BULLETIN OF ST. JOHN'S COLLEGE

In Annapolis, 1937-38

ST JOHN'S College

{STAFF OF THE NEW PROGRAM, 1937-1938}

STRINGFELLOW BARR, President and Fellow of St. John's College
B. A. and M. A., University of Virginia
M. A. Oxon.
Formerly
Professor of History at the University of Virginia.
Editor of the Virginia Quarterly Review.
Member of the Committee on the Liberal Arts at the University of
Chicago.

SCOTT BUCHANAN, Dean and Fellow of St. John's College
B. A., Amherst College
Ph. D., Harvard University
Formerly
Assistant Director of the People's Institute of New York.
Professor of Philosophy at the University of Virginia.
Chairman of the Committee on the Liberal Arts at the University of
Chicago.

OWEN E. HOLLOWAY, Tutor of St. John's College
M. A. and B. Litt., Oxon
Formerly
Procter Visiting Fellow at Princeton University.
Assistant Lecturer at the Royal University of Egypt.

R. CATESBY TALIAFERRO, Tutor of St. John's College
B. A. and Ph. D., University of Virginia
Formerly

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Annapolis
PO Box 2800
Annapolis, MD 21404-2800

Santa Fe
1160 Camino Cruz Blanca
Santa Fe, NM 87501

Student at the University of Lyons and the Sorbonne, Paris.
Member of the Committee on the Liberal Arts at the University of Chicago.

CHARLES GLENN WALLIS, Tutor of St. John's College
B. A., University of Virginia
Formerly
Member of the Committee on the Liberal Arts at the University of Chicago.

Appointments of Fellows in Mathematics and Laboratory Science will be announced in the near future.

{The New Program At St. John's}

By Scott Buchanan, Dean of St. John's College

The Aims of Liberal Education

Two or three generations ago, when the aims of liberal education were still adequately implemented in curricula which had the sanction of both learned and popular opinion, it would have been unnecessary to discuss the aims in a college catalogue. Statements concerning aims would have appeared, and did appear, in the original charter of the college.

> Whereas, Institutions for the liberal education of youth in the principles of virtue, knowledge and useful literature are of the highest benefit to society, in order to train up and perpetuate a succession of able and honest men for discharging the various offices and duties of life, both civil and religious, with usefulness and reputation, and such institutions of learning having accordingly been promoted and encouraged by the wisest and best regulated States: Be it enacted, etc.

This was the elegant style and certain manner of the founders of St. John's College in 1784, as indeed it was for the founders of King William's School in 1696. They could be thus brief and concise, and their words stood safe and secure in the steady faith they and their readers had in the nature of things and of man.

We begin with a looser style and an uncertain manner, and it takes many more

words to come to the point. In order to state our purpose we start with words from a writer, a scientific writer, of the nineteenth century: Education is the adaptation of the human animal to his environment. We note the play of the child and the restless activity of the adolescent in order to discern the thread that we wish to follow on to the end. Somewhere along this thread we must pass from the merely physical aspects of the environment to the living aspects, and finally to those things that minister to intellect and spirit. In the process of adaptation play and activity must make their contribution to work and thought. Human animals must feed themselves, sense the world they live in, and move about; in these things they are like other animals. But they must also imagine, speculate, and practice the arts. These involve man, the rational animal.

We in this country have of necessity been concerned chiefly with our competence and adaptation in the useful arts, and in this we do not necessarily go astray. It is by taking the useful arts seriously that we discover the liberal arts. In the pursuit of our vital ends we find that imagination, scientific reason, speculation, and observation play an indispensable part, but we also increasingly realize these are special activities with special ends that must be pursued for their own sakes if our more immediate ends are to be gained. There must be appreciation, understanding, and knowledge of the truth even for the sake of our every- day needs. Crucial events in the twentieth century make it unnecessary to argue this point.

