



Jacques Maritain's "Integral Education": Its Context, Content, and Feasibility Today, Part II

Richard Upsher Smith, Jr.

What follows is the second part of an article which first appeared in the pages of this journal last year. Both installments concern Jacques Maritain's notion of integral education and its applicability to the educational scene today.

TEACHING CONSIDERED FROM THE POINT OF VIEW OF MAIEUSIS

How then does one accomplish "the awakening of the inner resources and creativity"?¹ By teaching, of course; but what is teaching? Maritain accepts the account of teaching given by St. Thomas in the question *On the Teacher* in the *Disputed Questions concerning Truth*.² (It should be noted that Thomas's teaching is a development of Augustine's.³) Here is Maritain's interpretation of Thomas's doctrine.

It is rather with the art of medicine that the art of education must be compared. Medicine deals with a living being that possesses inner vitality and the internal principle of health. The doctor exerts real causality in healing a sick man, yes, but in a very particular manner: by imitating the ways of nature herself in her operations, and by helping nature, by providing appropriate diet and remedies that nature herself uses, according to her own dynamism, toward a biological equilibrium. In other words, medicine is *ars cooperativa naturae*, an art of ministering, an art subservient to nature. And so is education. . . . Ready-made knowledge does not, as Plato believed, exist in human souls. But the vital and active principle of knowledge does exist in each of us. . . . This inner vital principle the teacher must respect above all; his art consists in imitating the ways of the intellectual nature in its own operations. . . . [T]he mind's natural activity on the part of the learner and the intellectual guidance of the teacher are both dynamic factors in education, but . . . the principal agent in education, the primary dynamic factor or propelling force, is the internal vital principle in the one to be educated; the educator or teacher is only the secondary—though a genuinely effective—dynamic factor and a ministerial agent.⁴

Thus, we can still say with Socrates that education is maieutic. It is intellectual midwifery, an assisting at the lying in of the spiritual or musical preconscious, of the intellectual memory, as she gives birth to what is truly human.⁵

THE PEDAGOGICAL METHOD APPROPRIATE TO THIS MAIEUSIS

How is this midwifery, then, accomplished? Maritain remarks that,

as for literature and poetry, the direct reading and study of books written by great authors is the primary educational means: this point has been clearly brought to light by the educators of St. John's College. Nothing can replace the "pure reading," as Charles Péguy put it, of a "pure text." Such reading is also essential in philosophy, and even, in some measure, in sciences.⁶

This point cannot be stressed too much. Students leave high school today unable to read more than "word-bites."⁷ Therefore, the best thing that teachers can do for their students is to teach them to read. In speaking of the kind of philosophical study that is appropriate for college students as a preliminary to more advanced philosophical and theological work, Wayne J. Hankey says the following.

The kind of philosophical study which is temporally prior to proper theological thinking, and which is suitable for the young, is pointed to by reading (*lectio*), as Aquinas and his contemporaries practised it. This reading was an act of critical reception. For Aquinas and his predecessors, *lectio* is not passive receptivity. It involves both philosophical and historical judgment. Historical investigation, dialectical inquiry and rational demonstration are all part of philosophy as textual commentary. The commentary determines the subject and nature of the work, and to what philosophical tradition it belongs. The commentator shows how the text stands to that tradition, sorting out what in the work is genuinely within the philosophical school, what is inauthentic, what has been distorted, and where the author, moved perhaps by a better authority or reason, has taken another path. Aquinas distinguishes conclusions from the arguments which are supposed to support them. He seeks to identify the fundamental principles and the particular kinds of reasoning which distinguish schools from one another. He sorts out the contributions, oppositions, concords and complementarities of the philosophical traditions. We need to imitate his patient and careful reading.⁸

Such a method of reading, made the basis, *mutatis mutandis*, of most classroom work in most disciplines, would surely awaken young people to themselves as human beings. Instead, what we now so often offer students in college is, in Hankey's words, "[m]ore mere information . . . the enemy of spiritual knowledge," and by offering them mere information "we are enemies of the health of souls."⁹

THE CURRICULUM

The Curriculum and the Human Person

Authentic educators since Plato have realized that the intellectual maturity of the pupil should govern the presentation of the curriculum. One need only think of Socrates' curriculum in the *Republic*, which progresses from play through gymnastics and song to physical education and the liberal arts, finishing with philosophy.¹⁰ Maritain's curriculum for an integral education integrates the same insight about the maturation of the human personality. "Just as imagination was the mental heaven of childhood," he observes, "so now ascending reason, natural reason with its freshness, boldness, and first sparkling ambitions, is the mental heaven of adolescence, it is with reasoning that adolescence happens to be intoxicated."¹¹ The "inner structure of the curriculum" for adolescents, therefore, will have two great moments: (1) physical and manual training, for "[t]here is no place closer to man than a workshop, and the intelligence of man is not only in his head, but in his fingers too";¹² and (2) learning, divided into two divisions, the division of language and history, and the division of the liberal arts.¹³

In the first division we would place those matters the knowledge of which concerns the intellectual instruments and logical discipline required for the achievement of reason, as well as the treasure of factual and experiential information which must be gathered in memory. In a second division should be placed those matters the knowledge of which refers directly to the creative or perceptive intuition of the intellect and to that thirst for seeing of which we spoke previously.¹⁴

Maritain's notion of "the achievement of reason" should be emphasized here by an observation of Jaeger's concerning the sophistic invention of the trivium.

