'therapist' and the 'teacher' would like the inquiry they meet with to be into how to understand what is experienced. But the therapist cannot suppose that this pure inquiry is already operative while the teacher can and must. Consequently the insight which the teacher seeks to evoke can be more objective in that it is less circumscribed by a personal horizon, and questions and images can be suitable for evoking this insight without being so individually modified to the personal involvement of the student. Perhaps this is what is intended when it is said that the role of the teacher is concern with what is true, the role of the doctor or therapist is concern with the patient; although neither one can ignore the other's concern.

We are convinced that opportunity for acquiring this awareness must be offered. Once the suspicion has come to a man that intellectually grasped values have been unconsciously conditioned, he must clarify what he can reasonably affirm; in mass movements and enthusiasms as well as in his own consciousness he must distinguish apparent intuitions of truth from what complete reasonableness can accept. The need of this has grown tremendously with the proliferation of techniques for reaching men's minds through calculated assaults on their sensibilities, but at the same time there has come a personal means of meeting it through an intelligence (i.e. an intelligent consciousness) of our own unconscious receptiveness to all kinds of suggestion. Further, this awareness is invaluable for our understanding of other persons as well as of ourselves,and extremely helpful for persons professionally involved with others either as individuals or as groups.

We are not certain how successfully this awareness is brought about by courses in psychology unaccompanied by imaginative presentation in a form like fiction, motion picture, drama, or even a bit of dramatic acting. Certainly the psychology course itself enables to an entry into modern art forms and can introduce to an understanding of persons; but it is especially helpful for persons already anxious to understand others and not yet aware how this is furthered by attending to aspects of their own consciousness. Of late we have been complementing these courses in several ways, by encouraging the reading of suitable, easily available, fiction which can be discussed, or by movie sequences followed by discussion. In the latest two courses, "The Unconscious", and "Anxiety, Guilt and Responsibility," where the focus of the lectures was both definite and progressive, a technique of pre-questioning was employed which appears to be quite satisfactory. We are convinced that a happy way of awakening and maturing this awareness, in the context of human living, is by pure discussion courses, based on suitable readings, mostly imaginative (like"The Literature of Human Relationships"course, or"The Quest,"or"Drama in the Western World"), where the books are pre-read and the discussion pays adequate attention to the aspect of psychological awareness. But these courses are available only to students willing to take on the apparent burden of the readings. A more simple and obvious approach would seem to be through different "how-to" courses, where the skill to be acquired demands attention to human motivations. But the great number of people who have mastered the art of selling (things or ideas) without acquiring either self-awareness or consciousness of other persons (save as objects to be manipulated) shows that there can be grave danger here of the awareness being incomplete. We have not had the opportunity to carry out the research that this interesting matter deserves. (See page 10 for a brief statement of our attempts in this regard).

The following are the courses, dealing with depth psychology, which we have conducted:

General introductory courses, more 'popular' than later courses in that they made no study demands on the listeners:

Psychiatry for the Layman 1945-46 - Dr.Miquel Prados, Dr. Karl Stern.
(Basic notions and practical applications: Stages of growth to adolescence with practical applications; various forms of neuroses and psychoses.)

Psychiatry for the Layman 1946-47 - Dr. Miquel Prados, Dr. Karl Stern.
(Social aspects of psychiatry: impulsive and compulsive behaviour, various addictions: drink, stealing,gambling,lying,etc.; methods of cure.)

Psychiatry for the Layman 1948-49 - Noël Mailloux,O.P.,Ph.D.,Dr. Miquel Prados, Dr. Karl Stern.
(Various topics: marriage and psychological sources of unhappy marriages; emotional disturbances including scrupulosity and guilt; psychiatry and religion.)

General introductory courses, more theoretically oriented than the above, and demanding of study:

Psychological Forces in Everyday Life 1948-49 - Paul G. Fircks,Ph.D.
(The normal and abnormal manifestation of these forces; suggestion, hypnosis, propaganda, secondary rationalization; individual vs. mass reactions; resentment -- sympathy -- antipathy; patterns of forgetting; objectivation; Jung's typology; generalization).

Theories Underlying Current Psychotherapy 1949-50 - Paul Fircks,Ph.D.,
(The theoretical structures of Freud, Adler and Jung and their applications to various neuroses.)

The Treatment of Typical Neuroses 1950-51 - Paul Fircks, Ph.D.
(Psychological knowledge and practice in regard to problems typical of Canada and the United States: alcoholism, sex disturbances, marriage problems, anxiety, psychological aspects of worry and sleeplessness, wish to be a "good guy", feeling of inadequacy, character deformation, harmful parent-child relationships, etc.)

Courses in more limited areas and with more attention to discussion:

Personality Development of the Child to Adolescence 1951-52 -
(The psychological and educational development of the child, play and play materials, reading and story-telling, in theory and practice.)
Dr. Miquel Prados, Paul Fircks,Ph.D.,Edward J. McCracken,Ph.D.,Miss Grace Crooks and Mrs.L.Cuevas, Miss Elizabeth Murray.

Psychological Problems of Adolescence 1953-54 - Harvey Mindess,Ph.D.
(The principal dynamics of the psychological development of the adolescent in our society. Topics include: adjustment to rapid physiological changes; group pressures and values; dependency; psychosexual development; adolescent love; delinquency and other pathological patterns.)

One course designed for the interest of a specific group:

Psychology for Priests 1955-56 -
(one period of movies with discussion and seven discussion-lectures as follows:
The legitimate area of psychology - D.H.Salman,O.P.,Ph.D.
Pre-Freud and Freud - structure of present psychological knowledge --Paul G. Fircks,Ph.D.
Guilt manifestations and responsibility-Karl Stern,M.D.
Psychological maturity and the strategies of escape -- Heinz Lehmann,M.D.
Methods of psychiatric treatment--Charles Cahn,M.D.
Adolescence -André Lussier,Ph.D.
The Psychology of Religion - D.H.Salman,O.P.,Ph.D.)

These were all one-term courses (except Theories Underlying Current Psychotherapy which went for a term and a half). More recently we have offered shorter courses, of four two-hour periods, on a single theme and progressively deepening. These have been so satisfactory that we will describe them in detail. There is a different lecturer each time but a single chairman. Each period opens with questions and closes with discussion. The questions all come from the class but some have been thought about beforehand by the class-member and the chairman -- an arrangement that is explained to the class. This not only makes the lecturer aware of talking into an atmosphere of questions which deepen and clarify with successive lectures, but actually seems to evoke suitable inquiry in the whole class. Courses of this type have been:

The Unconscious 1954 - 55.

The individual unconscious I: manifestation in dreams, errors, emotional attitudes, etc., and the psychoanalytic understanding of unconscious motivations. Paul Fircks, Ph.D.

The individual unconscious II: the functions of the unconscious; formulation of its laws; the validity of psychoanalytic understanding. Heinz Lehmann, M.D.

The collective unconscious: manifestations and evidence of its existence; use in psychoanalytic understanding. Harvey Mindess, Ph.D.

The unconscious and moral values: presentation and discussion based on a reading of Karl Stern's "Third Revolution". Karl Stern, M.D.

Anxiety, Guilt and Responsibility 1955 - 56.

