



# Education at the Crossroads

Jacques Maritain

# Education At The Crossroads The Terry Lectures Series

**Zhe Xu**



## **Education At The Crossroads The Terry Lectures Series:**

*Education at the Crossroads. (Yale University Terry Lectures for 1943.) (Third Printing.).* Jacques Maritain, 1944

*Education at the Crossroads* Jacques Maritain, 1943-01-01 The author a modern Catholic writer philosopher sets forth his views on Christian education      *Understanding Maritain* Deal Wyatt Hudson, Matthew J. Mancini, 1987      *The Year of Our Lord 1943* Alan Jacobs, 2018 The Year of Our Lord 1943 tells the story of how five Christian intellectuals Jacques Maritain T S Eliot C S Lewis W H Auden and Simone Weil sought to provide a plan for the moral and spiritual renewal of the Western democracies in the post World War II world      Books in Series , 1985 Vols for 1980 issued in three parts Series Authors and Titles      *Catholic Schools and the Common Good* Anthony S. Bryk, Valerie E. Lee, Peter Blakeley. Holland, Anthony S Bryk, 2009-06-30 The authors examine a broad range of Catholic high schools to determine whether or not students are better educated in these schools than they are in public schools They find that the Catholic schools do have an independent effect on achievement especially in reducing disparities between disadvantaged and privileged students The Catholic school of today they show is informed by a vision similar to that of John Dewey of the school as a community committed to democratic education and the common good of all students      *God in Gotham* Jon Butler, 2020-09-29 A master historian traces the flourishing of organized religion in Manhattan between the 1880s and the 1960s revealing how faith adapted and thrived in the supposed capital of American secularism In Gilded Age Manhattan Catholic Jewish and Protestant leaders agonized over the fate of traditional religious practice amid chaotic and multiplying pluralism Massive immigration the anonymity of urban life and modernity's rationalism bureaucratization and professionalization seemingly eviscerated the sense of religious community Yet fears of religion's demise were dramatically overblown Jon Butler finds a spiritual hothouse in the supposed capital of American secularism By the 1950s Manhattan was full of the sacred Catholics Jews and Protestants peppered the borough with sanctuaries great and small Manhattan became a center of religious publishing and broadcasting and was home to august spiritual reformers from Reinhold Niebuhr to Abraham Heschel Dorothy Day and Norman Vincent Peale A host of white nontraditional groups met in midtown hotels while black worshippers gathered in Harlem's storefront churches Though denied the ministry almost everywhere women shaped the lived religion of congregations founded missionary societies and in organizations such as the Zionist Hadassah fused spirituality and political activism And after 1945 when Manhattan's young families rushed to New Jersey and Long Island's booming suburbs they recreated the religious institutions that had shaped their youth *God in Gotham* portrays a city where people of faith engaged modernity rather than foundered in it Far from the world of disenchantment that sociologist Max Weber bemoaned modern Manhattan actually birthed an urban spiritual landscape of unparalleled breadth suggesting that modernity enabled rather than crippled religion in America well into the 1960s      **Summary of Major Legislative Action of the Committee on Education and Labor, U.S. House of Representatives, 92d Congress** , 1973      *Hearings, Reports and Prints of the House Committee on*

*Education and Labor* United States. Congress. House. Committee on Education and Labor, 1972      **Naturalism and Historical Understanding** John P. Anton, 1967-06-30 As philosopher historian and teacher John Herman Randall Jr is world renowned and universally respected In more than fifty years of study he has probed Western thought inclusively from the early Greeks Aristotle and the Peripatetics through contemporary European and American philosophers Currently Professor Randall is conducting his scholarly research at the University of Padua and the Columbia Padua Institute a society which he helped found devoted to the study of the Aristotelian tradition in the Renaissance In his introduction to this volume the editor characterizes Professor Randall's relation to the contemporary world of thought It can be said in truth that Randall never touched a subject matter without making it luminous and intelligible and has scorned no inquiry no idea no vision ever ardently pursued by men anywhere The measure of our intellectual indebtedness to him will not soon be taken This volume has provided the rare opportunity to present related work of several eminent scholars in different fields Most of the essays were written to honor Professor Randall on the occasion of his 65th birthday Using Randall's work as a point of departure and reflecting its broad relevance they treat subjects as diverse as religion Greek philosophy Kant's philosophy of science Renaissance Aristotelianism and British Empiricism Included also are two tributes and memoirs personal reminiscences of Randall's early career and a valuable bibliography of Randall's published work      **Alternative Futures in American Education** United States. Congress. House. Committee on Education and Labor. Select Subcommittee on Education, 1972      *California Schools ...*, 1943      **School and Society**, 1943-07      **Books in Series, 1876-1949: Titles** R.R. Bowker Company, 1982      **Why Johnny Can't Learn** Opal Moore, 1975      **News Notes of California Libraries** California State Library, 1944 Vols for 1971 include annual reports and statistical summaries      **A Common Faith** John Dewey, 2013-08-28 In *A Common Faith* eminent American philosopher John Dewey calls for the emancipation of the true religious quality from the heritage of dogmatism and supernaturalism that he believes characterizes historical religions He describes how the depth of religious experience and the creative role of faith in the resources of experience to generate meaning and value can be cultivated without making cognitive claims that compete with or contend with scientific ones In a new introduction Dewey scholar Thomas M Alexander contextualizes the text for students and scholars by providing an overview of Dewey and his philosophy key concepts in *A Common Faith* and reactions to the text      *Moral Education* John L. Elias, 1989 Noting that moral education has long been associated with schooling as well as with the responsibilities of families and religious groups the author of this text provides an interdisciplinary and comprehensive study of morals and values education      *The Journal of General Education*, 1950      **Harvard Divinity School Bulletin**, 1941

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