Before [the Sophists], we never hear of grammar, rhetoric, and dialectic: they must have been invented by them. The new techné is clearly the systematic expression of the principle of shaping the intellect, because it begins by instruction in the form of language, the form of oratory and the form of thought. This educational technique is one of the greatest discoveries which the mind of man has ever made: it was not until it explored these three of its activities that the mind apprehended the hidden law of its own structure.¹⁵

For the mind to apprehend "the hidden law of its own structure," that is the first and most fundamental purpose of integral education.

Today, of course, our students arrive at college and university singularly ill equipped with "the intellectual instruments and logical discipline

required for the achievement of reason.” Hankey speaks of this subject, as it touches on the teaching of theology at the undergraduate level.

Students, often nearly illiterate even at the greatest universities, are encouraged to make theology their primary study. By illiterate I mean that very many of them cannot write or speak grammatically, let alone in a decent literary or rhetorical style. Even worse, these same students cannot read, that is, they cannot get beyond ‘word-bites’ to the logical structure of a sentence, a paragraph or an essay. They think, speak and write in clichés. Most of them have no language except English (and that barbarically). If another language has been acquired, it will rarely be Greek, Latin or Hebrew, and it will usually have been taught in the present conversational mode, which excludes analysis of grammatical structure. Such students will have virtually no philosophy beyond the sentimental, ideological or doxological treatments schools sometimes provide. The result is a student who has little capacity to read texts (and almost certainly no discipline of reading), who knows nothing of the history of philosophy or of culture generally, and who has no training in discerning or critically examining arguments. Such students can be told almost anything—and they are!¹⁶

Remediation through instruction in the arts of the trivium would seem essential for freshmen.

After his preliminary reflections on curriculum, Maritain also outlines curricular elements and educational institutions for man’s entire life. His insight is that the process of becoming truly human goes on for one’s whole lifetime.¹⁷ He says little about the curriculum for children, though he notices the levels through which they must pass, before going into more detail with the education of adolescents. Elsewhere, he commends the Montessori system for children because it enforces “the two fundamental rules of *silence* and *personal effort*.”¹⁸

Overview of the Curriculum¹⁹

The rudiments of education or elementary education would be acquired at an initial level designed for ages 6–9, and a complementary level, ages 10–12.

The humanities would also be acquired at two levels. First would occur the level of the pre-liberal arts, i.e., secondary school or high school, ages 13–15. The first year would be devoted broadly to languages, the second to grammar, the third to history and expression. The second level of the humanities would be devoted to the liberal arts. This would be like our present college level, and would be for ages 16–19. The first year would comprise, broadly speaking, the study of mathematics and poetry, the sec-

ond, the study of the natural sciences and fine arts, the third, the study of philosophy, and the fourth, the study of ethics and politics.

Beyond college would lie all specialized studies. These would be comprised in the "university and higher specialized training." The M.A. would require three years, the Ph.D. another two to four years. Maritain describes four orders of subjects within the university, representing an ascending hierarchy of knowledge: (1) "useful arts and applied sciences," e.g., engineering; (2) "those practical sciences . . . which . . . nevertheless relate to man himself and human life," e.g., medicine; (3) "the speculative sciences and fine arts," e.g., mathematics, and (4) "those sciences that are also wisdom," viz., the various areas of philosophy.

Since the labors of the university faculty would be devoted to teaching, there would have to be also institutes of advanced research. Finally, as supplements to collegiate education, Maritain imagines "extension courses and evening courses," as well as "schools of spiritual life."²⁰

Maritain argues that all citizens of a democracy must be educated through the collegiate level. "In a social order fitted to the common dignity of man," he says, "college education should be given to all. . . . Youth has a right to education in the liberal arts, in order to be prepared for human work and for human leisure." But there is a corollary: "[S]uch education is killed by premature specialization."²¹ Therefore, "[t]he conclusion of all the preceding remarks implies a clear condemnation not only of the many preprofessional undergraduate courses which worm their way into college education but also of the elective system."²²