The progression here was from description of the various manifestations of anxiety (understood both as the operator of human development and in its pathological forms) and guilt, to scientific understanding of these, to comparison with the idea of responsibility and maturity, and finally to the ideal of maturity as emerging from the Judaeo-Christian theological tradition. Each lecturer was responsible for one step in this progression but was not limited to this. The respective lecturers were: Paul G. Fircks, Ph.D., Heinz Lehmann, M.D., Noël Mailloux, O.P., Ph.D. Elmer O'Brien, S.J., S.T.D.

Other courses in Psychology:

Theories and Measurement of Personality Functioning Brother Philip, F.S.C., Ph.D. 1946-47.
(Theories of motivation, sources of individual differences, principles of guidance and of testing).

Vocational Guidance (1946-47), Rorschach Technique (1952-53), see later under "various single courses". Workshops in interpersonal communication (1953-54, 1954-55, 1955-56) see p. 10.

While Institute courses dealing with the FINE ARTS have been of an exploratory nature, one thing they have revealed with increasing clarity is that close contact with the works of art themselves must be established in each case. Therefore, all art courses have been illustrated, and the act of looking, of experiencing, has been of prime importance.

The first course offered - Art History for the Layman (Mrs. Joan M. Sears, M.A., Sir George Williams College) - was a survey of the arts of sculpture, painting, and architecture from Biblical times to the present. The success of such a broad, sweeping glance at the arts through the ages depended very much on the professor's ability to capture and to point out for the students the historical and aesthetic significance of the works studied.

As with the survey courses in literature, the discovery and exploration of each work of art did not devolve upon the students to any major degree. A more experiential aspect of the course for the individual was found in visits to the Montreal Museum of Fine Arts and in the preparation of illustrated note-books.

In a course offered during 1954-55 - Art in Our Life - a very different approach was tried, one which was not historical. Under the chairmanship of Miss Anne Savage, an artist and art teacher, the students were involved, through lectures and discussions, in the preoccupations of some of Canada's most vital artists and critics. The wide scope of their concern (which represented part of the extent of the field of art itself) can be seen in the list of topics discussed:

> Definitions of Art; Classic Lettering; Children's Education in Art; French Art; Interiors; Industrial Design; British Art; Canadian Women Painters; Drawing; Films (Canadian Art Series); Handicraft; Psychology of Art; Sculpture; Museums; Abstract Art; Advertising; Ceramics; Architecture; the Group of Seven; the Vocabulary of Modern Art.

The effect aimed at was to give the adult student the opportunity of experiencing more consciously the implications of aesthetic activity and of sensing the immediacy of those issues to which the lecturers were dedicated. These lecturers were:

> Robert Ayre, Editor, CANADIAN ART; Anne D. Savage, artist and art teacher; Arthur Lismer,LL.D.,R.C.A.,F.R.S.A., Director, Art School & Art Centre,Montreal Museum of Fine Arts; Jacques de Tonnancour, artist and teacher,Ecole des Beaux-Arts; Elizabeth McCulloch, Interior Decorator; Henry Finkel,Industrial Designer; John Steegman,O.B.E.,M.A.,Director,Montreal Museum of Fine Arts; Kathleen M. Fenwick,Curator of Prints and Drawings, National Gallery, Ottawa; Alice M. Lighthall, Canadian Handicrafts Guild; J.W. Bridges,Ph.D.,Professor of Psychology,Sir George Williams College; Alice Elisabeth Turnham,B.Sc.,Director, McGill University Museums; Gordon Webber,B.Design, Artist and Professor, School of Architecture,McGill University; Albert Cloutier,A.R.C.A., Director,Creative Services,Rapid Grip & Batten Co., Mrs.Howard Reid, President,Canadian Guild of Potters; Robert H. Hubbard,Chief Curator, National Gallery,Ottawa;D.B.Clarke,M.A.,Registrar and Professor of

English and Fine Arts, Sir George Williams College.

This desire on the part of the directors of the Thomas More Institute to present art as an integral part of human experience had already led them to include a lecture on art in the series Major Issues of the Present Time and to present an evening of Indian and Chinese music in the series Understanding the East. It led them (1955-56) to look at examples of Russian art and architecture in the course Races and Nations.

In this year's Italian Art (J. Martin O'Hara, M.A.), students were led to look closely at the art of one civilization, to see how a tradition can develop within the arts, and how an artist can by the power of his vision contribute to the growth or to the destruction of this tradition. An attempt was made here to understand the historical development by witnessing it from within.

The directors have always felt that some direct contact with the materials and techniques of art is invaluable. Hence, since 1951, a course in Drawing and Painting (Leslie Schalk, M.A.) has been offered annually. The space and the physical equipment for this have been, by force of circumstances, far from ideal. It has never been the intention of the directors to establish a professional art school, but, rather, to encourage creative art in the community they are serving. It was obvious that adults with competent and understanding direction could gain direct experience with the materials of drawing and painting in a way not possible with other arts such as music.

Of those students interested in the fine arts, comparatively few have made use of both approaches (i.e. both appreciation and practice). We have yet to find a completely successful way of meeting the challenge of the recent Harvard report on the visual arts which states in part ". . . the art scholar who knows nothing of materials and techniques and the artist who is unaware of his cultural heritage are both patently ill equipped".

A realization of the value of direct experience with a given art form was likewise at the very heart of the Background to Music series conducted('48-9,'51-2) by Hélène Grenier, M.A. In these, the historical aspect was combined with a study of the forms used by the great composers. These forms have been studied in great detail in The Symphony,1953-54, and in A Background to Vocal Music, 1955-56. The art of listening has been a key notion in each of these courses where the lecturer's method has been to avoid coming between the student and the music by saying only enough to make it possible for the student to gain a richer understanding through his own listening experience.

To stress the dual approach to the arts mentioned earlier, the directors strongly urged one group of students who wished to follow a supplementary course in the teaching of Gregorian Chant to follow in the same period (1955-56) the course Background to Vocal Music in which aspects of all forms, from folk-song to opera, including choral music, both religious and secular, were discussed.

Contact with live music was provided when a string quartet closed one of the Background courses with a recital. On several occasions students have heard Gregorian Chant at the Grand Seminary in Montreal with special lectures by Rev. Clément Morin,p.s.s. During each series,students listen to 50 recordings(mi

What is HISTORY?

Here the directors of the Thomas More Institute have made their only conscious condition that the lecturer should be an excellent historian, and to this time they have worked consistently with an attitude rather than a defined intellectual position. Their common agreement for all Institute planning has been that the modern educated adult must have a perspective as regards the past which was impossible for a person in the middle ages. In this generation as well the range of the perspective is vastly wider than that possible to the Victorian. In at least a third of the courses offered by the directors, the historical approach has been more than implicit -- has been the method used, in literature (Drama in the Western World from Aeschylus to Eliot, Ideals of the Renaissance Age and their Outcome, English Poetry from Donne to the Contemporaries, the whole Great Books program from Plato to Marx, Greek and Latin Literature in Translation from Homer to Marcus Aurelius, La Pensée Politique en France -- Bodin, Richelieu,. . . Fourier . . . .Sorel,etc.); in Philosophy (Problems of Medieval Philosophy and the Synthesis of Thomas, Philosophy in the Modern Age from Descartes to the Present, the Philosophy of the Middle Ages, the Philosophy of Plato in his own time and in Christian times, etc.); in Science (the lectures in Major Issues of Science: 'From Alchemy to Chemistry', 'Time Perspective in Geology', the 'Impact of Newton'; the course in the Science of Chemistry which dealt with the historical development of that science from earliest records to the present, the course Science and Scientific Method which discussed historic experiments and current research, etc.); the course Landmarks of Economic Thought (Arthur Lermer,Ph.D.,1951-52); and those in Art and Music (Art History for the Layman, Great Moments in Opera, Italian Art in Medieval times to Mannerism and the Baroque; The Symphony from Monteverde to Sibelius, etc.).

