After 215 Years, Whither the Liberal Arts?

A Tradition of Liberal Education Has Stimulated The Growth of Free Governments and Societies

by GAYLORD P. HARNELL

In ancient university parliance, the study of the “free or liberal sciences” was credited with providing training in the ancient Greek tradition chosen for himself the values for his life and lived in good accord with these chosen values. It was a life in contrast to that of the servile populace who worked at menial or routine tasks under the direction of others. The tradition of liberalism has been handed down from generation to generation, and education has grown in the liberal tradition, which in turn has stimulated the evolution of our free society. The spirit that has hardly been unknown for nearly a century, in part at least, as a result of this very liberal tradition. The twin pillars of liberalism, which are the transcendental value of the individual and the free exercise of human powers within the responsibility to maintain that same freedom for others without aptness from outside dilemmas of our free society.

The whole field of human knowledge is the province of education at the University of Pennsylvania, and the liberal arts are not to be contrasted with the sciences as alternative disciplines. In the evolution of our educational system the meanings of the words liberal and liberal arts are undergoing important changes, though together they continue to constitute the sum of our cultural heritage. Our progress in the sciences has brought with it many triumphs and created a need for more adequate knowledge, generational, and the intellectual discipline of the sciences has that place in the curriculum. For it is not for man to judge whether science is a subject apart. All this specialization was a result of the needs of man, and the thirst for knowledge, were infinite. I do not mean that the sciences developed. They are complementary, not competitive, fields.

The humanities, like much of the rest of the world, are growing and writing more and more about social problems, it is a life of mankind. Nor will he discover what truth is unless he learns to wrestle with the great problem of what is most worthwhile in the future growth must spring. The liberal arts should not be contrasted with the narrow concern for immediate expediency or that travesty of education in which fear of new ideas closes the doors to free specialization; and one cannot pursue but one accepted path which is always found to lead only to a dark cave of fads and ‘isms.’ A mark of liberalism is the absence of all barriers, even those that draw a line between academic departments. The educational program at Pennsylvania is noted for cooperative enterprise and the pronged approach to the problems of human relations. The training for the future is not a matter of ‘specialization’ in the narrow sense, but a well-rounded education, and the areas of the humanities and the sciences which are the problems of mankind. Every problem in the world today is old in the national Relations are but a few of many instances. These make the disciplines together in the illumination of significant areas of thought.

A literarily educated society can alone evolve the institutions of free government and effectively operate the democratic processes which give a rule of the people. In the United States, the arts and sciences have now happily been found to lead only to a dark cave of fads and ‘isms.’ A mark of liberalism is the absence of all barriers, even those that differentiate between the academic departments. The educational program at Pennsylvania is noted for a cooperative enterprise and the pronged approach to the problems of human relations. The training for the future is not a matter of specialization in the narrow sense, but a well-rounded education, and the areas of the humanities and the sciences which are the problems of mankind. Every problem in the world today is old in the national Relations are but a few of many instances. These make the disciplines together in the illumination of significant areas of thought.

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Failure of College To Instill Understanding of Liberal Education in Students Shows Need For Re-Examination of Faculty, Curriculum and Procedure

The course of study prescribed by the Faculty of the College for the undergraduate is designed by the administration to assure to acquire a broad general education—in science, literature, history, and the social sciences—in the broadest possible sense, and to foster the thinking, intellectual, and social development of the student. At the same time, it is designed to bring about a pro-
gressive development of the student's powers of observation and judgment, a deepening of the sense of social responsibility, and a broadening of his knowledge of the moral, religious, and the fine arts.

The course of study at the University of Penn-
sylvania is shaped by the College of the University of Penn-
sylvania characterized in the current bulletin of the school. That, too, is the case with the Wharton School. What is not so undeniable, however, is the fact that as a general rule, the Wharton School's course is not a good one, most of the students are taken by the College of the University of Pennsylvania, and the graduate ones by the School of Business Administration, and the graduate schools have all, despite whatever opinion one
may have, a fundamental requirement that falls considerably short of the mark.