THE FEASIBILITY OF "INTEGRAL EDUCATION" TODAY

Likely Problems

One can just imagine the outcry from the vested interests in the educational establishment—teachers, professors of education, businessmen and -women, scientists, politicians left and right, secularists of all stripes—were Maritain's plan promulgated (by some miracle) by public authority.²³ Is there, then, no way that such a plan might be implemented? Perhaps by grace, and with the initiative of the Holy Catholic Church. We can take great encouragement, for example, from the magisterial teaching on integral humanism reviewed above. However, the Holy See cannot impose from the center such a system as Maritain proposes for at least two reasons. Practically speaking, it would meet obdurate resistance from Catholic educators themselves, most of whom have received a secular training. Theoretically speaking, it would violate the principle of subsidiarity, which Maritain himself espoused.²⁴ The most the Holy See should and

can do, in my opinion, is to teach and to encourage. The same arguments could be made against authoritative action in this matter by bishops' conferences, too. Of course, the argument from the principle of subsidiarity would not necessarily hold against authoritative action by diocesan bishops;²⁵ however, there would still be unyielding resistance from the educational establishments in their dioceses. However, I can think of two reasons we might hope.

One Hope: The Conversion or Foundation of Individual Tertiary Institutions

First, individual schools, colleges, and universities might be converted to such a program. In secular education, St. John's College, with campuses in Annapolis and Santa Fe, is the exemplar. In the Catholic world, St. Thomas Aquinas College, located in California, is the model, and was itself patterned on St. John's. Both of these colleges employ "the direct reading and study of books written by great authors" [as] "the primary educational means." This principle should be non-negotiable. However, both colleges also eschew lecturing almost entirely as a method, and instead use the seminar and tutorial system. In my opinion, some combination of seminars, lectures, and tutorials would also be practicable. Of course, a principle enunciated by Maritain would always have to be kept in mind.

The quality of the mode or style is of much greater moment than the quantity of the things taught, it constitutes the very soul of the teaching and preserves its unity and makes it alive and buoyed. If we seek to characterize the general objective of instruction at this stage of college education, we might say the objective is less the acquisition of the science itself or art itself than the grasp of their meaning and the comprehension of the truth or beauty they yield. . . . What I call the meaning of a science or art is contained in the specific truth or beauty it offers us.²⁶

If concerned Catholics were to establish new colleges or to reform institutions already in existence, they would have to modify Maritain's plan. Therefore, I would like to sketch in a plan for a college curriculum that would combine in four years the entire humanities course of Maritain's plan, i.e., the high school and the college course, or the pre-liberal arts course and the liberal arts course. Such a curriculum would be suitable either for a liberal arts college or for the undergraduate program within a large university, in which specialization would be reserved for the candidates for graduate degrees. Such a program could even be used in an honors college.

The question of foreign languages arises first. Maritain thought that the ancient languages, as a specialized form of knowledge, should not be taught until the university level.²⁷ However, powerful arguments for the preservation of the classical languages at school and college, such as those of the giants Paul Shorey and Edward Kennard Rand, existed already in Maritain's day.²⁸ For, as Shorey argued brilliantly, instruction in Latin is the best means for, "from the point of view of the individual, a development of the faculties; from the point of view of society, the transmission of a cultural, social, moral tradition."²⁹ The study of Latin is able to accomplish these ends for the following reason.

[I]t is impossible to claim too much for [the classics] as a discipline in the all-important art of interpreting the expressed thought of others. There is no other exercise available for educational purposes that can compare in this respect with the daily graduated critical classroom translation and interpretation of classical texts. The instinctively sane judgment of intended meaning, the analytic power of rational interpretation—these, natural gifts being equal, are the distinctive marks of the student of classics, in varying degrees, from the secondary-school Latinist, who at least has some inkling of the general implicit logic and structure of language, to the collegian who has been exercised in the equivocations of idiom and synonym, and the finished master who can weigh all the nice considerations that determine the precise shade of meaning or tone of feeling in a speech in Thucydides, a lyric of Aeschylus, a half-jesting, half-serious argument in Plato. Information, knowledge, culture, originality, eloquence, genius may exist without a classical training; the critical sense and a sound feeling for the relativity of meaning rarely if ever.³⁰

The development of such a critical sense seems absolutely necessary for the awakening of the human being that Maritain proposes as the end of education. Without the development of this sense, Maritain's curriculum would be at risk of developing facile intellects, curious about life, perhaps, but without true critical sense.³¹

Therefore, persuaded of the truth of such arguments, I would have Latin—the cardinal language of western European culture—taught for the entire four years. Starting in the second year, connected reading in Cicero, Virgil, Augustine, Boethius, Thomas, and the papal encyclicals would support the reading of these authorities in English.

The traditional trivium would be studied the first year, partly as remediation, to be sure, but also, and more importantly, to begin opening the structure of the mind to students. Three subjects in the quadrivium—arithmetic, music, and geometry—would also be studied, the quadrivium being preparatory for philosophy. In the second year, the quadrivium would be

completed with the study of astronomy, which would also serve as the first course in the natural sciences, and it would be augmented with a course in physics. The study of history and literature would commence with courses in Ancient Near Eastern and Greek History and Literature, as well as Roman and Medieval History and Literature. The third year would see the conclusion of the natural sciences with biology. History and literature would conclude with the study of Modern History and Literature and with World History and Literature. The study of philosophy would begin in the second semester with Ancient Philosophy. In the final year, Patristic and Medieval Philosophy and Theology would form a single “six-credit” course during the first semester, while Modern Philosophy and Modern Theology would be studied the second semester in separate courses. Ethics, on the one hand, and economics and politics, on the other, would be treated in two separate courses.