Yet however historic the focus, these have not been the courses termed 'history' Is history a subject in itself? Or is it a method to examine with accuracy change in human affairs? This seems to have been what the directors have meant by it in the terms of our program of studies. And only where human affairs is the object of the examination has the label been applied. Human affairs --- like the Russian Revolution, Canada's foreign policy, Canadian labor unions today, the enigma of Argentina or South Africa in the world community today, the British Commonwealth from Empire, the juridical basis for Soviet behaviour, or the growth of law and civilization to the existence and functioning of democracy today. It is interesting to note that Understanding the East --India and China was not considered history though no understanding was possible without two-thirds of the lectures and discussion being spent with historical background. This is borderline, and was unexamined, but the reason seems to have been because the stress was on 'difference' and not on 'change'.

Finally, it would seem that for adults, special choice of topic and area in human affairs must be exercised, although it is certainly true that the mark of any outstanding professor for adults is a gift for noting matter relevant to the interests of his audience. It has been true, however, that in picking areas and professors in this subject success has followed the choosing of specific national and international enigmas which adults want to solve in terms of the ideas which have shaped their present fact in time and place. It would not be likely that we would plan a course on the history of the Nile or the Black Sea, within centuries far removed from present interest.

Courses in this subject have been:

The Background of the Russian Revolution 1946-47 -Joseph Ledit,S.J.,Professor of Oriental Church History, University of Montreal.

Modern Russian History(1917-1936) 1947-48 - Joseph Ledit,S.J.

Secularization of Western Civilization 1948-49 - Joseph Ledit, S.J.

The Rise of Socialism 1949-50 - Joseph Ledit, S.J.

The Rise of Labour Movements 1950-51(Workers' School) - Joseph Ledit, S.J.

History of Labour Unions in Leading Canadian Industries 1951-52(Workers' School) Jacques Perrault,D.en D., Professor of Industrial Legislation, University of Montreal.

Canada and the World Today 1951-52 - Murray G. Ballantyne,M.A.,Professor of History, Loyola College.

The Double Heritage, Canada as seen by English-speaking and French-speaking Canadians - 1952-53 - Murray G. Ballantyne,M.A., Gerard Pelletier, Roland Chauvin, Mde.Pierre Casgrain, Jean-François Pelletier, Leonard Beaton,lecturers. "Notre maître, le passé"

The Intellectual Origins of Communism 1952-53 - Joseph Ledit,S.J.

The Growth of Law and Civilization 1953-54 - Marc Lapointe,M.C.L.,chairman; Louis Baudoin,D.en D.,Jacques Perrault,D.en D., Richard Callan,M.A.,John W. MacDonald, Ph.D.,lecturers; Charlotte Tansey,M.A.,R.Eric O'Connor,S.J.,Ph.D., discussion leaders.

Structural Developments of Early Christianity 1953-54 -

1. Eastern Rites and Churches - Joseph Ledit, S.J.
2. The Acts of the Apostles(Apostolic Age from the Ascension to the destruction of Jerusalem) - David Stanley,S.J.,S.S.D. Professor of Scripture, Jesuit Seminary, Toronto.

The Expansion and Development of the British Empire-Commonwealth - 1954-55 Richard Callan, M.A., teacher of English and History, Montreal High School.

Juridical Basis for Soviet Behaviour 1954-55 - Joseph Ledit, S.J.

Races and Nations: A Study of Four Countries(Argentina, South Africa, Russia, Canada). 1955-56 - Pierre Dagenais,Ph.D., André Dagenais,Ph.L.,R.W.Shannon, K.A.M.Cookson, Victor Cajal, D.L. Inwood, John Hughes,Ph.D.,Richard Callan,M.A., Joseph Ledit,S.J.,Murray G. Ballantyne,M.A.

THEOLOGY COURSES

It is Catholic theology presented with as much care as possible in distinguishing the bases of judgments made - whether part of Catholic faith, or from accepted scientific knowledge or from the personal understanding of the lecturer.

Our experience in these courses presents interesting resemblances and differences when compared with other courses. It is our experience that persons coming are already vitally interested and are looking for understanding of events and facts and personal experience, with all of which they are familiar. Even difficulties of making life go on have already been glimpsed as solvable by better understanding. No such conscious urge for pure understanding, of given and familiar data, ordinarily occurs except in persons quite highly specialized in a precise field.

Unlike younger students and many people who don't come to Institute courses, their obvious desire is not to learn how to convince others; nor how to present something to others (as with many who study theology professionally); nor again is it proof of something. But what they are pleased with is an intelligibility, as one might be in finding how a whole series of events might suddenly make sense. Although a good number of these people share the emotional climate of our day or the days just passed with its deeply-felt sense of meaninglessness, they have no conviction that life is meaningless. But they seem to want precision as to just what meaning it has. Here the educator or the school has to make a choice. A strong personality might easily impress just his meaning with the students becoming his followers, making his judgments theirs. On the other hand, considering this great eagerness to understand, a clearer mind can give clues to various possible intelligibilities that the data will bear. This latter way we have judged more suitable for adults.

A common difficulty that has blocked understanding in theological matters for a lot of the students when they come to us seems to be in their imagination being limited by a picture of the universe as it was conceived in other days. For some this "world picture" would be that of Genesis, for others it is the static universe pictured by Dante, for others it can still be the Newtonian world of point-masses and vector forces, and for still others it can be the little sketch dividing the psyche geographically into four or five parts to illustrate Freud's concepts. The value of other courses at the Institute in making this world picture less rigid cannot be discounted.

Another difficulty we unearthed seemed to come from having read scripture, especially the New Testament, simply for moral lessons, with a definite moral lesson attached to each episode, so that somehow the possibility had not occurred of finding intelligibility in it as a whole.

A third difficulty to understanding seemed to come from the non-intelligibility of practices, which were called religious but which had lost all religious significance.

When we turn, from the persons attending, to Catholic theology itself, other comparisons arise. The initial commitment of this science embraces the acceptance that God has communicated with man, that this communication is intelligible, and that it is the Church's task, through time, to preserve the purity of this communication. (This is a commitment and not merely a postulate because it is much closer to the conviction of a scientist that what he studies can be understood, than to a conscious setting down of postulates to ask their strictly logical implications). Thus while every purely human science starts with the observation of events and passes through the stages of accurate description, to guesses (or hypotheses) as to their interrelation, to the formulation of statements(laws) which have to be verified, the science of theology basically <u>starts</u> with statements, which have to be understood both in relation to one another and in the context of a widening consciousness of the material, biologic and psychic universe. Now if this essential movement is not grasped and kept in view -- the movement, that is, of intelligence seeking to understand as much as possible of God, His action upon men and man's adequate response -- several complications arise for intelligence. First, the care to protect the purity of the communication can be interpreted as obscurantism, and obscurantism can be confused with faith. Second, solutions that satisfy the context of one time or of one man's consciousness can be taken as permanent solutions, with the result that their obscurely sensed inadequacy, coupled with inability to go beyond them, frustrates all further attempts to understand. And related to this is the following.

