Prefatory Note:

Following are eleven reading lists compiled on different topics, on different occasions, and for different purposes.

I

SEVENTEEN “EASY” AUTHORS WHO CAN GIVE YOU A GREAT LIBERAL EDUCATION AT ANY AGE (BY READING HALF AN HOUR A DAY—IN NO PARTICULAR ORDER)

1. Christopher Derrick, Escape from Skepticism: Liberal Education as if Truth Really Mattered
2. James Schall SJ, Another Sort of Learning (and any of his collections of essays)
3. Hilaire Belloc, Selected Essays, ed. J.B. Morton (and any of his essays, especially the “On…” series)
4. Charles Péguy, Portal of the Mystery of Hope; the short poems in God Speaks
5. G.K. Chesterton, As I Was Saying, ed. R. Knille; Anthology, ed. P.J. Kavanagh; and any essay collection, especially The Well and the Shallows
6. Josef Pieper, In Tune with the World
7. Emmanuel Mounier, Be Not Afraid
8. Pope John Paul II, Be Not Afraid (interview with André Frossard)
9. Albino Luciani (Pope John Paul I), Illustrtssimi
10. Étienne Gilson, A Gilson Reader
11. Mircea Eliade, The Sacred and the Profane
12. Joseph Bochenski, Philosophy: An Introduction
13. Marion Montgomery, Liberal Arts and Community
15. Walker Percy, Conversations, ed. Lewis Lawson
16. Flannery O’Connor, The Habit of Being (her correspondence)
17. Christopher Dawson, The Historic Reality of Christian Culture
The following selections contain cogent thoughts about the Christian alternative to the secularistic humanism that pervades schools and the media. Whether these authors are studied prior to college, in college, or after college when embarking upon a career, these “battle pieces” can equip young people to impact contemporary culture right where they are in the middle of the world.


III

A Suggested Bibliography for
“A Catholic Critique of Higher Education in America”
(* indicates 20 chief entries, for a short list)

75 entries from the archives of John Gueguen

a) Magisterial Sources and Commentaries

*Code of Canon Law (1983), canons 807-814 (“Catholic Universities and Other Institutions of of Higher Education”)
*John Paul II, apostolic constitution Ex Corde Ecclesiae (1990); text and documentation and commentaries in Catholic International (May, 2000)
Hickey, James Cardinal, “The Role of the Catholic University in the Church’s Mission of Re-evangelization,” Communio (Summer 1992)

b) Classics

*St. Basil the Great, “Address to Young Men on Reading Greek Literature” (375; in Harvard Univ., Loeb Classical Library, 1961, and other collections)
Veblen, Thorstein, The Higher Learning in America (1918; Transaction, 1992); see also: “The Higher Learning as an Expression of Pecuniary Culture,” Theory of the Leisure Class (1899)—for an early understanding of the potential of material values for corrupting educational enterprise.
*Maritain, Jacques, Education at the Crossroads (Yale Univ. Press, 1943); see also his response to a paper by John Courtney Murray S.J., “On Some Typical Aspects of Christian Education,” in The Christian Idea of Educa-
tion, ed. Edmund Fuller (Yale Univ. Press, 1957)

*Lewis, C. S., The Abolition of Man (New York: Macmillan, 1947); see also:
“Learning in Wartime,” (1939), in The Weight of Glory and Other Essays
(New York: Macmillan, 1949)

Weaver, Richard M., Ideas Have Consequences (Univ. of Chicago Press, 1948)

Buckley, William F., God and Man at Yale (Chicago: Regnery, 1951; new intro-


*Gilson, Etienne, essays on Christian higher education in The Gilson Reader
(New York: Doubleday, 1957)

Adler, Mortimer and Milton Mayer, The Revolution in Education (Univ. of Chica-
go Press, 1958); see also Adler’s Reforming Education (1977 reprint—


*Dawson, Christopher, The Crisis of Western Education (New York: Sheed &
Ward, 1961)

*Pieper, Josef, Living the Truth (Chicago: Henry Regnery, 1967; reprint—San

*Sayers, Dorothy, “The Lost Tools of Learning,” National Review (Jan. 19,
1979); many subsequent reprints

c) Contemporary Studies

Booth, Wayne C., ed., The Knowledge Most Worth Having (Univ. of Chicago
Press, 1967)