Since “no place is closer to man than a workshop,” and because young people need to busy their fingers with honest labor in this digital age, clubs could be established with such foci as the following: sewing, knitting and crocheting; cooking and preserving; household repairs; small engine repair; carpentry, plumbing, and wiring; cabinet-making; gardening, and animal husbandry. Clubs could even be formed to promote the old “accomplishments,” such as music, modern languages, drawing, embroidery, and ballroom dancing.³²

Another Hope: The Formation of Cooperatives for Education

But another option exists. During the first half of the twentieth century, in the Maritime Provinces of Canada, a cooperative movement was planted, grew lush, and then was leaf-stripped by resurgent bourgeois capitalism in the decades after the Second World War, much as the forests of Nova Scotia were scorched by acid rain in the same period.³³ Known as the Antigonish Movement because of its roots at St. Francis Xavier University in Antigonish, Nova Scotia, and inspired by the principles of the nineteenth-century Rochdale Pioneers,³⁴ the movement saw the establishment of thousands of cooperative study groups, credit unions, stores, and other businesses among the poorest, least educated, and most “apathetic” men and women of the Maritimes, especially among the subsistence farmers, miners and fishermen, who were kept in economic bondage by the companies that bought their produce and fish or hired them to cut coal. The greatest leaders of the movement were two Catholic priests, also cousins, and who both taught at St. F. X., Dr. Jimmy Tompkins (1870–1953) and Dr. Moses Coady (1882–1959). The movement received the approbation

of Pope Pius XI, expressed in a letter by Cardinal Pacelli to Antigonish in 1938.³⁵

An American student of the movement, Fr. Leo R. Ward, pointed out the similarity between the goals of "the Nova Scotia philosophy" and the integral humanism of Jacques Maritain.³⁶ Father Ward also comments on the goal of the movement:

"Some men build houses, and other men build ships." These words used to be offered in the old-time grammars as an example of a compound sentence. But if men build only under others, under the contractors, it is too likely that they do not really and fully function as men, but in part as things. Some men work in mines, some on farms, some on ships, some in factories. But if they have not a real control through some ownership, not only of the tools of production but of mine and farm and boat and shop, and of the tangible products, it is not likely that they really function as persons; they turn out to be servile to a large degree, and each one of these poor fellows is in effect the man of some overlord. We talk much about "democracy." But is democracy had, can it possibly be had under state ownership and control or under absentee ownership and control? [Read socialism and bourgeois capitalism.] The leaders and inspirers in Nova Scotia say "No!" and it is a shame and a sin that anyone should at any time say anything else.³⁷

In other words, the goal of the movement was the liberation of men, women, and children, so that they could discover themselves as persons, and be enabled to fulfil their personhood. As we have seen, this is also the goal of integral education.

Nor, in theory, ought this cooperation to have been restricted to the poor. As Father Ward observes,

It is as if Father Tompkins and his fishermen took pity on the State that is so heavily laden. Certainly they knew on the one hand about conflict and on the other about the problem of solidarity, about low income and the resulting proletarian condition of so many men, about the lack of an organic relation between man and his work, man and his products, man and money, man and man, man and the State, the lack of organic relation between class and class, and class and State. They and other Nova Scotians knew also the basic principle of social philosophy: littler bodies, doing their work, need not be and ought never to be swallowed up by the general collectivity. And in saving themselves—if they really have done this—these little bodies have done more to free and save the State than has any statesman whom one can easily name in these times. And in that case, how unfounded and how subversive is the assumption that persons or classes with money do not need co-operation. The organic society needs it, and every man needs the organic society.³⁸

Cooperative study was crucial for the success of the Antigonish Movement. Father Ward even remarks that the movement's study groups might provide a model for all education. As he says,

Of course, co-operation is by no means a political order, yet it might save an old political order from being crushed by the impossible burdens that it has everywhere tried of late years to bear and that apparently it must in so many places go on trying to bear. Co-operation also gives us a new order of adult education and possibly it has suggestions for all education.³⁹

If this is the case, then we have found our second reason for hoping that integral education might be feasible. Let us draw out some of the implications.

Father Ward summarized the "two necessary rules" of the Antigonish Movement: "Study. Go slowly, a step at a time, learn by doing, and learn little things first. And they always imply the main rule: trust the intelligence and goodness of man."⁴⁰

The common people to whom Ward spoke in his travels in the Maritimes put another desideratum pungently.