For understanding to function properly, it is necessary that it consider questions that arise in the context of its own experience and that not all questions that arise lead to a blank wall in that they have been asked too soon. Hence the need that the theologian lecturing both share the intellectual climate of his audience and have available all the relevant knowledge of his time. We are not merely emphasizing this statement, already made in reference to other lecturers; it has a special importance for theology. For it helps to clarify the difference between theology as a science and theology in adult education. For one engrossed in it professionally, every question is already relevant which leads to a clarification of his systematic thinking; in adult education, where a complete systematic grasp is not going to be achieved, the initial relevance necessary to involve intelligence must come from the context of adult experience at the time.

GENERAL DOGMA COURSES

None of the courses offered in theology were strictly introductory in the sense of introducing people to an unfamiliar subject. This has already been commented on. The introducing was rather to a conscious use of concepts and methods by which more surely to hold and relate knowledge of God. The first two courses dealt with the whole Catholic doctrine:

<u>Essentials of Christian Belief</u> 1945-46 - - R. Eric O'Connor,S.J.,S.T.L.,Ph.D.

(an exposition of what Catholics believe and the intelligent foundation of these beliefs).

General Course in Theology for Laymen 1946-47 G. Emmett Carter, Ph.D.

(Sources of Christian doctrine and: the Elevation, the Fall, the Trinity, the Incarnation, the Mystical Body, the Church, the Redemption, the Sacraments, and the purpose of the principal precepts of the moral law.)

The two later courses with this general scope, were, however, specifically oriented. The earlier

Theology for the Layman 1947-48 R.Eric O'Connor, S.J.,S.T.L.,Ph.D.,

came into the doctrinal points as they were implicated in the works of contemporary writers. Although the doctrines treated were the same as in the first above, they were first introduced by writings of Watkins, Chesterton, C.S. Lewis, Gill, Lunn, Karl Adams. This idea of starting from readily grasped relevances was later developed further in the Major Issues type course and in discussion courses.

Then in 1951-52 and in 1952-53 (for Sisters)[8], there was

The Theology of Divine Love G. Emmett Carter, Ph.D.,

in which all the basic doctrines of Christianity were considered in relation to the concept of love. The course was mainly doctrinal but the guiding principles of approach and development were psychological, showing the role and need of love in mankind in the light of man's participation in the Divine Nature. (The necessary philosophic background was given in the first lecture).

SCRIPTURE COURSES

These were designed to meet some of the difficulties mentioned in the first paragraphs of this section. For both Old and New Testaments this meant, first, learning to read them with some awareness of the consciousness of the civilization and period in which they were written and, second, relating the scriptural presentation with other perhaps more fully developed formulations of the same dogmatic truths. In regard to the Old Testament there is a further hindrance to reading which the lecturer has to remove. It is an attitude, expectant of difficulty, arising from numerous commentaries, text-books and popular explanations, which not only lack awareness of the circumstances of writing, but, further, explain the books in the context of the confused reaction of the late 19th Century to a newly-discovered world of science. In the New Testament, the authentic portrait of Jesus Christ was especially looked for, the emerging theology of St. John, and the theology of St.Paul. What we were here aiming at has since been more clearly expressed by R.A. MacKenzie, S.J. in his paper "The Concept of Biblical Theology".[9]

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[8] See Special Courses for Sisters at end of this section.

[9] The Catholic Theological Society of America -- Proceedings of the Tenth Annual Convention (New York, 1955),pp.48-73.

New Testament Scripture for Laymen — R. Eric O'Connor, S.J.,S.T.L.,Ph.D. 1948-49, 1952-53, 1954-55(for Sisters).

Old Testament Scripture for Laymen — Achille Brunet,S.J., S.S.L.,Professor of Hebrew and Old Testament Exegesis, College of the Immaculate Conception,Mtl., 1949-50, 1952-53, 1953-54(for Sisters).

The Theology of St. Paul — Clément Morin, p.s.s.,S.T.L.,Dipl.l'Inst.Grég.de Paris. Dean of Music,University of Montreal Professor,Faculty of Theology, Grand Seminary of Montreal. 1955-56.

Other courses studied specific aspects of Christian doctrine and experience:

Theology of the Blessed Eucharist — 1946-47 Bernard Lonergan,S.J.,S.T.D.

Doctrine of the Real Presence, data from Scripture and tradition -- also as an example of what theology is and what is meant by a careful reading of Scripture.

Christian Morals and Science — 1950-51 R.Eric O'Connor, S.J.,S.T.L.,Ph.D.

What is good, evil, right, wrong? How is application of these ideas modified by scientific especially psychiatric, knowledge? Course included the principal insights for intelligent appreciation of good and evil as seen in ethics and moral theology; the moral context of emotions and guilt; the nature of scientific and statistical knowledge; the spheres of independence and of interdependence of moral and scientific truth. Course could be described as the Commandments (of God) and the Discoveries (of Man).

The Varieties of Mystic Experience — Spring 1952. Elmer O'Brien,S.J.,S.T.D., Professor of Dogmatic Theology, Jesuit Seminary, Toronto.

An introductory course in the great historic intuitions, from Plotinus to John of the Cross, with an examination of the nature, the modalities, the basic rationale of the mystical life and its philosophic expression.

Structural Developments of Early Christianity Spring 1954.

1. Eastern Rites and Churches Joseph Ledit, S.J.

The six principal rites and many subdivisions of some may be traced back almost to the beginnings of Christianity. Some of these rites are sacred to both Catholic and non-Catholic peoples. Where does the diversity of rites come from? How does it emphasize the unity of the Church? How does it recall some of the divisions?

2. The Acts of the Apostles David Stanley, S.J.,S.S.D., Professor, New Testament, Jesuit Seminary, Toronto.

The obscure period in church history called the Apostolic Age, and contained between the Ascension and the destruction of Jerusalem. Topics: Books of Acts - genre litteraire; sources: authenticity of the speeches, primitive Christian theology; primitive Christian cult; Mass and Sacraments; problems of primacy and of hierarchy, meaning of the major events of this history - Ascension, Pentecost, and the destruction of the Temple.

The Light and the Life 1954-55

What Christ meant to Christians in the first eight hundred years of the Church's history. Writings: Peter, John, Paul, the members of the early Church at Jerusalem and at Antioch, the martyrs, Origen, the Desert Fathers, Athanasius, Basil, Gregory of Nyssa, Jerome, Augustine, Patrick, Benedict, Gregory the Great, Augustine of Canterbury, Bede, Cyril and Methodius.

A section by Elmer O'Brien, S.J.,S.T.D., who helped design the course; a section by David Stanley, S.J.,S.S.D., and individual lectures by: Fathers Russell Breen, Achille Brunet,S.J., C. Cahill, Henry Hall, James T. Hurley, Joseph Ledit, S.J., David McKee, Herbert A. Musurillo, S.J., L.-M. Régis, O.P., (2), Royden Thoms. Chairman: G. Emmett Canon Carter.