The arts of apprehending, understanding, and knowing the truth are the liberal arts, and they set their own ends. They are also the arts of the free man who sets his own immediate ends in the light of the more general good. It is only by the practice of the liberal arts that the human animal becomes a free man. It is only by discipline in these arts that spiritual, moral, and civil liberties can be achieved and preserved. It is in such obvious propositions as these that the founding fathers of 1784 and 1789 gave reasons for the institutions that they set up. It is embarrassing to admit that they are not always familiar and obvious to us.

It will be an important part of the instruction at St. John’s College to keep this part of our past alive in the minds of the students, but it is even more important that

we implement the ends which the propositions celebrate and seek the virtues which they dictate. Ultimately the ends of liberal education are the intellectual virtues, the development of the capacities from which they come, and the integration of the characters to which they contribute.

Tradition

The most powerful controlling factor in any human environment is tradition, and any system of education that tries to ignore or escape the tradition within which it operates is bound to fail and destroy itself. The latent dangers in traditions become actual only when they are ignored and evaded. Conscious suppression or artificial construction of a tradition leads only to cultural monstrosity. Eternal vigilance within a tradition is the price of liberty.

But there are many traditions: local traditions, family traditions, even personal day-to-day traditions; professional traditions, scientific and literary traditions, political traditions like monarchy and democracy. These provide the mediums in which the individual lives and moves, moral supports for his purposes, and ways for his imagination and thought to travel. Fallen into decay and disrepute, tradition reaches out a dead hand and stops the individual in his tracks. Traditions live in the individual minds and spirits; individuals find their vital fulfillments in living traditions.

It is the purpose of the new program at St. John's College to recover the great liberal tradition of Europe and America, which for a period of two thousand years has kept watch over and guided all the other Occidental traditions. All liberal colleges ought to be devoted servants of this great tradition, and this is the secret of their tenacious attempts to discharge their functions against many odds.

The tangible and eminently available embodiments and tools of this great tradition are the classics and the liberal arts.

The Classics

For a long period of European history the ancient languages and mathematics provided the educational mediums of this tradition. They are called the classics. In the last generation it has

been known that they were no longer effective carriers. Our educational system has responded by dropping them. But we have not been successful in finding the proper substitutes, tangible, available, movable objects whose obvious properties will enable teachers to move, lead, and discipline students in the liberal arts. Failure at this point is fundamental failure, and compensations in other directions no matter how good in themselves, no matter how various and interesting they may prove to be to the mass of students, are unfaithful to the imperative need of genuine liberal education.

The first step in correction and recovery is admission of failure, and the second step must be research, in the literal sense of retracing the steps in the tradition back to the point where the thread was lost. We, the members of the present administration and staff of St. John's College, have been engaged in this research for the last decade. By following the traces we have found the steps in the great books of the European intellectual tradition. They not only throw light on what has happened to the liberal heritage, but they are themselves the mediums in which it can be revived and carried on in the liberal college. In short the great books of European thought are the classics, and in this sense liberal education should still be classical.

It may be well in this place to state the criteria of a classic, the standards by which a given book can be judged to be or not to be a classic. To begin with the apparently trivial, a great book is one that has been read by the largest number of persons. To followers of the publishers' announcements of best sellers this criterion may seem unworthy. Over the entire period of European history, Plato, Euclid, the Bible, and Shakespeare are the best examples: barring historical accidents, such as the burning of the library at Alexandria, the judgment stands. The second criterion is also apparently numerical: a great book has the largest number of possible interpretations. This does not mean that the book must be confusingly ambiguous; it rather refers to the inexhaustibility of its significance, each interpretation possessing a clarity and force that will allow other interpretations to stand by its side without confusion. Dante's Divine Comedy and Newton's Principia are the telling examples under this standard. The third criterion is more important and harder to determine: a

great book should raise the persistent unanswerable questions about the great themes in European thought. Questions concerning number and measurement, matter and form, ultimate substance, tragedy, and God open up mysteries for the human mind. These questions are met and evaded regularly by self-styled practical men: faced and explored, they induce, balance, and maintain the intellectual virtues, and on their constant cultivation hang the issues of orthodoxy, heresy, and freedom which are always with us. The fourth criterion is that a great book must be a work of fine art; it must have an immediate intelligibility and style which will excite and discipline the ordinary mind by its form alone. Fifthly, a great book must be a masterpiece of the liberal arts. Its author must be a master of the arts of thought and imagination whose work has been faithful to the ends of these arts, the understanding and exposition of the truth. These five are tests which a book must pass if it is to belong to any contemporary list of the classics.