"Selfishness—that is not co-operation," says Johnny LeClair of Tompkinsville. "The man who is good only for himself is no good," says the oily-faced lumberman along the Gulf of St. Lawrence. Man can love man and learn to give himself for man, says young Brian Meagher: man can be a total Christian. "This is kinda on God's side," another says. Hector Rory MacNeill says, "Is that not the way we are to be in Heaven, all united, and not fighting each other?" To laugh at these homespun sayings, these expressions of divine and human charity, according to which the people of Nova Scotia are—and of all peoples now on the earth—learning to live,—well, this is at least to give these great ideas some recognition. But just to be unaware and ignorant of their meaning is a bad human condition.⁴¹

That is, the dynamic of the movement was love and self-sacrifice, as well as "trust in the goodness and intelligence of man."

One might say, then, that the final cause of the Antigonish Movement was the freedom of the human person, as well as an organic society. The formal cause was knowledge, trust, love, and self-sacrifice. The making or efficient cause was the people themselves, goaded by such men as Dr. Tompkins and Dr. Coady, while the instrumental cause was cooperative study and enterprise. The material cause was the impoverished spiritual, economic, political, and social conditions of the people. These causes are similar to the causes of integral education: a human awakening to personhood and social responsibility (final); the existential and sapiential curves

of human learning (formal); the pupils, guided by their teachers (making); memory, maieusis, reading, discussion, and handwork (instrumental), and, finally, the need of children, young people, and adults for education in order to be whole (material). One sees clearly how the Antigonish Movement might serve as a template for establishing integral education in our time.

Several kinds of partially cooperative enterprises exist already: home-schooling associations, health insurance schemes, markets, stores, farms, factories. The same people are often involved in more than one such enterprise. Perhaps some Tompkins or Coady could inspire such people at mass meetings to begin the arduous process of study necessary to establish integral education.⁴² Heeding the Nova Scotians, such study groups might then start small with elementary education, with which many parents already have some experience. In time, high schools might be established in various regions, and ultimately colleges. The curriculum, of course, would follow Maritain's scheme for ages 6–9 (initial level), 10–12 (complementary level), 13–15 (high school), and 16–19 (college). Maritain's general guidelines for curricular content and for pedagogy would have to be followed. Financing would have to come from the parents themselves, as well as from others of the community. The preparatory study groups would have to grapple with these issues, as well as with the development of trust. Prayer would be essential, as it was to the study groups of the Antigonish Movement.⁴³ One can imagine, too, that such educational cooperatives would be linked to cooperative enterprises in other spheres of life, such as those mentioned above, and would thus help in the building up of "an organic society."

CONCLUSION

Maritain hoped that his system would be implemented throughout the West after the Second World War. Such a hope seems grandiose now, but one must remember that in those same years were also being laid plans for the United Nations and for the World Bank.⁴⁴ The urgent need which he felt for such a vast reform of education can be perceived in the following passages.

For the sake of the new civilization we are fighting for, it is more than ever necessary that education be the education of man, and education for freedom, the formation of free men for a free commonwealth. It is in education that freedom has its deepest human recess, where the reserves of freedom are kept alive. The present war creates an immense need for technology, and technical training. . . . But after the war, however great the need for technicians may be, it would be an irremediable mistake not to return to the primary integrity of liberal education.⁴⁵

Again,

If we and the youth who will be educated by future democracies hold everything that is not calculable or workable to be only a matter of myth, and believe only in a technocratic world, then we can indeed conquer Nazi Germany militarily and technically, but we ourselves shall have been conquered morally by Nazi Germany. For the preface to Fascism and Nazism is a thorough disregard of the spiritual dignity of man, and the assumption that merely material or biological standards rule human life and morality. . . . A technocratic society is but a totalitarian one.⁴⁶

Of course, the West did not “return to the primary integrity of liberal education,” and, with “a thorough disregard of the spiritual dignity of man,” it has increasingly embraced technique and technology in the service of materialism, even in education. Hence, the urgent call of the Magisterium for the implementation of “integral humanism” and its corollary, “integral education.”

Such an education would help contemporary young people in all parts of the world⁴⁷ to discover and explore the powers of the rational soul, as Maritain wished, becoming more truly human; and it would preserve for better times the arts by which this liberation of the soul, this freedom, is achieved. As Maritain knew, centuries may separate our civilization—this “vast disorganized external apparatus for living, κατασκευὴ τοῦ βίου,” as Jaeger called it⁴⁸—from the realization of a new Christendom, should God wish to bring it about. The intermediate period may be chaotic, degrading, and dangerous, “the world [may] in fact know only an epoch of terror and love confronting each other.”⁴⁹ But if the new Christendom is ever to be realized, it will depend on the heroic counter-cultural, revolutionary efforts of Catholics, under the leadership of the Holy See, to help young people become truly and properly human through authentic liberal education of the entire person.

Notes

1. Jacques Maritain, *Education at the Crossroads*, based on the Terry Lectures delivered at Yale University (New Haven, Conn.: Yale University Press, 1960; orig. pub. 1943), 43.