And there was one Major Issues course of the general type already explained. It seemed to open a new dimension of understanding and of outlook even for students not yet willing to take part in discussion. Its program was:

Major Issues of Theology and Modern Living 1953-54

What is Theology? G. Emmett Canon Carter, Ph.D.

The Gospels and Inspiration David Stanley, S.J.,S.S.D.

Genesis and Science Achille Brunet, S.J.,S.S.L.

Theology and Humanism Gerald MacGuigan, S.J.,M.A.

Literature and Theology William F. Lynch, S.J.,Ph.D.

What is a Layman? Elmer O'Brien, S.J., S.T.D.

The Virtues and Christian Life Louis-Marie Régis,O.P.,Ph.D.

Theology and Existential Judgment in Social Science and Social Action Joseph Fitzpatrick,S.J.,Ph.D.,Professor of Sociology, Fordham University, New York.

The Problem Confronting the Lay Catholic Intellectual Erwin Geissman,Ph.D., Editor,CROSS CURRENTS, N.Y.,Prof.of English,School of Graduate Studies, Fordham University.

SPECIAL THEOLOGY COURSES FOR RELIGIOUS SISTERS

The three Institute courses, Theology of Divine Love, New Testament Scripture, Old Testament Scripture, were repeated at a daytime hour for Sisters who were often restricted from evening attendance. The professors were hard to come by in the daytime. What has been said about theology courses (pp.35) and the adult student who takes part in them (pp.34) is particularly applicable here. The basic realities which theology studies have already made sufficient sense to the Religious that she has taken the visible step of "leaving the world". But it does not necessarily follow that this sense is explicit enough, either for her to grasp it in terms of today's consciousness or to communicate it to others within this consciousness Actually our experience with the Sisters attending has shown, not only a keen awareness of this difficulty but an openness to insight and an inquiry for relevancies beyond that of any other single group. But the relevancies they seek are of the consciousness and activities of the children and adults they work with to their own fundamental commitment to God and to the tasks they undertake.

To lead from these relevancies to the intellectual dimension of theological knowledge (where, alone, such knowledge is timeless), without losing sight of the relevancies themselves (as would happen to many persons in a standard graduate course in theology) is the major advantage we see in these courses for the Sisters. With this in view (and illustrating, perhaps more clearly, what we are here trying to say) we conducted a week's Theology Seminar for Sisters in the summer of 1954 and again in 1955. The programs arranged may be of interest to others:

THEOLOGY SEMINAR FOR SISTERS 1954

The Spiritual Doctrine of the New Testament

A single course of six two-hour lectures with discussion, each morning of the week; dealing with the source in the Gospels and the Epistles of the ideals and practice of Christian living.

Elmer O'Brien, S J. S.T.D., General Editor, "The Christian Mystics". Professor of Dogmatic and Ascetic Theology, Jesuit Seminary, Toronto.

The Christian Imagination

Two afternoons, on the Christian imagination, as expressed in literature, especially drama.

William F. Lynch, S.J.,Ph.D., Editor: "Thought". Fordham University, New York.

Catholic Social Doctrine, Sociology and Social Action

Two afternoons, relating and distinguishing, with numerous examples, these three distinct things, and the role of prudential judgment.

Joseph Fitzpatrick, S.J.,Ph.D., Professor of Sociology, Fordham University, New York.

Vocabularies and Backgrounds for the Religious Teacher

One afternoon, on the consciousness of grade-school and high-school students and how to meet it.
G. Emmett Canon Carter, Ph.D.,Principal, St.Joseph Teachers' College (then, the Jacques Cartier Normal School, English Section), Montreal.

Evolution, Freud and Einstein

One afternoon, on the changing world picture during the past three hundred years.
R. Eric O'Connor, S.J.,Ph.D., Professor of Mathematics, Loyola College, Montreal, and Secretary, Canadian Mathematical Congress.

Each noon period a recreational and imaginative program was offered: The Lady's Not for Burning (recording), Modern Poetry, the Cocktail Party, (each on records), a sociologist's description of Montreal (Rev. Norbert Lacoste).

THEOLOGY SEMINAR FOR SISTERS 1955

The Catholic Personality in the Modern World

The Christian Conscience

The Christian Conscience and Ascetic Theology (The Holy Spirit, ascetical training, the operative notion of good). A one-day program. Elmer O'Brien,S.J.

The Christian Conscience and the Spirit of Law A one-day program. Elliott MacGuigan, S.J.,L.C.D., Rector, Professor of Canon Law and Moral Theology, Jesuit Seminary, Toronto.

Modern Psychological Knowledge and the Christian Conscience A one-day program. Karl Stern, M.D., Dept. of Psychiatry, Ottawa University, and Ottawa General Hospital; author of "Pillar of Fire" and "The Third Revolution".

The Christian Conscience and the Activity of Christians

The Climate of the Classroom: the teaching of religion, apologetics, Church history, character formation, and attitudes to life. G. Emmett Canon Carter. One lecture and discussion.

The Climate of the Adult World: some problems of today's adults -- the search for security and truth -- the world in which the Christian must bear witness today. R. Eric O'Connor, S.J. One lecture and discussion.

The Lay Christian: what he might be and do. A one-day program. Erwin W. Geissman, Ph.D., Editor, CROSS CURRENTS, N.Y., Professor of English, School of Graduate Studies, Fordham University.

The Dialogue of God with Man (from Genesis to the Present): A one-day program. Roderick MacKenzie, S.J.,S.S.D., Professor of Old Testament Scripture, Jesuit Seminary, Toronto.
Noon programs included one on social action with people from different groups (Catholic and non-Catholic), and one on sodalities and vocational guidance.

OTHER COURSES, not so directly related to liberal education and given experimentally at the Institute, will now be briefly discribed.

RETARDED CHILDREN

In 1952-53 two courses were conducted, one for volunteer workers taking care of handicapped children, to provide basic attitudes and specific skills, and another for parents (together) of a retarded child with the same general aim in view. The advice and help of many people went into these courses, notably of the staffs of the Montreal Children's Hospital (then the Children's Memorial Hospital), Mont Providence, the Mental Hygiene Institute and the Mental Hygiene Clinic. The following year (1953-54), a course was given, building on this experience, for all persons practically interested in the solution of the problems of retarded children. Its structure will perhaps be of interest to others:

The Retarded Child

An objective course by acknowledged authorities for persons practically interested in the solution of the problems of retarded children. The successive lectures will be: 1) The causes of retardation; etiology and pathology. 2) The nature of retardation; diagnosis and prognosis; the maturing process. Practical applications: the role of love, the role of the family, the role of the community, etc. 3) Available tests, diagnostic and prognostic; what the different tests are good for, how far they can be relied on, how their findings can be used. 4) and 5) The education of retarded children: the "non-educable" child and what can be done for him; the "educable" child, the aims and methods of his education, special classes and special schools, the role of the home. 6) Demonstration of teaching and play techniques. 7) Community aspects of the problem: the role of parents, teachers, volunteers, etc.

Professors: Dr.J.Preston Robb, Dr. Hyman Caplan, Gérard L. Barbeau, Ph.D., Mrs. Mary Cardozo, Edward McCracken,Ph.D., Miss Sally Morgan, Clément Thibert, Ph.D., Miss Joyce Wood.