But such a list makes a chronological series with an order that imposes additional powers on each book. Each book was written after and in the light of previous books; each book was written before other books which it has influenced. Each master has stood on the shoulders of another master and has had later masters as his students. These influences, which are historically vague in some cases, are impressive in the books themselves. Each is something more than itself in its organic place in the series, and this has many implications. One cannot internally understand a given book until he has read its predecessors and also its successors. It turns out that the best commentary on a great book is another great book. Books now unintelligible to both professor and student become approachable and conquerable if the proper path through other books is followed. Finally the educative value and power of any given book increases at a very high ratio as other books are read. Consider Euclid and Newton, Sophocles and Freud, Plato and Kant, Hegel and Marx, Locke and the American Constitution. This is an overwhelming answer to inevitable doubts whether the modern college student has capacities equal to the task of reading which the St. John’s program sets. It is also internal evidence from the books themselves that they are the best instruments of education. Current textbooks

in special subject-matters do not belong to the classics; they are the best examples we can find of books that are detached from the tradition and therefore doomed to early death.

Several models and a great deal of teaching and reading have gone into the compilation of the list. There is the experience with the American Expeditionary Force University at Beaune at the end of the War, there is the experience with honors courses at Columbia University during the twenties, there is the experience with adult reading courses in connection with the People's Institute and the New York Public Libraries, there is the experience with undergraduates, graduates, and high school students at the University of Chicago, there is experience with Litterae Humaniores at Oxford, there is the experience in the Benedictine monasteries from the sixth century on. But the best model that we have is the Bible, a series of books so selected and ordered that they have become the Scriptures of the whole race. This is the most read book in our list, and its inspiration has spread backward and forward through all the classics.

It should be added that any limited list of the classics must always remain open to revision. There is no better way of revising it than its continuous use in teaching in a college. The "best hundred books" is a variable for collecting the values that satisfy its criteria. That is the minimum way of describing the scholarly task that is laid on the teaching faculty.

A List of Great Books

In Chronological Order

Homer: Iliad and Odyssey
Aeschylus: Oresteia
Herodotus: History
Sophocles: Oedipus Rex
Hippocrates: Selections
Euripides: Medea and Electra
Thucydides: History of the Peloponnesian Wars Old Testament
Aristophanes: Frogs, Clouds, Birds
Aristarchus: On the Distance of the Sun and Moon
Aristoxenus: Harmony
Plato: Meno, Republic, Sophist
Aristotle: Organon and Poetics
Archimedes: Works
Euclid: Elements
Apollonius: Conics
Lucian: True History
Plutarch: Lives
Lucretius: On the Nature of Things
Nicomachus: Introduction to Arithmetic
Ptolemy: Almagest

Virgil: Aeneid
Strabo: Geography
Livy: History of Rome
Cicero: De Officiis
Horace: Ars Poetica
Ovid: Metamorphoses
Quintilian: Institutes
Marcus Aurelius: To Himself New Testament
Galen: On the Natural Faculties
Plotinus: Enneads
Augustine: De Musica and De Magistro Song of Roland Volsanga Saga
Bonaventura: On the Reduction of the Arts to Theology
Thomas Aquinas: Summa Theologica
Roger Bacon: Opus Maius
Chaucer: Canterbury Tales
Leonardo: Note-books
Erasmus: Colloquies
Rabelais: Gargantua
Copernicus: De Revolutionibus
Machiavelli: The Prince