2. St. Thomas Aquinas, *Quaestiones Disputatae, De veritate* 11.1. Maritain, “Thomist Views on Education,” in *The Education of Man: The Educational Philosophy of Jacques Maritain*, ed. Donald and Idella Gallagher (Notre Dame, Ind.: University of Notre Dame Press, 1962), 60–62, argues the same point. There (n. 6) he refers to the *De veritate* passage, as well as to *Summa Theologiae* I, q. 117, a. 1, and *Summa contra Gentiles* II, ch. 75, ad 3.

3. Cf. Richard Upsher Smith, Jr., "The Structure of Saint Augustine's *De magistro*: A Neoplatonic Ascent," *Quaestiones Disputatae* 2 (2011), 81–105. Daniel Garber, "Descartes, or the Cultivation of the Intellect," in *Philosophers on Education, Historical Perspectives*, ed. Amélie Oksenberg Rorty (London: Routledge, 1998), 128, shows that Descartes, himself thought that learning is a vital process within the individual: "Knowledge, for Descartes, does not reside in books or in authorities; for an individual to have genuine knowledge, he or she must actually have the experience that counts as an intuitive grasp of the truth of a proposition or the validity of an inference from one proposition to another. In this way, learning cannot be a spectator sport, a passive absorption of what a teacher has to tell. The student who does not have the actual experience itself has no knowledge, properly speaking." This is yet another way that Descartes's teaching echoes Augustine's. Cf. Wayne J. Hankey, "Between and beyond Augustine and Descartes: More than a Source of the Self," *Augustinian Studies* 32 (2001), 65–66, citing the work of Zbigniew Janowski. One also recalls here Maritain's aphorism at "Philosophy and Education," in *Education of Man*, 43, "[E]ducation, like life, is, in the words of philosophy, an immanent activity."

4. Maritain, *Education at the Crossroads*, 30–31. One thinks here too of Plato's notion of the process of education as *τεχνὴ τῆς περιαγωγῆς*, "the art of turning [the mind] around" (*Republic* 518 D).

5. See Plato, *Theatetus* 150 D 6–9: ἄλλ' αὐτοὶ παρ' αὐτῶν πολλὰ καὶ καλὰ εὐρόντες τε καὶ τεκόντες. τῆς μέντοι μαιείας ὁ θεὸς τε καὶ ἐγὼ αἴτιος.

6. Maritain, *Education at the Crossroads*, 70. Given the points made in this paragraph, it is worth mentioning the reciprocal influence of Maritain and of the Americans Robert M. Hutchins, Mortimer J. Adler, and John U. Nef. The three American scholars came to study Thomas through the Frenchman's influence, while the Americans, as Maritain's colleagues at the University of Chicago, influenced Maritain's educational thought deeply, especially through their "fight" with John Dewey and other pragmatists in education. See Luz M. Ibarra, *Maritain, Religion, and Education: A Theocentric Humanism Approach*, American University Studies Series VII, Theology and Religion, Vol. 326 (New York: Peter Lang, 2013), 50, 52–57. Of course, the New Program (1937) at St. John's College, Annapolis, Maryland, was heavily influenced by these Chicagoans. See J. Winfree Smith, *A Search for the Liberal College: The Beginning of the St. John's Program* (Annapolis, Md.: St. John's College Press, 1983), chap. 2.

7. See in the same place in the article cited in note 8.

8. Wayne J. Hankey, "Practical Considerations about Teaching Philosophy and Theology Now," in *Restoring Faith in Reason, With a New Translation of the Encyclical Letter Faith and Reason of Pope John Paul II, Together with a Commentary and Discussion*, ed. Laurence Paul Hemming and Susan Frank Parsons (London: SCM Press, 2002), 205. Hankey continues, "Nonetheless, to bring mediaeval *lectio* into the present, we must correct Aquinas' approach to compensate for the systematization, simplifications and reductions of philosophy to which its neo-Thomistic form showed it to be subject. We must broaden his history of philosophy both forwards and backwards—Aquinas probably never read a dialogue

of Plato! The study of philosophy proper must be supplemented with, and even grounded in, the linguistic, literary, and historical knowledge and appreciation he lacked—in short with what the Renaissance Humanists added to education. And recollecting that philosophy once included these, we must add what of modern mathematics, natural and social science is necessary to appreciate the modern construction of the human world. In short, the preliminary to theological study is an option within the Liberal Arts and Science undergraduate curriculum as it has been developed in North America. The traditional forms of the curriculum must be modified to match the present ‘illiterate’ students as I have defined them above. This modification involves facing frankly the point from which education now begins for most students, but not relenting on the linguistic, literary, historical, mathematical, scientific and philosophical requirements which theological study makes.”

9. Wayne J. Hankey, “Philosophical and Theological Foundations of Augustinian Theology in the Future,” in *Augustinian Spirituality and the Charism of the Augustinians*, ed. John E. Rotelle, O.S.A. (Villanova: Augustinian Press, 1995), 42.