In October 1954 a training course for teachers of the educable retarded was started at the Institute. The course requires two years to complete with classes one evening and Saturday morning each week (October to May). The program is that officially prescribed (as revised in 1954) for Catholic Normal Schools in the Province of Quebec for in-service training, and the Institute contribution has been in making it available in Montreal. The professor in charge in Dr. Gérard Barbeau, who has studied with Richard Hungerford, M.A.(formerly of New York, now of Laconia, N.H.). It is not otherwise provided in English in the city and by our conducting it, it is made available to teachers attached to either of the two school systems ('Catholic' and 'Protestant'-including Jewish) as it would not be if run on the premises of one of the teachers' colleges. Some 35 persons availed themselves of portions of the course, and there were six with previous teaching certificates, who completed the first two-year program in May 1956. We plan to repeat this course as long as the need continues.

WORKERS SCHOOL AND LABOUR COURSES

The Workers' School has been a separate experiment of the directors in response to a community need widely seen, and generally accepted, on this continent. From 1949 to 1955, the exploration of this particular aspect of adult education engaged six directors as one of their particular preoccupations within the Institute, and the first and really committed interest and efforts of two. Over the six years 45 courses were offered to members of international unions, in English, in the Montreal area (where membership in unions is overwhelmingly in international unions). This was a school for members of unions -- students from management were discouraged and no appeal was made to them.

In this project we have had the permanent committed help of two French-Canadian labour lawyers (one who became and remained a director of the Institute), one English-speaking lawyer from Ontario who was educational director of a Canadian union with office in Montreal, one French-Canadian organizer and executive, then member of the Quebec Labour Relations Board, whose family has been active in unions in Canada for three generations, a priest-historian of European background who is an expert on Communism and the history of ideas, a secretary who has an honors B.A. degree in economics and political science, and two army veterans with considerable union experience, one now a professional engineer, and the other a lithographer.

We had also the help of key persons in both T.L.C. and C.C.L.unions for keeping mailing lists of all union secretaries and business agents up-to-date for mailings at least twice a year, we had preliminary non-casual personal contact with about 40 key union executives on the city, provincial, and national levels, an advisory group of 17 important labour leaders, who were asked for advice and lectures as often as they could be reached, continuing contact with many union leaders by mail, telephone, and requests for single lectures; three years, speeches were given at Montreal Council meetings, and speakers from the Workers' School were available to union meetings on the subject of the School and education. Some advertising in general was tried, and publicity in general and in labour papers, while not high-pressured, was submitted fairly consistently.

Courses were given in the centre of the city, were not as demanding as those in the rest of the Institute, as regards reading and essay work. Fees were experimented with to make them most attractive to members or to unions(which quite often paid for members), diplomas were given where work was done, and certificates where attendance was the only check. There was one dinner arranged at the end of classes, two or three parties, movies one year after lectures every class night, coffee was served some evenings, and there was no particular competition from other agencies doing educational work among unionists in this period. Courses offered were varied,serious, on many levels and with techniques which included lecture-series by one man, by a different outstanding personality of interest to union people (i.e. union executives on national level, arbitrator,lawyer, economist, accountant, etc.) with discussion to follow; straight discussion with 1 or 2 leaders of different opinions and wide experience, movies,etc. Reading was unpopular, and at any event, books in this area are still rather scarce.

The variety and range of the courses offered within the experiment give the best picture of what was attempted:

1949-50: Legal Aspects of Labour Organization in the Province of Quebec Jacques Perrault, D.en D., Professor of Industrial Legislation, University of Montreal.
Employment in Canada J.P. Nicol, B.C.L.,Director,Cdn.Dept.of Educ. and Research, International Brotherhood of Pulp, Sulphite and Paper Mill Workers.
Economic and Social Reform M.A. Lamontagne, Ph.D., Faculty of Social Science, Laval University.
The Rise of Socialism Joseph Ledit, S.J., Professor of Oriental Church History, University of Montreal.

1950-51: The Rise of Labour Movements Joseph Ledit, S.J.
Human Rights and Labour Unions (unions and the public, unions and industry) Jacques Perrault, D.en D.
Talking at Meetings James C. Laffoley, a founder of the Public Speaking Club of the Young Men's Board of Trade, former President of the Montreal Debating League. Offered fall term and spring term.
Labour and Management Marc Lapointe, M.C.L.,labour lawyer, chairman. Lectures by labour leaders on elementary and advanced techniques and procedures involved in the defence of workers' rights under Provincial law.
Problems of Shop Stewards Jean Girouard, Secretary, Conciliation and Arbitration Service, Dept. of Labour, Province of Quebec. Lectures and practical applications. Spring term.

1951-52: History of Labour Unions in Leading Canadian Industries. Jacques Perrault, D. en D.
Talking at Meetings J.C. Laffoley. (offered fall and spring).
Labour and Management Marc Lapointe, M.C.L., chairman, and labour leaders lecturing on the most important laws regulating labour relations in Quebec.
Shop Stewards' Problems (administering the collective labour agreement). R. Eric O'Connor, S.J., Dean of the Thomas More Institute, and Eileen O' Brien, B.A., Secretary of the Workers' School, Discussion Leaders.
How to Make Your Union Run Marcel Francq, Member, Quebec Labour Relations Board, past president, Quebec Federation of Labour.
Also offered (professors to be found if sufficient registration): Basic Mathematics, English Grammar and Vocabulary.
Economics Edward McCracken, M.A. (Economics), Ph.D. (Psychology). Professor of Education, Jacques Cartier Normal School (English Section). Spring term.
Topic for Tonight Allen Hanley, B.Eng., chairman, with different sides of current problems presented by guest lecturers. First topic Inflation. Spring terms.
During this year movies on a topic of interest to union members were run each night at 10 p.m. after lectures.

1952-53: What will it cost you? (Basic economics) Edward McCracken,M.A.,Ph.D.
The Union Local -- Its Aim and Operation Marcel Francq.
Procedures in Collective Bargaining J.P. Nicol, B.C.L., moderator, assisted by Allen Hanley, B.Eng.
Talking at Meetings J.C. Laffoley, offered fall and spring terms.

1952-53(cont'd): Labour Laws Marc Lapointe, M.C.L., and labour leaders.
The Credit Union,Spirit and Technique Dougald MacFarlane,B.A., and Rosemary Gallagher,B.Sc.,moderators, and 15 guest speakers on aspects of the theory, organization and operational details of a credit union. Course offered at the request of the Quebec Credit Union League, but not limited to its members as students.
Also offered(professors to be found if sufficient registration Shop Stewardship, How to Read a Financial Statement, Job Evaluation, Pensions, English Expression, or any other course requested by 12 people, of an academic nature.

1953-54: Shop Stewards' Problems
The Problems of Moral Issues on Labour Relations Rev.Charles Matthieu, Social Action Secretariat, Montreal, and Rev. Paul-Emile Bolte p.s.s., moderators.
The Union Local -- Its Aim and Operation Marcel Francq.
Talking at Meetings J.C. Laffoley, Director. Offered fall & spring.
Labour Laws Marc Lapointe, M.C.L.
Leadership and Communications James P. Nicol, John Windebank, Director of Personnel, Canadian International Paper, chairmen.
Procedures in Collective Bargaining Romeo Girard, Business Agent, International Ladies' Handbags, Belts, Novelties and Luggage Workers Union.
Also offered other courses if requested as in previous years.