Niemeyer, Gerhart, “The New Need for the Catholic University,” Review of Poli-
tics (Oct., 1975); reprinted in Within and Above Ourselves (Wilmington: ISI Books, 1996)

*Derrick, Christopher, Escape from Scepticism: Liberal Education as if Truth
Mattered (LaSalle, Ill.: Sherwood Sugden, 1977)

Kirk, Russell, Decadence and Renewal in the Higher Learning (South Bend:
Gateway, 1978)

Wegener, Charles, Liberal Education and the Modern University (Univ. of Chi-
icago Press, 1978)

Brann, Eva, Paradoxes of Education in a Republic (Univ. of Chicago Press,
1979)

Alvira, Tomás, La Fe y la Formación intellectual (Pamplona: Univ. of Navarre,
1979)

Littleton, Taylor, ed., Our Secular Cathedrals: Change and Continuity in the
University (Univ. of Alabama Press, 1980)
Malik, Charles Habib, *A Christian Critique of the University* (Downers Grove, Ill.: InterVarsity Press, 1982); see also his “Faith and Reason in the University,” *Modern Age* (Fall 1984)


Walsh, David J., “Restoring the Lost Center of Education,” *Thought* (Dec., 1983)


Panichas, George, “Arresting Antitheses in Higher Education,” *Modern Age* (Summer, 1985)


*Montgomery, Marion, The Trouble with You Innerleckchuls* (Front Royal: Christendom Press, 1988)

-----, *The Truth of Things: Liberal Arts and the Recovery of Reality* (Dallas: Spence, 1999)

*Schall, James V. S.J., Another Sort of Learning* (San Francisco: Ignatius Press, 1988)


Shaw, Peter, *The War against Intellect* (Univ. of Iowa Press, 1989)


Johnson, Henry C., Jr., “‘Down from the Mountain’: Secularization and the Higher Learning in America,” *Review of Politics* (Fall, 1992)

*Kelly, Msgr. George A., Catholic Higher Education: Is It In or Out of the Church?* (Front Royal: Christendom College Press, 1992)


-----, “A Battle the Vatican Cannot Afford to Lose,” *Inside the Vatican* (May, June-July, 1999)


-----, *The Outrageous Idea of Christian Scholarship* (Dallas: Spence, 1998)

----- and Bradley Longfield, eds., *The Secularization of the Academy* (Oxford Univ. Press, 1992)


Arkes, Hadley, “On Becoming Safe, Legal, and Rare: The Catholic University in a Dark Age,” *Crisis* (Jan., 1995)


Ellis, John M., *Literature Lost: Social Agendas and the Corruption of the Humanities* (Yale Univ. Press, 1997)


Lewis, Michael, *Poisoning the Ivy: The Seven Deadly Sins and Other Vices of Higher Education* (Armonk, N.Y.: M.E. Sharpe, 1997)


McInerny, Ralph, “Is a Non-Catholic University Possible?” *Crisis* (Feb., 2000)


Morande Court, Pedro, “The University for a New Humanism” (Rome, Jubilee of Universities, Sept. 9, 2000)


Hart, Jeffrey, *Smiling through the Cultural Catastrophe: Towards the Revival of Higher Education* (Yale Univ. Press, 2001)
BIBLIOGRAPHY FOR THE SOCIAL DOCTRINE OF THE CHURCH
Updated summer 1999

Primary Sources:
Pope John Paul II, Veritatis Splendor (The Splendor of Truth), 1993
* Centesimus Annus (On the Hundredth Anniversary), 1991
  Christifideles Laici (The Lay Members of Christ’s Faithful), 1988
  Mulieris Dignitatem (On the Dignity and Vocation of Women), 1988
* Sollicitudo Rei Socialis (On Social Concern), 1987
  John Paul II in America, 1987
  Dominum et Vivificantem (The Holy Spirit in the Life of the Church and the World), 1986
  Salvifici Doloris (On Christian Suffering), 1984
* Laborem Exercens (On Human Work), 1981
* Familiaris Consortio (The Role of the Christian Family in the Modern World), 1981
  Dives in Misericordia (On the Mercy of God), 1980
  USA: The Message of Justice, Peace and Love, 1979
  Redemptor Hominis (The Redeemer of Man), 1979
Karol Wojtyla, Toward a Philosophy of Praxis: An Anthology, 1981
  Love and Responsibility, 1981 (1960)