Harvey: On the Motion of the Heart
Gilbert: On the Magnet
Kepler: Epitome of Astronomy
Galileo: Two New Sciences
Descartes: Geometry
Francis Bacon: Novum Orgnanum
Hobbes: Leviathan
Montaigne: Essays
Cervantes: Don Quixote
Shakespeare: Hamlet, King Lear
Calvin: Institutes
Grotius: The Law of War and Peace
Corneille: Le Cid
Racine: Phèdre
Molière: Tartuffe
Spinoza: Ethics
Milton: Paradise Lost
Leibniz: Mathematical Papers
Newton: Principia
Boyle: Skeptical Chymist
Montesquieu: The Spirit of the Laws
Swift: Gulliver's Travels
Locke: Essay Concerning Human Understanding
Voltaire: Candide
Fielding: Tom Jones
Rousseau: Social Contract
Adam Smith: Wealth of Nations
Hume: Treatise of Human Nature
Gibbon: Decline and Fall of the Roman Empire; Constitution of the United States; Federalist Papers
Kant: Critique of Pure Reason
Goethe: Faust
Hegel: Science of Logic
Schopenhauer: The World as Will and Idea
Coleridge: Biographia Literaria
Bentham: Principles of Morals and of Legislation
Malthus: Essay on the Principles of Population
Mill: System of Logic
Marx: Capita
Balzac: Père Goriot
Thackeray: Henry Esmond
Dickens: David Copperfield
Flaubert: Madame Bovary
Dostoevski: Crime and Punishment
Tolstoi: War and Peace
Zola: Experimental Novel
Ibsen: The Doll's House
Dalton: A New System of Chemical Philosophy
Clifford: The Common Sense of the Exact Sciences
Fourier: Mathematical Analysis of Heat
Faraday: Experimental Researches into Electricity
Peacock: Algebra
Lobachevsky: Theory of Parallels
Darwin: Origin of Species
Mendel: Papers

Bernard: Introduction to Experimental Medicine

Galton: Enquiries into the Human Mind and its Faculties

Joule: Scientific Papers

Maxwell: Electricity and Magnetism

Gauss: Mathematical Papers

Galois: Mathematical Papers

Boole: Laws of Thought

Hamilton: Quaternions

Riemann: The Hypotheses of Geometry

Cantor: Transfinite Numbers

Virchow: Cellular Pathology

Poincaré: Science and Hypothesis

Hilbert: Foundations of Geometry

James: Principles of Psychology

Freud: Papers on Hysteria

Russell and Whitehead: Principia Mathematica

Veblen and Young: Projective Geometry

A List Of Great Books

The books on this list for the most part have recently been republished in cheap editions. The cost to the student during the four years' course will, with a few exceptions, come within the customary sum paid for textbooks. In special cases, for instance Euclid's Elements in Heath's translation, the College will arrange a subsidy. It is therefore feasible to make and remake such a list, and to prescribe it as the required reading of all students at St. John's who enter the new program of study.

The Liberal Arts

There are two ways of explaining the function of the liberal arts in a liberal college. The simpler way is to describe the mechanics of instruction. That will appear in what follows. But first it will be well to make clear what the basic distinctions were before the modern chaos buried them under the materials of instruction. In general the liberal arts are the three R's, reading, writing, and reckoning. So they still appear in our primary schools; it is their integrity and power that still lure us back to the little red school houses where our fathers and grandfathers studied and practiced them. Before the nineteenth century they had a higher place and a more elaborate development which gave birth to and nurtured the array of subject-matters in the modern university. For fifteen hundred years they were called the Seven Liberal Arts, and before that they were called the Encyclopedia, the "circle for the training of boys". There is a continuous tradition of these as there is of the books, and the two traditions are one in the end. Their formal and operating techniques are more difficult to recover than their products in the great books, but the recovery has proved possible and also illuminating for the practical problems of instruction that the books raise.