1954-55: Major Issues in Labour Relations Marc Lapointe, M.C.L., Marcel Francq, Chairmen; with other lecturers on these topics:
Wage Saturation, Wages and Distribution of Wealth, Strike Limitation, Quebec's Approach to Labour Legislation, Role of Unions in the Development of Canada, Catholic Syndicalism in Canada;
Job Security: Management's Viewpoint, Labour's Viewpoint;
Union Security: Management's Viewpoint, Labour's Viewpoint;
Conciliation and Arbitration Procedure especially in Quebec.

Inter-Personal and Group Communications John Windebank.
The Art of Effective Speech J.C. Laffoley. Fall and Spring terms.
How to Negotiate a Labour Contract M. Lapointe, M. Francq. Spring term

1955-56: Significant Labour Disputes of the Past Fifty Years Marc Lapointe,M.C.L
Also offered - The Art of Effective Speech J.C. Laffoley (2 terms); English Conversation, Elementary Arithmetic and English Grammar.

Attendance:

In 1950-51, 70 persons enrolled; in 1951-52, 83; the following year, 94 persons took 105 unit courses (5 courses were given). In 1953-54, 51 persons took 54 unit courses; in 1954-55, 31 persons took 43 unit courses (only 2 courses ran). It seemed obvious by the spring of 1955 that there was simply insufficient interest on the part of English-speaking union members to spend the efforts of so many directors and friends with so little return, so that by the fall term 1955, only one course was offered specifically, and even this attracted so few students that the course was not given. We will in the future offer a course each year in this direction.

HIGH SCHOOL

In response to various requests from the community, the Institute has been conducting high school courses, on a small scale, since September 1950, which prepare directly for Quebec High School Leaving Examinations. These courses are for adults who require a "junior matriculation" diploma and the program is that prescribed by the Provincial Department of Education.

Our only modification from the customary running of this program is to split it by subject rather than by year. We take the student as directly as possible to the fourth year examination, in whatever number of subjects he or she can master together; and the Department of Education allows these credits to add up to the diploma without regard to the time-lag between them. This 'by-subject' system seems very satisfactory for the well-motivated adult student. The school is small and the percentage of floating population remarkably high.

Various single courses conducted for specific community or professional needs:

Your Child's Education 1954-55.

A course of twenty two-hour periods (lecture and discussion) on the subject "education" as of interest and importance to parents: aims and philosophies of education, techniques and their historical evolution; content of educational programs; history and structure of educational organization in the Province of Quebec and in Montreal; practical problems of parents. Contributing to this course were the following -

Edward McCracken,Ph.D.,Jacques Cartier Normal School(English Section), and Faculty of Letters, University of Montreal. Professor.

Lecturers:
Hyman Caplan,M.D.,Montreal Children's Hospital.
J.D. Jefferis,Ph.D., Dept. of Education, Bishop's University.
Laurence Patterson,M.A.,Ed.D.,Exec.Dir.& Principal,School for Crippled Children.
Edward A. Ryan, Consulting Engineer.
Stanley Drummond,S.J.,M.A.,Professor of Biology, Loyola College.
Veronica Smyth, B.A.,B.Ed., Luke Callaghan Memorial High School.
Brother Ignatius,M.A.,D'Arcy McGee High School.
Gerald MacGuigan, S.J.,M.A.,Professor of English, Loyola College.
John T. McIlhone,Ph.D.,Assoc.Gen.Director,English Classes,Montreal Catholic School Commission.
R. Eric O'Connor, S.J.,Ph.D., Professor of Mathematics, Loyola College.
G. Emmett Canon Carter,Ph.D.,Principal, Jacques Cartier Normal School(English Section), and member of the Montreal Catholic School Commission
David C. Munroe, M.A.,Director, School for Teachers, Macdonald College and Chairman, Dept.of Education, McGill University.

(The discussion program "Great Issues in Education" has twice been offered by trained leaders. So far the enrolment has not been sufficient for a satisfactory discussion. The program may be offered again.)

Vocational Guidance Edward J. McCracken, Ph.D. 1946-47.
A course designed for the needs of a specific group in charge of guidance and personnel, on methods of measuring components of human behaviour.

Senior Matriculation Algebra Francis Guadagni, B.Eng., Professor of Engineering, Loyola College. 1952-53
(Background required by a group of teachers of high-school mathematics.)

The Rorschach Technique Herbert Dörken,Jr.,Ph.D.,Psychologist,Verdun Protestant Hospital. 1952-53
For qualified students only, and not otherwise available in Montreal.

The Credit Union - Spirit and Technique Moderators:Dougald MacFarlane, Rosemary Gallagher, 1952-53.
(Arranged by the Institute with the assistance of the extension department of St. Francis Xavier University, Antigonish, at the request of the Quebec Credit Union League, but was not limited to their members as students).
Lecturers were: J.G. Finnie, Vincent MacIntyre, Napoleon MacKay, Rev. Francis Marrocco, Breen Melvin, Rev. Louis Murphy, Arthur J. O'Donoughue, Jacques Perrault, John Roche.

Training in the Teaching of Gregorian Chant Paul Vernier, B.Mus., Choirmaster, Basilique Cathedrale Marie-Reine-du-Monde.
(For choirmasters and teachers; supplementary to "A Background to Vocal Music"). 1955-56.

Elementary Arithmetic and English Grammar Veronica Smyth,B.A.,B.Ed. 1955-56.
(For persons over 25 who have had no high school or at most one year).

BACHELOR OF ARTS

In 1948 a program of studies was agreed on by the directors of the Institute and the Rector of the University of Montreal, on the successful completion of which the University would confer the degree of Bachelor of Arts.

About twenty percent of the students enrolled in the courses we have been describing are working for this degree.

The numerous discussions which preceded, and the varied considerations which led to this formulation and agreement, need not be detailed here. But the essential premise was a curriculum which would
a) incorporate the essential values of the liberal arts degree as understood within the classical tradition and
b) call upon the capabilities of adults (experience, interests, basic maturity) rather than abilities specific of the adolescent and post-adolescent.

The curriculum calls for twenty courses, each a full-year course or two half-courses, prescribed as follows: three in philosophy; three in English literature; two in theology (which a non-Catholic student might replace by others in the general area of philosophy); two in science (ordinarily, natural science); one in each of written English expression, Graeco-Roman literary culture(in English), history, French literature (which, since our city is bi-lingual, we have required in French from 1950), mathematics (for which we regularly require the course "Mathematical Thought and Expression"); together with five other academic courses chosen by the student and approved by the Dean of the Institute. While the first fifteen courses were carefully delimited as to category, the precise course to be taken within that category was purposely left variable. Thus the degree student could share the courses we have been describing, the Institute has not had to provide the routine courses which plague the scholarship of every university, and we have the advantage, which we find to be great, of having degree and non-degree students mingled in the same classes. For acceptance into this curriculum as a degree-student, the requirement is "junior matriculation" or its equivalent. Six or more years are normally required to complete it but equivalences are granted for university academic work done elsewhere.