Vatican Council II, Gravissimum Educationis (On Christian Education), 1965
* Gaudium et Spes (On the Church in the Modern World), 1965

Pope Paul VI, Populorum Progressio (The Development of Nations), 1967
* Humanae Vitae (The Propagation of Human Life according to the Right Order), 1968

Pope John XXIII, Mater et Magistra (Recent Development of the Social Question), 1961
* Pacem in Terris (The Universal Social Question), 1963


Sacred Congregation for the Doctrine of the Faith, Instruction on Christian Freedom and Liberation, 1986
Secondary Sources: Major Commentaries


* The Church and Temporal Realities: Six Lectures on Social Doctrine, 2nd ed., 1997

* Politics and the Church: From Rerum Novarum to Liberation Theology*, 1987


* Work, Culture, Liberation: The Social Teaching of the Church*, 1985

* The Leaven of the Gospel in Secular Society*, 1983


Fellowship of Catholic Scholars, *Catholic Social Thought and the Teaching of John Paul II*, 1982


**Secondary Sources: Historical Interest**


A SHORT READING LIST ON THE SECULARIZATION OF RELIGION IN AMERICA
(In the Wake of the Cultural Revolution of 1968)
Classical Antecedents: Nietzsche, Freud, and Dewey

The Bellah Position:

Russell E. Richey and Donald G. Jones, eds., American Civil Religion (Harper & Row, 1974)

[Note: the study of "civil religion" by American sociologists and other social scientists ought not to be confused with studies in the "sociology of religion," as Milbank seems to do. There is an extensive collection of books, articles, and papers on "civil religion" in America in the Lincoln Green library. Note especially these studies, widely reviewed:]

A James Reichley, Religion in American Public Life (Brookings, 1985)
Clarke E. Cochrane (a polit. philosopher; today's leading student of this topic in the U.S.), Religion in Public and Private Life (Routledge, 1990)
Glenn Tinder, The Political Meaning of Christianity: An Interpretation (Louisiana State, 1989)
Donald Kommers, ed., Religion and Politics, the 50th anniv. issue of The Review of Politics (Notre Dame, 1988)
John F. Wilson, Public Religion in American Culture (Temple Univ., 1979)

Pro:


**Contra:**

Thomas P. Melady, ed., *Catholics in the Public Square* (Our Sunday Visitor, 1995)

Arguing that the problem is not in the area of religion, but more generally, in morality:

James Davison Hunter, *Culture Wars: The Struggle to Define America* (Basic, 1991)

An important background study, given America’s Protestant formation:


[And, of course, the chapters on religion in Tocqueville’s amazingly prescient *Democracy in America, 1840*]
VI

SOME FRUITFUL AREAS FOR RESEARCH / WRITING
IN MATTERS REGARDING CHURCH AND STATE

(Following are some questions and suggested resources to be consulted)

I -- How Does Christ’s Injunction—“Render to Caesar the Things that Are Caesar’s, and to God the Things that Are God’s”—Apply to Us Here in America?

David McLellan, Unto Caesar: The Political Relevance of Christianity (1992)
Jacques Maritain, The Things that Are Not Caesar’s (1931)
Margaret Thatcher, “Render unto Caesar”
Glenn Olsen, “Separating Church and State”

II -- How Does America’s “Civil Religion” Impact on the “One, Holy, Catholic, and Apostolic Church”?

Pope Leo XIII, “Testem Benevolentiae” (1899)
Peter Drucker, “Organized Religion and the American Creed”
Charles R. Morris, American Catholic (1997)
John F. Wilson, Public Religion in American Culture (1979)
Russell Richey and Donald Jones, eds., American Civil Religion (1974)
Bruce Frohnen, “Robert Bellah and the Politics of ‘Civil’ Religion”
Leroy S. Rounder, ed., Civil Religion and Political Philosophy (1986)
Seymour Martin Lipset, “Religion in American Politics”
Charles Dunn, Religion in American Politics (1988)
-----, American Political Theology: Historical Perspective and Theoretical Analysis (1984)
Kenneth Wald, Religion and Politics in the United States, 2nd ed. (1992)
A. J. Reichley, Religion in American Public Life (1985)
Michael & Julia Corbett, Politics and Religion in the United States
(1998)
R. Booth Fowler et al., Religion and Politics in America, 2d ed (1999)
George Armstrong Kelly, Politics and Religious Consciousness in America (1984)
Leslie Griffin, ed., Religion and Politics in the American Milieu (1986)
Mark Silk, Spiritual Politics: Religion and America since World War II (1991)

III -- How Is “Secular Humanism” Impacting the Catholic Church in America?