10. Plato, *Republic* 376 E–414 B and 535 A–539 D. See also Aristotle, *Politics* 7.15 (1336a3–1337a7) and 8.3–4 (1338a32–1339b10), Quintilian, *Institutio Oratoria* 1.1, and Erasmus, *De Pueris Instituendis* 489 A–D.

11. Maritain, *Education at the Crossroads*, 62. See also his “Thomist Views on Education,” in *Education of Man*, 72–73.

12. Maritain, *Education at the Crossroads*, 45.

13. *Ibid.*, 55–57. Note that Maritain believed that the content of the liberal arts is not historically determined, a belief which I have encountered in my own university. “In the first division I should like to place grammar, with a view to comparative grammar and philology, logic, and languages, on the other hand history, national history as well as the history of man and civilization and especially the history of the sciences, with connected subjects such as geography; all this I should call the field of the pre-liberal arts. And I should like to see the second division as the field of the liberal arts, by recasting the old sevenfold listing of the Middle Ages according to a strictly educational outlook and to the modern progress of knowledge” (56). See also Maritain, “Education and the Humanities,” in *Education of Man*, 90: “I insisted at the beginning on the pre-eminent value of arts and letters, and especially of Greek and Latin literature, in liberal education. I still cling to these principles. But I assume that the conditions of our times call for a new way of realization.”

14. Maritain, *Education at the Crossroads*, 56. He spoke about the “thirst for seeing” or the “free adhesion of the mind to the objective reality to be seen” on 44.

15. Werner Jaeger, *Paideia: The Ideals of Greek Culture*, 3 vols., trans. Gilbert Highet (New York: Oxford University Press, 1939–1945), 1:314.

16. Hankey, “Practical Considerations,” 200–01.

17. This capacity involves the freedom of our intellect, and was already recognized by Solon (Fragment 18): “As I grow old I’m always learning more” (γηράσκω δ’ αἰεὶ πολλὰ διδασκόμενος). The translation is M. L. West’s in *Greek*

Lyric Poetry, Oxford World's Classics (Oxford: Oxford University Press, 1993), 79; text in *Delectus ex Iambis et Elegis Graecis*, ed. M. L. West, Oxford Classical Texts (Oxford: at the Clarendon Press, 1980), 171.

18. Maritain, "Thomist Views on Education," in *Education of Man*, 56–57. See also Mario O. D'Souza, "Maritain's Philosophy of Education and Christian Religious Education," *Catholic Education* 4 (2013): 376–77; and Ellis A. Joseph, *Jacques Maritain on Humanism and Education* (Fresno, Calif.: Academy Guild Press, 1966), 122.

19. The following account summarizes Maritain, *Education at the Crossroads*, 66–79 with 56–57.

20. *Ibid.*, 83–86, for the institutions mentioned in this paragraph.

21. *Ibid.*, 64.

22. *Ibid.*, 65. By 1955, Maritain had softened the absolute nature of this view, by proposing that the liberal education due to all democratic youth should be provided them within colleges or faculties devoted to an initial preparation for a career. See "Thomist Views on Education," in *Education of Man*, 72–75. Here too we touch on Maritain's notion of the "Democratic Charter": "those merely practical tenets which the people have commonly recognized as being the practical way to live together." See Joseph, *Jacques Maritain*, 63–84 (quotation on 64). Although Maritain's principle is sound, that all citizens of a democracy should have a liberal education, nevertheless I believe that it seems impracticable at this historical moment, given the countercultural form integral education will have to assume. Today, I fear, the dynamism of higher education is entirely pragmatic, designed to serve manufacturing, mercantile, and medical interests, and it will be all one can do to perpetuate the few enclaves of liberal arts teaching that still exist, and perhaps to establish a few more.

23. Cf. Charles L. Glenn, "Disestablishing Our Secular Schools," *First Things* (January 2012): 39–43, who argues for what is, in effect, the principle of subsidiarity in public schooling. His point is that such a principle would allow for greater freedom for religion in schools, and for an improvement in education. His argument seems to provide some hope, at least in the United States. Also, see Chester E. Finn, Jr., Bruno V. Manno, and Brandon L. Wright, "Charter Schools Are Reinventing Local Control in Education," *The Wall Street Journal*, September 6, 2016, A15, which complements the Glenn article, and suggests to this writer that, with the proper leadership, "integral education" might be possible in the charter system.

24. Jacques Maritain, *Integral Humanism: Temporal and Spiritual Problems of a New Christendom*, trans. Joseph W. Evans, rev. Otto Bird, in *Integral Humanism, Freedom in the Modern World, and A Letter on Independence*, ed. Otto Bird (Notre Dame, Ind.: University of Notre Dame Press, 1996; originally published in French in 1936 from lectures delivered in 1934), 256, which forms part of his discussion of pluralism. Cf. *Catechism of the Catholic Church*, §1894.