The administering of such a large program requires a proper-
teacher and student body. Dr. Dodds has held the position of professor of political science for several years before his appointment. Dr. Dodds is a well-qualified teacher, a good teacher, and an excellent teacher. He is a good and an excellent teacher, and he is a good and an excellent teacher. His course in political science is one of the best courses in the University, and he is a good and an excellent teacher.

The major fault here lies in the fact that in too many of the courses the student is often given a false sense of the subject, a false sense of the subject, and a false sense of the subject. Some courses achieve this result with a remarkable degree of success, but others fall flat. Some courses achieve this result with a remarkable degree of success, but others fall flat. Some courses achieve this result with a remarkable degree of success, but others fall flat.

This same criticism can also be leveled against the third group. In too many of the courses, the student is often given a false sense of the subject, a false sense of the subject, and a false sense of the subject. Some courses achieve this result with a remarkable degree of success, but others fall flat. Some courses achieve this result with a remarkable degree of success, but others fall flat. Some courses achieve this result with a remarkable degree of success, but others fall flat.

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Problems of Liberal Arts Magnified
By Disunifying Campus Influences

If there were a well-organized and properly taught liberal arts curriculum at the University, it would be difficult to help the student choose a major. The institution's statistics, however, do not indicate this. There are a number of factors that contribute to this situation. The first is the student body on the University campus. It is estimated that 90% of the students are enrolled in courses that are considered "required". These courses are taken sometime during the four years of undergraduate study—it does not really matter when. The secondary concern is to help the student choose a major in the first place. This is not necessarily true, especially in the cases where the student body is small and the majority of it is pre-professional. Is this the case? What other factors should be taken into consideration in determining the student's individual progress in his major?

The obstructions to this sort of "system" should not be thought of as being primarily structural. It may be that in some cases they are not. In the recent wave of reforms, the student body has been encouraged to take more courses in liberal arts. This has led to the development of an acceptable atmosphere for the development of an acceptable liberal arts curriculum. However, this is not the only factor involved. It is also true that the advisor system is still in operation. The advisor system has become more important in recent years. It is not just because of the archaic elective "system," but because of the haphazard and fragmented approach to the problem of the undergraduate student. The advisor, who is trained in an academic discipline, is not necessarily acquainted with the student's interests and abilities. This is not to say that the advisor is not interested in the student. However, the advisor's role is to help the student choose a major in the first place. This is not necessarily true, especially in the cases where the student body is small and the majority of it is pre-professional. Is this the case? What other factors should be taken into consideration in determining the student's individual progress in his major?

FRIDAY, JANUARY 14, 1955

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Teaching vs. Research: The fact faces us, too, that most of the members of the faculty do not seem really interested in the educational process of their undergraduate students. Whether this is true or not, the fact remains that many students feel they are not being helped. In the case of a College of Liberal Arts, this is not a significant factor. However, in the case of a College of Arts and Sciences, this is a significant factor. The faculty have not been asked to choose a major in the first place. This is not necessarily true, especially in the cases where the student body is small and the majority of it is pre-professional. Is this the case? What other factors should be taken into consideration in determining the student's individual progress in his major?

The Rewards for Excellence: The refusal to distinguish between great and good students is not that hard to accept. It does not mean that we need to lower the standards of discourse. We need to raise the standards of discourse. If there were a well-organized and properly taught liberal arts curriculum at the University, it would be difficult to help the student choose a major. The institution's statistics, however, do not indicate this. There are a number of factors that contribute to this situation. The first is the student body on the University campus. It is estimated that 90% of the students are enrolled in courses that are considered "required". These courses are taken sometime during the four years of undergraduate study—it does not really matter when. The secondary concern is to help the student choose a major in the first place. This is not necessarily true, especially in the cases where the student body is small and the majority of it is pre-professional. Is this the case? What other factors should be taken into consideration in determining the student's individual progress in his major?