George Gallup & Jim Castelli, The American Catholic People: Their Beliefs, Practices, Values (1987)
Philip J. Gleason, Keeping the Faith: American Catholicism Past and Present (1989)
Thomas P. Melady, ed., Witness to the Faith: Catholicism and Culture in the Public Square (1994)
R. Scott Appleby, “Church and Age Unite!”: The Modernist Impulse in American Catholicism (1991)
William Connolly, Why I Am Not a Secularist (1999)
Harvey Cox, Religion in the Secular City (1984)
Henry V. Sattler, Secular Humanism? (1982)
W. Brevard Hand, “Humanism a Religion?”
Martin Marty, “Secular Humanism, the Religion of”
James Crimmins, ed., Religion, Secularization and Political Thought (1990)
Duncan Forrester, Beliefs, Values and Policies: Conviction Politics in a Secular Age (1990)
Kenneth Medhurst, Church and Politics in a Secular Age (1988)
Phillip E. Hammond, ed., The Sacred in a Secular Age (1985)
IV -- Is Religious Influence Waning in American Public Life Due to a Judicial Process of “Privatization”?  
Joyce Little, *The Church and the Culture War* (1995)  
-----, “Religion and Privacy”  
Henry Hyde, “Keeping God in the Closet”  
Jude Dougherty, “Religion: The Demise of a Prodigious Power”  
Robert Bellah, “The Church in Tension with a Lockean Culture”

V -- What Is the Practical Meaning of “Religious Toleration” in Our Pluralistic Civic Culture?  
T. V. Smith, *Beyond Conscience* (1934)  
Jean LaCroix, “Religious Conscience and Political Conscience”  
-----, *Tolerance: Toward a New Civility* (1976)
-----, “The Folly of Tolerance”
Lloyd Eby, “Religious Fervor vs. Religious Tolerance”
Daniel Robinson, “Paradoxes of Tolerance”

VI -- What Did the First Amendment Right to Free Religious Expression Really Mean to the Framers of the Constitution and What Does It Mean Today?

Michael J. Malbin, *Religion and Politics: The Intentions of the Authors of the First Amendment* (1978)
Robert S. Alley, *The Supreme Court on Church and State* (1988)

VII -- Are Tocqueville’s Observations on the Political Effects of Religion in America Still Valid?

Alexis de Tocqueville, *Democracy in America* [the chapters on religion, mainly in Vol. II (1840): part 1, ch. 2 and 5; part 2, ch. 9, 12, 15:...]
-----, “Christianity and Freedom: Tocqueville’s View”
R. V. Allen, “Tocqueville on Religious Ontology and the Republican Roots of American Democracy”
Pierre Manent, “Democracy and Religion,” *Tocqueville and the*
**Nature of Democracy** (1995)


Doris Goldstein, *Trial of Faith: Religion and Politics in Tocqueville’s Thought* (1975)


-----, “Tocqueville’s Puritans: Christianity and the American Founding”

Peter D. Bathory, “Tocqueville on Citizenship and Religion”

Stephen J. Tonsor, “Democracy in America at 150: Liberal and Catholic”

Christopher Wolfe, “Tocqueville and the Religious Revival”

Alan J. Aichinger, “Religion and the Maintenance of Republican Institutions: De Tocqueville on the Case of the United States”

Ernest L. Fortin, “Pros and Cons of Disestablishment: Did the Separation of Church and State Benefit Religion?”