The clearest historic pattern of the liberal arts for the modern mind is, curiously enough, to be found in the thirteenth century. At the time of Dante's Divine Comedy and St. Thomas' Summa Theologica, they were listed as follows:

Trivium	Quadrivium
Grammar	Arithmetic
Rhetoric	Geometry
Logic	Music
	Astronomy

With the medieval emphasis on the rational activities of man and the central position of the speculative sciences of theology and philosophy, interest centered on the last art in each column, and the other arts were subordinate and auxiliary to them. The master of arts in the thirteenth century would most likely write his books on logic and metaphysics or in music and astronomy. Other ages made different emphases. The Renaissance found rhetoric, geometry, and music (measurement) most productive and illuminating, with the other arts subsidiary. The Romans went farthest in rhetoric, as one might expect from noting their legal activities. The Alexandrians gave highest honors to the grammarian scholar and the arithmetician and geometer, with considerable consequent attention to experimental science. The Athenian Greeks agreed with the thirteenth century in their ordering of the arts. It seems that we in our political preoccupation and economic energy, coupled with experimental science, are primarily concerned with rhetoric and music, the Pythagorean name for mathematical physics.

The order and the shifts in order that this indicates reflect the shifts of attention and emphasis in the great books, and these in turn, as methods of writing and reading, may be said to reflect the spirit of the ages in which they were written. These observations can be turned to account in the manner of teaching which we propose to follow. The entire period with the books and the patterns of the arts can be recapitulated in the four-year college course, the yearly divisions falling respectively at the end of the Alexandrian period, at the end of the

middle ages, in the middle of the eighteenth century, and ending with contemporary writers. The schedule can be seen in the following scheme:

First Year	Languages and Literature	Liberal Arts	Mathematics and Science
	Homer	Plato	Euclid
	Herodotus	Aristotle	Nicomachus
	Thucydides	Hippocrates	Aristarchus
	Aeschylus	Galen	Apollonius
	Sophocles		Ptolemy
	Euripides		Archimedes
	Aristophanes		Aristoxenus
	Lucian		
	Old Testament		
Second Year	Horace	Lucretius	Strabo
	Ovid	Aurelius	Leonardo
	Livy	Cicero	Copernicus
	Virgil	Plotinus	Galileo
	New Testament	Augustine	Descartes
	Quintilian	Bonaventura	
	Dante	Thomas	
	Volsunga Saga	Roger Bacon	
	Song of Roland		
	Chaucer		
Third Year	Cervantes	Calvin	Kepler
	Shakespeare	Spinoza	Harvey
	Milton	Francis Bacon	Gilbert
	Rabelais	Hobbes	Newton
	Corneille	Locke	Leibniz
	Racine	Hume	Boyle
	Moliere		
	Erasmus		
	Montaigne		
	Montesquieu		
	Grotius		
Fourth Year	Gibbon	Kant	Peacock
	Voltaire	Schopenhauer	Boole
	Swift	Hegel	Fourier
	Rousseau	Goethe	Lavoisier
	Adam Smith	Bentham	Dalton
	American	Mill	Hamilton
	Constitution	James	Faraday
	Federalist Papers	Freud	Maxwell

Fourth Year, cont.	Languages and Literature	Liberal Arts	Mathematics and Science
	Malthus Marx Fielding Balzac Flaubert Thackeray Dickens Ibsen Dostoevski Tolstoi		Joule Darwin Virchow Bernard Galton Mendel Clifford Cantor Riemann Lobachevski Hilbert Poincare Gauss Galois Russell & Whitehead Veblen & Young

Schedule of Reading by Years

This scheme correlates the books with the appropriate contemporaneous ordering of the liberal arts, and provides the basic pattern of instruction so that it will be most effective and economical. The two outside columns give the divisions of the books that are primarily literary and linguistic in medium and style and those that are mathematical and scientific in these respects. The middle column gives the texts that expound the distinctions and ordering principles of the arts of reading, understanding, and criticism that will most efficiently exploit the contents of the books. Along with these, we propose to run laboratories of three kinds throughout the course, one to study the devices of measurement and instruments of precision, another to repeat the crucial and canonical experiments in the history of science, and still another for the focusing and concentrating of the devices of all the sciences upon such contemporary problems as the nature of the cell, the chemical, physical, and biological balances in the blood, and the basic problems in embryology. These are the non-bookish classics that the modern laboratory has produced, and the consequent disciplines will be

provided for the liberal training of the student. It is an interesting fact of modern times that the classics and the liberal arts are kept alive chiefly by experimentation.