Over the six or seven years the degree-student has a wide choice of courses that satisfy the demands of the curriculum. At least once a year, in consultation with persons who have arranged the current program, he charts his direction anew. Specific interests, gaps in background, or future goals can be cared for as well by choosing one rather than another course of a required category as by one of his five unspecified choices. But the choice has to be approved. For each full course at least two major essays are required, and the program examined on includes reading far beyond the content of the lectures.[10] In this verification of attainment our methods are not original, but effective with our small number of degree students.

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[10]The amount of reading or other assignment which the lectures and discussion presuppose and require will vary greatly with the course. In a literature discussion-course (see page 16) or the mathematics(see page 24), this will hardly be less than 150 hours; while with English Expression (where a work-book takes the place of readings) or with a course of music appreciation it might be possible in 40 hours. The essays asked ordinarily need another

The problem of attaching a credit-hour measurement to our courses is one that has arisen only recently, since the regular practice among Canadian universities of the English language has been to deal in "full courses" or "half-courses" with the content pretty standard and guaranteed by the competence and integrity of the department or faculty. In the greater number of our courses (the exceptions are discussed below)[11] we find it best that a class meet once a week, for a period of an hour and a half, or perhaps for a period as long as two hours in case of pure discussions. But a semantic difficulty arises here when a full course, measured by content, has to be reported by lecture hours. It is not understood to be a full course unless assigned an equivalence of at least 6 semester hours. Depending upon the reading or other assignment required and examined on in a course, we assign an equivalence of 6,7 or 8 semester hours in accordance with the equation below.[12]

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[10](cont'd) twenty hours each. In an increasing number of courses we are finding it possible to provide tutors who discuss essay topics or assignments with the students and help those who need it to find their way. A careful estimate of the average minimum reading required in a full course, for a student to whom the course is new, is 75 hours with an additional 40 for the essays.

[11]An individual lecture with interwoven discussion, in which an entire view of an area is presented, goes well in a two-hour period. But this is really an artistic production such as can be attained in only a small number of courses like a 'Major Issues' course (see pp.6 et seq.) or in shorter forms of this (e.g. the two latest courses in depth psychology,p.29). With a single professor conducting an entire course we generally find that the personal study and exploration on the students' part is more satisfactory when the period does not exceed 1½ hours. Initially our periods were regularly one hour but this practice gradually showed itself as unsatisfactory and they were lengthened to 1½ hours, beginning in 1949. The two-hour period for discussion courses is excellent for many subjects and programs; we would hesitate to say for all. In courses designed to train in specific skills and attitudes, our experience is not sufficient to warrant the reduction of adult lecture time below that of standard practice -- which seems to require the teacher's presence and frequent emphasis for most of the learning and actually demands little personal study outside of text-book or class notes. Even here we note that standard practice of the Department of Education in the Province of Quebec allows lecture time for theoretical work in education courses to be reduced to two-thirds for teachers actually in service.

[12]We measure "supervised assignment" by the time required for success by the average student to complete essays, reading(outside the immediate material of lectures) and other assignments. Then for this semester-hour computation we count as equivalent to one hour of lecture time, two or three hours of supervised assignment according to the intensity of the work required.

This B. A. curriculum was not designed to lead people into "graduate work", but back to their community more intelligently committed and more mature in sensibility and judgment. However, of the eighty persons who have graduated beginning with 1948, ten now have master's degrees, one has a doctorate, and we know of as many more who are working creditably for one of these degrees.

We do not suppose that anyone who has read this report will think we hold the objectives of adult liberal education so low as to believe their attainment measurable either by these slight statistics or by the semester-hour ratings of the previous paragraph. Indeed, one of the facts emerging is that the experience and capabilities of adults fit them far better to seek these objectives than the younger students around whom the semester-hour measurement was developed.

We are keenly aware of the need of satisfactorily acknowledging this attainment. We are keenly aware of the need of exploring ways, other than that described in this report, of encouraging and making possible the attainment itself. We wish to commend the Center for the Study of Liberal Education for Adults, Chicago, and its protegé, the Brooklyn College Experimental Degree Project, for their researches in this regard; and for their involvement with us in this matter we gratefully acknowledge the encouragement and help of the Right Reverend Olivier Maurault, while he was Rector of the University of Montreal, of the Right Reverend Irénée Lussier, its present Rector, of John B. Schwertman, Director of the Center for the Study of Liberal Education for Adults, Chicago, and of William H. Hatcher, Professor of Chemistry and former Assistant Dean of Arts and Science, McGill University.

It is interesting, though perhaps obvious, to note what are the differences between the Thomas More Institute for Adult Education and a university extension department.

1. It is possible because of the independent status of the Institute to ask professors and lecturers from each of the universities and colleges in the Montreal area, and on occasion beyond it, to give a single lecture (which is unusual in extension departments) or a series of lectures (which is very unusual).

2. The policy of asking persons to lecture is on the authority of the directors of the Institute acting as a personally involved and responsible body. Contracts are for one year only, and no lecturer has any title to being hired because already part of the permanent staff in the daytime.

3. Persons who lecture (we do not speak here of those who lead discussions) do so for a short period of time, and as a hobby rather than a means of augmenting their income. Compensation does little more than cover expenses for someone who is already at the level of assistant professor at least, in another college or university.

4. Where extension departments offer courses leading to a degree, two effects occur which are related. Courses become in the catalogue 'Mathematics 910' or 'English 500', and the tendency is to attract only degree students. These students, in general and when together, are often too preoccupied with the getting of the credit to have the intellectual objectivity to do more than is demanded by a lecturer or professor who very soon sees himself as a driver rather than a scholar. Then the tone becomes petulant on both sides and the intellectual tension suffers out of all proportion. Where courses are offered to the community at large because of the immediate cultural interest of the topics to be discussed, another phenomenon occurs. The student not involved in anything but the subject, the treatment, and the leadership of the scholar lecturing, sets the intellectual tone for the group in a way the daytime college professor finds amazing. This is the real reason the outstanding scholar and teacher will lecture in such a set-up. (We do not claim that ultimately the non-credit student gains as much as the credit student working and doing essays in such an atmosphere, we are speaking of the tension to understand which the non-credit student brings to the immediate subject being discussed.)

5. No university expects to make money. But the Institute, by limiting its educational field to areas where there is no laboratory work and no research to support, has never expected to do more than 'break even' and that with donations of about $10,000 per year. Under this system, of course, the reference library builds up very slowly, and this is regretable. But the directors, while regretting it, do feel that part of education at the Bachelor of Arts level is to invest in books now so often paperbound and reasonable in price. Consequently, no courses need be given at a very popular level to balance a budget outside of the area of its own activity. And courses need not be given which are already being offered at another institution for the sake of 'keeping up'.

APPENDIX

6. The system has financial disadvantages. The Institute has never received any grant of money from a university or a college. It does not receive any government grant. It does not have the use of any college or university library.

7. As can readily be seen, this type of Institute is possible only in a city where there are many colleges and several universities, many individual professors willing to give some time and effort, and a core of hard working, vigilant, discriminating, and initially well-educated persons to be involved initially in its foundation, to stay with it and grow with it, and to direct it from diversified, responsible living within the community itself. Such an institute, it seems, should be small enough that it can be handled in a personal way at each step, and its appeal, it would seem, would continue to be to a relatively small part of the metropolitan population. It is only possible where among the facilities already available, the needs for professional education, popular education, and remedial education are already taken care of.