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**VIII -- Does the Argument of Orestes Brownson on the Latent Catholicism of the American Regime Stand Up to Contemporary Analysis?**

No further reading necessary; the answer should be obvious. Brownson’s argument is made chiefly in his book, *The American Republic* (1866).
VII

A GENERAL BIBLIOGRAPHY FOR PHILOSOPHY OF LAW
(Chronological Order)

I – CLASSICS (* indicates the most important sources)

Hammurabi, *The Code* (c 2190 B.C.)
Moses, *The Pentateuch* (c 1450 B.C.)
Lycurgos, *The Constitution of Sparta* (c 825 B.C.)
Sophocles, *Antigone* (442 B.C.)
* Plato, *Apology, Crito, Republic, Laws* (c 375-350 B.C.)
Cicero, *Republic, Laws* (c 50 B.C.)
Gaius, *The Commentaries, Elements of Roman Law* (c 175 A.D.)
St. Augustine, *On the Spirit and the Letter* (412)
Justinian ["The Jurist"], *The Institutes, The Digest* (533)
*Magna Carta* (1215)
Francisco de Vitoria, *Commentary on the Summa Theologiae* (1512);
*Reflections on the Indians; or, The Law of War* (c 1530)
Richard Hooker, *The Laws of Ecclesiastical Polity* (1597)
* Francisco Suárez, *Treatise on Laws and God the Lawgiver* (1612)
Hugo Grotius, *The Law of War and Peace* (1625)
The *Body of Liberties of Massachusetts Bay* (1647)
Emmerich de Vattel, *The Law of Nations* (1758)
Edmund Burke, *Reflections on the Revolution in France* (1790)
James Wilson, *Lectures on Law* (1790)
Frederick von Savigny, *Of the Vocation of Our Age for Legislation and Jurisprudence* (1828)
Sir Henry Maine, *Ancient Law* (1861)
Rudolph von Ihering, *Law as a Means to an End* (1877)
Herman Melville, *Billy Budd, Sailor* (1891)
* Giorgio del Vecchio, *Law and Human Personality in the History of Thought* (1904); *Philosophical Presuppositions in the Notion of Law* (1907); *The Formal Bases of Law* (1914); *Man and Nature: Selected Essays* (1933-1967); *Philosophy of Law* (1950)
Roscoe Pound, *The Spirit of the Common Law* (1921); *The Task of Law
Introduction to the Philosophy of Law (1950); Law Finding through Experience and Reason (1960)
Benjamin Cardozo, The Growth of the Law (1924)
Edward S. Corwin, The 'Higher Law' Background of American Constitutional Law (1928)
* Otto von Gierke, Natural Law and the Theory of Society (1934)
Felix Frankfurter, Of Law and Men (1939-1956); Of Law and Life, and Other Things that Matter (1956-1963)
* Jacques Maritain, The Rights of Man and the Natural Law (1943)
* Heinrich Rommen, The Natural Law (1947)
Jerome Frank, Law and the Modern Mind (1949)
* Alexander Passerin d'Entreves, Natural Law: An Historical Survey (1951); Natural Law: An Introduction to Legal Philosophy (1964)
* Leo Strauss, Natural Right and History (1953)
* Josef Pieper, Justice (1955)

II – STUDIES AND COMMENTARIES (* indicates the most important sources)

* Lon Fuller, The Law in Quest of Itself (1940); The Morality of Law (1964); Anatomy of the Law (1968); The Principles of Social Order (1981)
Max Hamburger, The Awakening of Western Legal Thought (1942); Morals and Law: The Growth of Aristotle’s Legal Theory (1951)
* Huntington Cairns, Legal Philosophy from Plato to Hegel (1949)
Morris and Felix Cohen, eds., Readings in Jurisprudence and Legal Philosophy (1951)
* John Wild, Plato’s Modern Enemies and the Theory of Natural Law (1953)
Arthur L. Harding, Religion, Morality and Law (1955); The Rule of Law (1961); Origins of the Natural Law Tradition (1971)
Peter Stanlis, Edmund Burke and the Natural Law (1958)]
Brendan Brown, ed., A Natural Law Reader (1960)


* Carl J. Friedrich, *Philosophy of Law in Historical Perspective* (1963); *Transcendent Justice: The Religious Dimension of Constitutionalism* (1964)


Julius Stone, *The Province and Function of Law* (1964); *Social Dimensions of Law and Justice* (1965); *Human Law and Human Justice* (1965)


Cornelius Murphy, *Modern Legal Philosophy: The Tension between Experimental and Abstract Thought* (1978)


Mary Ann Glendon, Rights Talk: The Impoverishment of Political Discourse (1991)
J. Budziszewski, Written on the Heart: The Case for Natural Law (1997)