The liberal arts are chiefly concerned with the nature of the symbols, written, spoken, and constructed, in terms of which we rational animals find our way around in the material and cultural world in which we live. Symbols have practical aspects, as in rhetoric and industry, which must be understood and distinguished from their theoretical uses and significances in science and literature. Again there are concrete data and artificial products that must be distinguished from the abstract principles and ideas which govern them. There are many corrections that these aspects have with one another, and it is the business of the liberal artist to see these apart and put them together. Success in this constitutes intellectual and moral health. Failure is stupidity, intellectual and moral decay, and slavery, to escape which the founding fathers set up institutions of liberal education. It is reassuring to know that they had more than pious hopes in their minds when they made charters for St. John's College and its sister institutions.

Machinery of the Institution

For students who choose to enter this program of study this year, 1937, there will be a staff of instruction consisting of men who have come to St. John's from the University of Chicago, the University of Virginia, Columbia University, and Oxford. Ideally these men should be equally well trained in each aspect of the program, have read all the books in the list, and mastered all the arts. Actually the members of the staff have been educated during the period of academic specialization, and they therefore are specialists who have re-educated themselves in varying degrees. Together their specialties cover the range of the books and the arts, and students will achieve balanced training through a scheme of combination and rotation of teaching techniques; and the same will be true for persons in charge. Such a scheme is dictated by the books and the liberal arts.

The teaching devices in the scheme are four: 1) reading and discussion of the books in seminars; 2) formal lectures on special topics in the liberal arts; 3) tutorials; 4) laboratories.

Seminars

Meetings of seminar groups will occur twice a week with any additional meetings that special circumstances or difficulties may indicate. There will be two instructors in charge, and the instruction will make us of a wide range of devices from explication de texte to analysis of intellectual content and the dialectical treatment of critical opinion.

Formal Lectures

The liberal arts operate in the light of principles which constitute the liberal sciences. These sciences will be progressively expounded in formal lectures by various members of the staff as the course proceeds. They will be expository and critical also of themes that arise in the reading of the books. There will be at least two formal lectures a week.

Tutorials

There will be three kinds of tutorial instruction for small groups or individuals: in original languages, in mathematics, and in writing.

The study of an original language will be initiated in an intensive manner during a period of six or eight weeks at the beginning of each year. The books will be read in English translation, but their proper interpretation is most rapid and efficient when they are studied as translations. This requires only a part of the knowledge commonly demanded now in language courses, a knowledge that is rapidly and easily acquired by the study and analysis of texts selected from the books on the list. This training will serve two purposes in the course, first as it contributes to a knowledge of universal or general grammar as we shall study that in the liberal arts, and as a cumulative skill in the genuine reading of any text including those in English. Greek will be thus studied the first year, Latin the second, and French and German in the third and fourth. It should be noted that these correspond with the original languages of the texts in those years.

The second kind of tutorial will be ordered to the elementary study of the mathematical books. Modern students, more because of the diversity in previous trainings rather than because of any genuine differences in native endowments, vary a great deal in their mathematical abilities. The mathematical tutorials will be organized and taught on the basis of diagnosis of individual cases with the aim of leading each student into vital intellectual relations with the mathematical texts. This task will be facilitated by the mathematical laboratory for those whose difficulties lie in the operational level.