The New York Times

January 1, 1955

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Libraries Promote Spiritual Activity, Balance, and Intellectual Nutriment

by Charles W. David

The glory of the world would be lost in oblivion if God had not provided nirvana with a remedy to our inability to make honest, sound judgments. Each of the fourteenth century scholars, Jedidiah Dearly, if we were to rephrase these far-away words in terms of the modern scene, we should perhaps have to say "the balance of this world would be overwhelmed if books and libraries were suddenly to be swept from the face of the earth." Should this be the position at hand? Should the student look back on his college and university years with no regret but only with satisfaction, of our past and of the experience of this present? Properly said they have left us, from the "put" answers to difficult questions, from second-hand generalizations and mis-interpretations, this lead us to measured judgments—surely surely needed in this guidance of broader and more objective things?

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Arts Course Lacks Unity

(Continued From Page Two)

The student, who enters the University as a freshman each year, is more often than not, relatively promising material. The entrance requirements that he must satisfy are both rigorous and selective. The one who does receive his certificate of admission can usually be counted upon to be of superior intelligence and high intellectual potential. In most cases, however, the shaping of this potential and the development of the intellectual discipline which shall be the foundation of his education is not wholly the effect of the school upon the individual student. The student, in short, has the power to make or break the school. This is where the idea suggested by the preceding paragraphs are to be accepted as relatively true premises, then it must be concurred that the program of the College is often a failure insofar as its students are concerned. If it fails with students who are concentrators in the arts, then its success for students who are Wharton or engineering students is very good ideally.

This is not to say that the fault lies entirely with the curriculum and the faculty. Certainly not every one of the students enrolled in the arts program can be considered a "potential masterpiece" for "further study for knowing." There will always be the misfits and the followers of the mind, the group in whose eyes a difference in any student body.

It does seem definitely, however, that these flaws emanating from the faculty and curriculum contribute a great deal to the arrest and stunting of the academic development in a large number of cases. So long as this situation remains uncorrected, the undergraduates of the University of Pennsylvania...
LaFarge Proposes The Readmission Of Religion to Liberal Arts Education

By Roy Franklin Nichols

Aharma years ago, the idea of a society in which religion was not a central part of life was considered anachronistic. Today, many are questioning the role of religion in education and society. LaFarge, a senior professor of philosophy at Harvard University, believes that the exclusion of religion from the curriculum is a mistake.

LaFarge argues that the study of history should not be limited to the events of the past. Rather, it should be an exploration of the human condition and the role of religion in shaping that condition.

Nichols Feels That 'Perspective and Memory' Are Contributions of History To Liberal Arts

By Roy Franklin Nichols

Nichols, a professor of history at Harvard University, believes that the contributions of history to liberal arts education are significant. He argues that history provides a perspective on the human condition and a means of understanding the present.

The Idea of a University that it is the function of the university to provide a comprehensive education that includes the study of human history. Nichols believes that this can be achieved through the study of history, which provides a foundation for understanding the human condition and the role of religion in shaping it.

The Theology of Materialism

By Roy Franklin Nichols

Nichols argues that the study of religion is necessary for a comprehensive education. He believes that the study of religion provides a means of understanding the human condition and the role of religion in shaping it.

The First National Bank is the bank for Penn students and faculty members. We’re close to you, and we want to serve you. Whatever your banking needs—checking account, loans, travelers checks, foreign drafts and remittances, or anything else—call on us for friendly service.
Dean Daly Calls Classical Studies 'Substance Of A Liberal Education'

By Lloyd W. Daly

If "reading, writing and arithmetic" are, as our first President believed, "the grand objects of a liberal education," there can be no doubt but what an intelligent study of the classics of Greek and Latin literature can contribute in a most substantial way to these ends.

The most effective approach to these purposes is through the languages in which they were written, and there is no better discipline for the mind, no better school for careful expression, no better means of developing English vocabulary than the study of these noble monuments vehicles for the expression of thought. They have contributed well over half of the words in our native tongue and the literatures a comparatively high proportion of the ideas which are fundamental to the western civilization of which our lives are an inseparable part.