Dougherty, Jude P., “Indestructible Islam,” Modern Age (Fall 2002), pp. 324-332


-----, What Went Wrong: Western Impact and Middle Eastern Response (Oxford University Press, 2002)


Rubin, Barry and Judith Colp Rubin, eds. Anti-American Terrorism in the Middle East: A Documentary Reader (Oxford University Press, 2002)

Schwartz, The Two Faces of Islam: The House of Sa’ud from Tradition to Terror (Doubleday Anchor, 2003)

Spencer, Robert, Islam Unveiled: Disturbing Questions about the World’s
Fastest Growing Faith (Encounter, 2002)


Tibi, Bassam, Islam Between Culture and Politics (Palgrave, 2002)


NOTE: Still pertinent to this topic, and frequently cited, is Hilaire Belloc’s prophetic voice in The Great Heresies (1938; reprinted in 1987 by Trinity Communications), the chapter on “The Great and Enduring Heresy of Mohammed.”
IX

SOME RECOMMENDED CRITIQUES OF HEGEL AND MARX

The best short treatment of both Hegel and Marx (as well as Nietzsche).
    and the two concluding chapters (on Marx) in Voegelin’s *From Enlightenment to Revolution* (Duke, 1975).

Gerhart Niemeyer, chap. iii (“Total Critique and Total Revolution”) in *Between Nothingness and Paradise* (Louisiana State, 1971)—principally on Marx but including his Hegelian inheritance.


Cornelio Fabro, chapters iv (3) and v (4) in *God in Exile: Modern Atheism* (1964; Newman, 1968)—part of his thesis that modernism springs from a post-Reformation degeneration of Christianity into pantheistic atheism.

Sergei Bukgakov, *Karl Marx as a Religious Type* (1907; Nordland, 1979)—especially chaps. iii to vi.

Johan van der Hoeven, *Karl Marx: The Roots of His Thought* (Van Gorcum, 1976)—the 3 chapters on Marx are preceded by 3 on Hegel.

John Gueguen, “Critical Notes on the Political Philosophers of Modernity” unpublished manuscript, 1976; sections 15 (Hegel) and 16 (Marx)
MARIAN BIBLIOGRAPHY

I – MAGISTERIUM

*Pope John Paul II, *Mother of the Redeemer* [*Redemptoris Mater*], 1987
*-----, *Behold Your Mother: Mary in the Life of the Priest*, 1988
*-----, *Theotókos: Woman, Mother, Disciple*, 2000
*Pope Pius XII, *The Virgin Mary, Mother of God* [*Deiparae Virginis Mariæ*], 1946
*-----, *The Dogma of the Assumption of Mary* [*Munificentissimus Deus*], 1950
*-----, *Crown of Light* [*Fulgens Coronae*], 1953
*Josef Cardinal Mindszenty, *The Face of Our Heavenly Mother*, 1951 (Sinag-Tala reprint)
Pierre Cardinal Philippe, *The Virgin Mary and the Priesthood*, Alba

II – CLASSICS

*St. Bernard of Clairvaux, *Sermons on the Blessed Virgin Mary* (Devon: Mt. Melleray Abbey, 1921, 1984 reprint
*-----, *Homilies in Praise of the Blessed Virgin Mary*, tr. Mary-Bernard Said (Kalamazoo: Cistercian, 1993)
*St. Alphonsus de Liguori, *The Glories of Mary*, comp. Redemptorist Fathers (Brooklyn, N.Y.), 1931
*------, The Blessed Virgin Mary (excerpts), 1974 (Tan, 1982)
St. Louis-Marie Grignon de Montfort, True Devotion to the Blessed Virgin Mary, Montfort Fathers (Bay Shore, N.Y.), 1950
------, The Golden Book on True Devotion to Mary, Benedictine Sisters (Clyde, Mo.), 1914
Bishop Ullathorne, The Immaculate Conception of the Mother of God, 1855 (Christian Classics, 1991)
------, Mary, the Second Eve, comp. Sister Eileen Breen (Tan, 1982)
*Franz-Michel William, Mary, the Mother of Jesus (Herder, 1939)
*Caryll Houselander, The Reed of God, 1944, 1990 reprint (Christian Classics)
------, Seven Words of Jesus and Mary: Lessons on Cana and Calvary Liguori Publications, 2001
Rev. Mary Raymond, God, a Woman, and the Way (Milwaukee: Bruce, 1955)
*Federico Suarez, Mary of Nazareth [originally Our Lady, the Virgin], 1956, 1985 (Scepter Publishers)
*St. Josemaría Escrivá, To Jesus through Mary (1957); Cause of Our Joy (1961), in Christ Is Passing By, 1974
*------, Mother of God and Our Mother (1964), in Friends of God, 1981

