the fifth and sixth parts develop these aspects further; then the concluding two parts repeat the main theme. This is known as the "eight-legged" essay. It looks misorganized and illogical to English readers, for once a subtopic has been discussed and passed, one should not return to it in English essay-text.

In academic philosophical writing in Chinese and English, paragraphs in Chinese have about twice as many statements (T-units) as English. The Chinese contains more levels of generality and more statements on the same level. The topic sentence of a Chinese paragraph, the highest level of generality, is often found near the middle or the end of the paragraph. Most English paragraphs begin with topic sentences. In much Chinese discourse the importance of a statement to a speaker is demonstrated by how often the speaker reiterates it, a kind of emphasis that frustrates Westerners.

Farsi editorial paragraphs have typically five or six levels of generality; English has three or four. Farsi has much repetition and imagery, but less factual detail than English. Farsi is not concise and is not understated.

A note on the reading of this book: Start with Chapter 5 "Implications" and read the book backwards. Ironically, the first chapters are very poorly written and nearly opaque. It will be helpful to the reader to remember that the discourse matrix is not a descriptive grammar of text. It is a prescriptive grammar of logically idealized essay-text writing.

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J. Martin O'Hara, Editor.
CURIOSITY AT THE CENTER OF ONE'S LIFE:
STATEMENTS AND QUESTIONS OF R. ERIC O'CONNOR.
Montreal: The Thomas More Institute; 1987.
589 pp. $40, Hardcover, $25, Paper.

I was privileged to meet Father O'Connor several times. The first occasion was in the mid-fifties when I took over the teaching of a course at the Thomas More Institute from an ailing colleague, and the last was in the late seventies, when he came to see me to explore the possibility of McGill

University granting the B.A. degree on behalf of the Institute. During this last discussion, we also considered Concordia University, but Eric O'Connor very wisely decided that a smaller university located far from Montreal would be a safer choice. Such large fish so close to such a small one might be tempted to swallow it whole. As the founding Dean and heart and soul of the Institute, Eric O'Connor was not about to see his life's work disappear. The continued health and vigour of the Thomas More Institute shows that besides curiosity and questions, Eric O'Connor had good judgment, and we are all the beneficiaries of this.

As a Professor of Education, it pains me a little bit to acknowledge that one of the reasons the Thomas More Institute is such a successful educational organization is that, not being part of an enormous university, it doesn't have to submit its annually changing courses to a university-wide committee on academic policy and standards. It seems odd, but if the very same academic rigour of which the universities are so proud were applied to the programs and courses at the Thomas More Institute, it would make it impossible for the Institute to make its hugely significant contribution to the intellectual life of Montreal. Eric O'Connor knew this.

Martin O'Hara's book makes me sorry and glad – both at the same time. It makes me sorry because I did not avail myself of the opportunity that living in Montreal gave me to come to know Eric O'Connor better; but it makes me glad because the book itself helps to remedy my neglect. By allowing Eric O'Connor to speak for himself, the editor leads us to a far better insight into the character of this great Montrealer than could have been achieved by writing **about** him. I use the work "speak" advisedly, because the book is essentially a collection of statements and questions that were made orally by Eric O'Connor over the years in convocation addresses, speeches at conferences, panel discussions, interviews, and similar occasions. It may well be that he committed some of these statements and questions to writing in the first instance, but it is also clear that he meant them to be **heard.** And the genius of the book is that by stepping aside, O'Hara makes it possible for us to hear Eric O'Connor speaking.

And what do we hear? We hear the development of the knowledge and wisdom of one who, although he never changes his basic convictions, never stops asking, never stops exploring ideas, never stops discussing them with others, and **never stops learning**. Who could speak better for adult education than an already learned and wise person who not only organizes the opportunities for others to learn, but who himself presents the shining example of one engaged in continuing education by participating in the courses himself! It is almost as if the Dean arranged the courses for his own benefit, and then allowed the students to join him in them; this is hardly the typical behaviour of a disinterested administrator, but then Eric

O'Connor was anything but disinterested! The fact that O'Hara gives the dates of Eric O'Connor's statements and questions enables us to see that in virtually every case, they reflect what has been studied at the Thomas More Institute in that particular year.

Like many of the great teachers throughout history, Eric O'Connor never said, "Do as I say, not as I do." Rather, he provided leadership by example. Not content merely to exhort others to read and discuss and learn (although he clearly did this too), he exemplified these activities personally in his own daily activities.

O'Hara's title is well chosen. Eric O'Connor was curious to start with, and the more he studied, the more curious he became; this led to more study, and therefore to more curiosity. But he had some answers, too. Eric O'Connor believed that "[w]e are all slow learners but we can all be caught by curiosity." He asserted that "any classification offered of ordinary persons that suggests that they cannot become learners – is false." As an adult educator, he knew that "we cannot just tell people that they must see new, but somehow by realizing the possibility in ourselves, we make it possible in others," and so he practiced what he preached. He was aware that people don't learn from being presented with ready-made solutions, and he was convinced of the need of individuals for discussion to help formulate their own questions; had he not known this to begin with, he would certainly have learned it from his own contacts with Bernard Lonergan. "The search for our meanings is personal, but companionship is needed to support the search."

Perhaps one of the most important things that Eric O'Connor demonstrated was the utility of a personal commitment to learning as a defense against intellectual fads. In 1954, during the heyday of mindless behaviourism, he asked: "Why is the life of the mind important?. . . . The important question is, how to bring the life of the mind into busy lives without climbing up to an ivory tower." As a mathematician with a doctorate from Harvard he could have built a very prestigious career in any of a number of important universities; but he chose to take the path less travelled, and that has made all the difference.

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