

In a telecast a few weeks ago, Bishop Fulton Sheen undertook to answer three questions of primary importance to college students in general, and the answers he gave have such a bearing upon Saint Dunstan's academic life, that the opportunity to apply them must not be overlooked. He asked: What makes a good teacher? What courses should one follow in college? What should be the psychological attitude of a student for learning?

Bishop Sheen began by recalling a simple but expressive line from *De Magistro*, in which St. Thomas says that the teacher or professor is related to the student as the doctor or physician is related to his patient. Working from an analogy between a doctor and his pills to the situation of a teacher and his pupils, it is easy to see that a teacher may have all the knowledge of the world in his head, but if he is not able to communicate that knowledge to others he is sterile as a teacher. The Bishop says that one of the major faults, possibly, of college teachers is that they read their message, their classes, with the result that the educational process consists in the transfer of some memoranda from the notebook of the professor to the notebook of the student without having to pass through the mind of either. In this case, the professors become merely textbooks wired for sound, and we can think of more economical ways of reaching that arrangement. A teacher must, therefore, teach as an inventor invents, he must think every moment that he is teaching; and it follows then that he will at the same time be learning, learning, yes, and learning how to teach. When Bishop Sheen was leaving the University of Louvain, Cardinal Mercier gave him this bit of advice on teaching: Tear up your notes at the end of every year. He did, and you can judge the result for yourselves. You might also, then, understand why he leveled one of his most lethal blasts of the evening at the professor who uses the same notes year after year until they are yellow with age, until he, the professor, is thoroughly mired in and unrealistically secure in a note-lined rut; until the students, who seem to sense the lack of freshness in content and delivery, are lulled into unproductive slumber. Honestly, they might just as well hand out their notes to their students and let them go to their rooms and copy them. Why copy them in the classroom? If the notes never differ from year to year; if the students insist on passing on their diligently scribbled manuscripts from year to year; if some of the more industrious even type them up several copies at a time; why not take the next logical step and have them printed and call the printing a text-book?

But now, what courses? The Bishop stipulated the two prevailing methods of deciding courses, and compared one to the orderly arrangement of the various disciplines and subjects in a pyramidal arrangement according to the degree of wisdom in each and the interrelation of each upon the others. The second system, he likened an array of non-related bottles on a shelf; and in this system, the important thing would seem to be the collection of bottles without any consideration of their contents. According to this latter system, if one carries one hundred and twenty bottles to the dean and if he is convinced that they've pulled the wool over his eyes, he is given a sheepskin.

We are indeed most fortunate that our system, here at Saint Dunstan's, does not follow the latter system; but this is not surprising. Our courses here are so arranged, that as soon as a student is deemed to have the necessary mental acumen, he is given the opportunity to apply himself to the works of Aquinas; he is given the opportunity to study the pyramidal subordination of the sciences, of the disciplines, of the various subjects that he is taking, which St. Thomas has passed on from the Greeks; he is

given the opportunity to prove to himself, and for his own satisfaction, that the system of courses he is following is the most satisfactory, that the subordination of one to another is the most logical, that the sequence of one upon the other is the most satisfying. We have much, then, to be thankful for in the inclusion of the philosophical disciplines of St. Thomas in our curricula; for the Artsmen, because it is expected of them; for the Science students, since they crown their sciences; and for the Commercial ranks, because they offer a set of directive principles.

One has to wonder, though, whether we have embraced the whole model that is our Grecian and Roman heritage in the tradition of the Arts. Can we conceive of an Arts program in which art itself is not included? Apparently someone did. It is understandable that here at St. Dunstan's, it will be awhile before there will be faculty and facilities for teaching the actual mechanics of artistry in its various forms; but would it be expecting too much to look for a course devoted to the introduction of the fine arts; a course that would impart even a little understanding to combat the fear, disinterest, and downright disgust, in some cases, of this present generation for the artifacts of the past? We are looking, but we are not seeing. It would seem that the financing of such a venture would be but a small burden compared to the benefits that would be derived from it even if it were only, let us say, fifty percent effective. Perhaps in the same venture could be included a program to encompass the rapidly growing engineering faculty so that the budding engineers might glean some knowledge of even an inkling of the cultural and esthetic meanings of the structures which they will erect, as well as the position of these structures in the general progression of architectural development over the ages.

In concluding, Bishop Sheen indicated the proper psychological attitude of the student towards study. He must cultivate two dispositions: Humility, and Good Morals. If a man is truly learned, he becomes more and more humble as he studies. He sees new avenues of knowledge down which he might travel for a lifetime; and a student is never more humbled than at his graduation, his most exalted moment, for he sees then in the best light just how much he is leaving behind, and how little of it he is taking with him. It is then that he understands that by becoming humble, one becomes teachable, and by becoming teachable, one becomes wise.

—EDITORIAL

THE CHIP

She ran, not walked, into my arms
All breathless from the taxing course
Of stairs that railed us at that night;
As cradled in a sweet delight,
We wondered at the awesome force
Of heaven's signaled fierce alarms.

While sound and fury 'round us spent
Itself in echoes sharp, exciting,
Her breast, still heaving, held in scope
A vested palpitating hope
To sympathetic sway inciting
All within me, now content.

"Thank you", as I whispered low,
Thought a bridge from kiss to kiss,
"Now I know I'll hear someday,
Now I know I'll hear him say,
'Daddy, how do you do this?'"
And, "What makes this here thing go?"

—CHOYA