III – COMPILATIONS

In Praise of Mary: Hymns from the First Millennium of the Eastern and Western Churches, comp. Costante Berselli and Giorgio Gharib (Daughters of St. Paul, 1981)
Mary and the Fathers of the Church: The Blessed Virgin Mary in Patristic Thought, Luigi Gambero (San Francisco: Ignatius, 1991, 1999 in English)
Mary: Coredemptrix, Mediatrrix, Advocate: Theological Foundations—Papal, Pneumatological, Ecumenical, ed. Mark Miravalle (Santa
Barbara: Queenship, 1996)
The Book of Mary, Henri Daniel-Rops, 1948, 1960 in English
The Mary Book, comp. F. J. Sheed (Sheed and Ward, 1951)
Devotion to Mary, Mother of God, comp. W. D. Gilligan (Houston: Lumen Christi, 1997)
Mary: Art, Culture, and Religion through the Ages, comp. C. H. Ebertshauser et al. (New York: Crossroad, 1998)
The Catholic Answer Book of Mary, comp., Peter Stravinskas (Huntington: Our Sunday Visitor, 2000)
Mother of Christ, Mother of the Church: Documents on the Blessed Virgin Mary, Daughters of St. Paul, 2001

IV – APPARITIONS

Our Lady’s Book (Marian apparitions of the 19th and 20th centuries), comp. Lauren Ford (San Francisco: Ignatius, 1997)
Warren H. Carroll, Our Lady of Guadalupe and the Conquest of Darkness (Front Royal: Christendom, 1983)
Michel de Saint-Pierre, Bernadette and Lourdes, 1953 (in English, Image Books, 1955)
John DeMarchi, The Immaculate Heart: The True Story of Our Lady of Fatima (New York: Farar, Straus, and Young, 1952)
*Casimir Barthas and Luis Fonseca, Our Lady of Light (Milwaukee: Bruce, 1947)
Louis Lochet, Apparitions of Our Lady, 1957 (in English, Herder, 1960)

V – CONTEMPORARY STUDIES

Nicholas Ayo, The Hail Mary: A Verbal Icon of Mary (Notre Dame, 1994)
Nilo Geagea, *Mary of the Koran* (New York: Philosophical Library, 1983)
Ignacio Larrañaga, *The Silence of Mary*, Daughters of St. Paul
Ralph McInerny, *The Age of Mary* (Notre Dame: Quoadlibetal Features [cassette], 1987)
Jaroslav Pelikan, *Mary Through the Centuries: Her Place in the History of Culture* (New Haven: Yale University, 1996)
*Joseph-Marie Perrin, Mary the Mother of Christ and of Christians* (Alba, 1978)
Ignace de la Potterie, *Mary in the Mystery of the Covenant*, Alba
Oliver Treanor, *Mother of the Redeemer, Mother of the Redeemed* (Dublin: Four Courts, 1988)

VI – THE ROSARY

*John Paul II, *The Rosary of the Virgin Mary [Rosarium Virginis Mariae]*, 2002
*St. Josemaria Escriva, Holy Rosary*, 1934 (in English 1979)
Scriptural Rosary (Chicago: Christianica Center, 1961)

* Indicates books on the list approved for spiritual reading

*John Gueguen’s Archive includes Marian files subdivided as: Advocations; Apparitions; Articles; Devotions; Doctrine; Images; Journals; Magisterium; Prayers; Special Observances (Marian Years).
Suggested Marian titles for the updated Spiritual Reading List:


6. Bishop Fulton J. Sheen, *Seven Words of Jesus and Mary: Lessons on Cana and Calvary* (Liguori, 2001)


10. Ignace de la Potterie, *Mary in the Mystery of the Covenant* (Alba) – this would be for more mature readers.

11. Oliver Treanor, *Mother of the Redeemer, Mother of the Redeemed* (Four Courts, 1988)


13. -----, *The Book of the Rosary* (Our Sunday Visitor, 1983)

ON EDUCATIONAL POLICY: HISTORICAL AND PHILOSOPHICAL ANALYSIS

I -- Comment on A Course List:

1. Jefferson, *Crusade against Ignorance*, is probably an excerpt from the writings of Thomas Jefferson (possibly *Notes on Virginia*); a good historical source for his influence on American educational thinking at the time of the Founding.