25. *Catechism of the Catholic Church*, §835.

26. Maritain, *Education at the Crossroads*, 62–63.

27. *Ibid.*, 69, and “Education and the Humanities,” in *Education of Man*, 90–91.

28. Edward Kennard Rand, “The Classics in European Education,” and Paul Shorey, “The Case for the Classics,” both in *Latin and Greek in American Education, with Symposia on the Value of Humanistic Studies*, ed. Francis W. Kelsey, University of Michigan Publications: Humanistic Papers, rev. ed. (New York: The Macmillan Company, 1927), 213–31 and 249–314, respectively. See also Shorey, *The Assault on Humanism*, Atlantic Monographs (Boston: The Atlantic Monthly Company, 1917), *passim*.

29. Shorey, “The Case for the Classics,” 262.

30. *Ibid.*, 259. Note the phrase “judgment of intended meaning.” There is no “theory” here!

31. On this idea, see further John Henry Cardinal Newman, *The Idea of a University Defined and Illustrated* (London: Longmans, Green and Co., 1919; orig. pub. 1852), 334–47, and Shorey, “The Case for the Classics,” 259.

32. Maritain, *Education at the Crossroads*, 55: “what is known as artistic training insofar as the ‘arts’ involved are what is called in French *les arts d’agrément*, and in English, if I am not mistaken, ‘accomplishments.’”

33. For the history of this movement, including its decay, see Anne Alexander, *The Antigonish Movement: Moses Coady and Adult Education Today* (Toronto: Thompson Educational Publishing, Inc., 1997), and Santo Dodaro and Leonard Pluta, *The Big Picture: The Antigonish Movement of Eastern Nova Scotia* (Montreal: McGill-Queen’s University Press, 2012).

34. Leo R. Ward, *Nova Scotia, The Land of Co-operation* (New York: Sheed & Ward, 1942), xi.

35. *Ibid.*, 206; and Alexander, *Antigonish Movement*, 48, and generally 47–64 for a good account of the social teaching of Leo XIII and Pius XI, as well as 172–73 for an analysis of the respect in which Dr. Coady’s teaching differed from the social teaching of Leo XIII and Pius XI.

36. Ward, *Nova Scotia*, 92. Ward uses the phrase “Nova Scotia philosophy” on ix.

37. *Ibid.*, 187.

38. *Ibid.*, 205–06. Alexander, *Antigonish Movement*, 50, discusses Leo XIII’s notion of society as organic. The concept is at the heart of Catholic social teaching, though the *Compendium of Social Doctrine* expresses the idea through the concepts of the common good, subsidiarity, and solidarity (§§160–63).

39. Ward, *Nova Scotia*, xi. See also Alexander, *Antigonish Movement*, 79–80, and Dodaro and Pluta, *Big Picture*, esp. 88–95.

40. Ward, *Nova Scotia*, 11. Cf. John Paul II, *Sollicitudo Rei Socialis*, §47: “The Church has *confidence also in man*.”

41. Ward, *Nova Scotia*, 185. On 130, Ward characterizes this attitude as “supernatural brotherliness.”

42. See Joseph, *Jacques Maritain*, 73, for Maritain’s teaching on the need for prophets. On the role of mass meetings, see Alexander, *Antigonish Movement*, 80–81, and Dodaro and Pluta, *Big Picture*, esp. 85–88.

43. Ward, *Nova Scotia*, e.g., 51.

44. Ibarra, *Maritain, Religion, and Education*, 63, reports that Maritain's 1942 book *The Rights of Man and Natural Law* served "as a draft for the United Nations' Universal Declaration of Human Rights in 1948."

45. Maritain, *Education at the Crossroads*, 102–03.

46. *Ibid.*, 114–15. Nothing has been said in this paper about Maritain's concerns vis-à-vis technology. Joseph, *Jacques Maritain*, 20, summarizes those concerns well, in speaking of the *mentalité* of the eighteenth and nineteenth centuries. "Maritain believes the science of mathematical physics provided man with a supreme rational optimism by which he would change the conditions of nature in order to dominate it. The domination would be by technical means and thereby artificial. A true domination of matter, Maritain feels, is one in which man, instead of changing the conditions of nature, submits to them and acquires certain wisdoms of knowledge and life. This type of domination of matter is true because the domination is by a process natural to the powers of a human being." Maritain comes close here to the central concern of Romano Guardini, *Letters from Lake Como, Explorations in Technology and the Human Race*, trans. Geoffrey W. Bromiley (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1994; letters orig. pub. 1924–1925).

47. That people around the world would be interested in such cooperatives does not seem fanciful. The Coady International Institute at St. F. X. in Antigonish currently supports cooperative economic efforts in 130 countries. See www.coady.stfx.ca (retrieved July 11, 2016). On the institute, see Dodaro and Pluta, *Big Picture*, 198–201.

48. Jaeger, *Paideia*, 1: xviii.

49. Maritain, *Integral Humanism*, 312.