The third kind of tutorial is concerned with training in writing. Selected texts will be memorized, imitated in style, translated, and criticized. The aim here will be triple: to induce active participation in the thought of the great authors, to increase the original literary ability of the student, and to encourage him in original literary creation. There are plans for a magazine of commentary and criticism to which students, teachers, and friends of the St. John's program may contribute. This will be closely connected with the writing tutorials and will be under student editorship

Laboratories

There will be three kinds of laboratories: one in mathematics and measurement; one in experimentation; and one in the combination of scientific findings.

The mathematical laboratory will be equipped with the basic instruments of measurement in all the sciences. Here students learn the mathematical principles that have been embodied in the instruments, learn to operate them, and thus become familiar with the operational aspects of both mathematics and the natural sciences. They will also acquire the "feel" of elementary laboratory techniques for all the sciences.

The second kind of laboratory will allow students to repeat the crucial and canonical experiments in historic and contemporary science. There are classics in empirical science, experiments which once uncovered principles and laid the foundation for whole fields of investigation. Some of these go back to the lever and the balance, some of them like Galileo's experiments with the inclined plane founded classical mechanics, others like Milikan's measurement of the force on the electron have set the themes for contemporary science. Students will study these scientific classics.

At the end of the course there will be a laboratory for the combining of scientific findings in order to investigate concrete problems of central importance. The best problems come from

the medical sciences, problems of the cell, problems of blood balances, problems of embryology. They will be in charge of a member of the staff who is acquainted with medical science.

These laboratories will provide a proper pre-professional scientific training, will illustrate the liberal arts in the liveliest contemporary practices, and will focus the past on the present for the whole course. The mathematical laboratory will carry the student through the first year, the experimental laboratory through the second and third years, and the combinatorial laboratory the last year.

Schedule

A given week will contain a maximum of approximately seventeen hours of actual classroom and laboratory work. This will be divided as follows:

Seminars . . . . . 4 hours
Lectures . . . . . 2 hours
Tutorials
- Language (for 6 weeks) . . . . . 3 hours
- Mathematics . . . . . 3 hours
- Writing . . . . . 2 hours
- Laboratory . . . . . 2 ½ hours
- Total . . . . . 16 ½ hours

Actually this total will vary between fourteen and seventeen hours with an average of hours for the week equal to the customary requirements of liberal colleges in this country.

Admission to this Course

On account of the great variation in preparatory training for college students, no preparation is assumed for this course beyond a minimum of reading, writing, and arithmetic; eventually there will be a formulation of this minimum requirement. At the start and for some time in the future we shall apply the usual set of requirements for admission to St. John's College, with special consideration for candidates of outstanding ability whose previous records may not conform to the stated regulations. This course is not designed for any special type of student, either better or worse than the average. It has rigors to meet the abilities of the best students, and it has excellences and aids for the conventionally judged mediocre or even poor student who also should have the best educational material and teaching attention. The course is a single all required course, and cannot be taken in part. It has within it so many degrees of freedom not frequently offered at present that no apology is needed for a formalism that is only apparent.

Students entering St. John's College in September, 1937, will be personally advised concerning the opportunities for their education that this course offers, and will be invited to enter it. Old students who wish to make a new start may also choose to enter it. It cannot be taken in part as substitute for one, two, or three years that they still have to complete in the old curriculum. This rule also applies to students transferring from other institutions.

Degree Requirements

Satisfactory work in this course for four years will be accepted as fulfillment of the requirements for a Bachelor of Arts degree. There will be the usual semester examinations, either oral or written or both, and a final comprehensive examination, oral and written, at the end of four years.

These requirements more than meet the demands of graduate schools in this country, whether in medicine, law, theology, science, business or the arts and sciences. There is

enough freedom in the course for the individual student to meet any special requirements that his choice of career and graduate school may dictate.

Despite daily assertions to the contrary, there is no educational device for assuring worldly success to the student. To cultivate the rational human powers of the individual so that armed with the intellectual and moral virtues he may hope to meet and withstand the vicissitudes of outrageous fortune—that is education.