2. Mann, *The Republic and the School*, is probably one of the annual reports of Horace Mann, an established authority on American educational thinking in the mid-19th century.

3. After those two classical sources, the remainder of the list appears to consist of recent works by a sampling of ideological thinkers (only Friere and West are widely known) promoting what might be fairly called a revolutionary agenda for refocusing the traditional aims and ideals of American educators.

II -- Classic and Current Sources on the Subject

1. The following can be recommended because of their prestige and the solidity of their content for the contemporary discussion of educational philosophy (chronological order):

   Simone Weil [a young lycée teacher in pre-World War II France whose posthumous writings are available in several anthologies]. *The Simone Weil Reader* (ed., George Panichas), New York: David McKay, 1977, contains her essay, “Reflections on the Right Use of School Studies.” A number of her students also published her class notes and letters.

   Jacques Maritain, *Education at the Crossroads* [his Terry Lectures at Yale], Yale Univ. Press, 1943. Especially relevant are parts one (“The Aims of Education”) and two (“The Dynamics of Education”).

   Arthur Bestor, *Educational Wastelands* (Univ. of Illinois Press, 1953; reissued in 1985). This was a daring early attempt to identify and critique the revolutionary agenda of the new educational bureaucracy that was just coming into prominence in the post World War II years.

   Edmund Fuller, ed., *The Christian Idea of Education* (Yale Univ. Press, 1957); re-issued by Archon Books, 1975. This 1955 seminar drew together a number of prominent educators; the papers by Pollard and Paton are most relevant here.


   David Riesman, *Constraint and Variety in American Education* (Doubleday, 1958). The same themes are treated here by a well-known sociologist and student of American social thought.

Christopher Dawson, *The Crisis in Western Education* (New York: Sheed and Ward, 1961). A famous historian of the educational dimension of culture adds his voice to that extraordinary discussion of the fundamental assessment of post-war directions education was and should be taking.

John W. Gardner, *Excellence: Can We Be Equal and Excellent, Too?”* (N.Y.: Harper & Row, 1961). A prominent leader in educational administration and policy reflects on the new egalitarianism that many reformers were promoting at the time. It would be interesting to read this in conjunction with Jefferson’s proposals for a combination of elite education (university) and common education (lower schools).


Eva Brann, *Paradoxes of Education in a Republic* (Univ. of Chicago Press, 1979). Were I teaching the course, this would be my main text, by one of our country’s most perceptive and talented teachers and students of political philosophy. The principal “paradox” is Jeffersonian: his hopefulness about the possibilities of schools in the new Republic and certain tendencies of his thought which later tended to thwart those very possibilities. This is placed in the context of such polarities as tradition vs. change; reason vs. self-expression; utility vs. liberal education.

2. The literature I have seen in the 1980s and ‘90s is vast and I hesitate to make any recommendations beyond those earlier classics. In a sense, they did “say it all.” I shall only note the following, all by reliable authors, which recommend themselves for browsing in case some nuggets should thus come to light (again, in chronological order). They may, perhaps, offer more pointed rejoinders to the course list:


*The World and I* (journal) has an important symposium on educational reform in Vol. 3, No. 3 (March, 1988).

M. E. Bradford, “*Against the Barbarians*” and *Other Reflections* (Univ. of Missouri Press, 1991). The title essay, most relevant here, argues that feminists, Marxists, and other revisionists view education as a political instrument, as part of their plan to restructure all of society.


E. D. Hirsch, Jr., *The Schools We Need and Why We Don’t Have Them* (New York: Doubleday, 1996)....because our schools are teaching techniques rather than knowledge.


III -- Concluding Comments

1. This list gives an indication of what has been stirring in contemporary educational policy. The course lists in many universities, however, carefully bracket all this or simply exclude it.

2. The archival collection in Wespine Study Center (Kirkwood, Mo.) contains a rich file of relevant articles and clippings.

John Gueguen 10/12/99