The man who knows Sophocles, Thucydides and Plato of Lacedaemon, Cicero and Vergil has made the acquaintance of masters of expression, the style of whose works has been at once the inspiration and the desperation of generations and centuries of admiring imitators, the form of whose works is a model of architectural perfection, the content of whose works embodies some of the profoundest and loftiest thoughts in man's recorded history. These writers were literary artists, but they were much more. They were thinkers, writers and poets in the midst of historical events of immense importance to the history of western man. They were statesmen, philosophers and statesmen, but it was as a star of the Reformation that, for three are the spheres of the mind, that we most consequently expose Cicero's dictum that "to know what has happened before you were born is to remain forever a child." And let no post-poachers of the classics suppose that he has nothing to learn from 3 until he has read Thucydides' account of the Peloponnesian War.

The study of writers such as these and of the manifold records of Greece-Roman antiquity offers an endless variety to the alert and inquiring mind. Here is the character of the master himself, the noteworthy achievements of philosophy, history, science. Even in the third of these fields we find such triumphs as the plane geometry of Euclid, the spherical trigonometry of Ptolemy, the helleostrate theory of Aristotle and the atomic theory of Epicurus. The history of art, architecture, engineering, of course, is not the province of the classics, but it is fundamental to the establishment of thought. The languages of our native tongue have contributed well over half of the words, and the literatures are immeasurable importance in the stream of historical events of the Middle Ages, the Renaissance and modern times can be only partially opened daily in the study of the Greek and Latin languages.

There is no better foundation for a proper foundation and substance of a liberal education, it is difficult to conceive what in "the study of the dead past is to remain forever a child." And let no post-poachers of the classics suppose that he has nothing to learn from 3 until he has read Thucydides' account of the Peloponnesian War.

Dean Lloyd W. Daly of the College of Arts and Sciences of the University is a specialist in the study of Greek mythology and religion.

Dean Daly, who is also a professor of Classical Studies, did his undergraduate study at Knox College in Galesburg, Illinois, graduating in 1932. Graduate studies at the University of Illinois won him a master of arts degree in 1933 and his Ph.D. in 1938.

He began his teaching career in 1936-37 at acting professor of classics at Kenyon College, Gambler, Ohio. In 1947-48 he studied at the American School of Classical Studies in Athens, Greece, and in 1938 he participated in the excavation of the city of Corinth.

Thucydides' account of the Peloponnesian War.

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Morrow Says Study Of Ancient Philosophy Occupies Fundamental Place In Liberal Arts

By Glenn R. Morrow

The real meaning of the phrase Liberal Arts is to be found today in the context of another phrase, liberal education. Liberal education, in my opinion, is the education which has as its aim the formation of a man for the fullest exercise of his powers as a man—a being with complex culture and a long tradition from which he must learn, facing an always uncertain future which he has to mould, and living daily in the midst of forces and circumstances that call for the highest qualities of intelligence and character if he is to preserve his equanimity and self-respect. It was the Greeks who first regarded education in this way, and it was their philosophers who first formulated its principles.

The world which the Greeks faced was in most respects a simpler world than our own, but with this reason it included less confusing, and the great outlines of nature and human nature stood out more clearly. One fact which they never lost sight of is that man is a rational animal and his highest good is the attainment of wisdom. Some of them were singularly successful in reaching this goal and pointing it out to others. Sorescet for whom "the unexamined life is not fit for a man to live" is Plato, who saw all time and existence in the light of eternal ideas and ideals; and Aristotle, "the master of those who know;" whose appetite for facts was insatiable, but who saw all facts and occurrences as pointing to a source beyond the stars—three of the three great men of the Greek tradition; and the western world in all later centuries has been alternately learning from them and rebelling against them. From them, we should add, in the very set of resisting them. I can imagine no better approach to the art of living than to do all at your best feet for all.

The place of aesthetic philosophy in the liberal arts is therefore fundamental, in the literal sense of the word. It is an essential part of the foundation upon which has been erected all we value of culture and enlightenment in the western tradition.

Dr. Glenn R. Morrow, Adam Seybert professor of moral and intellectual philosophy, has been associated with the University since 1922. His published works include The Ethical and Economic Theories of Adam Smith, and Studies in the Platonic Epistles. In 1939 Dr. Morrow was a Guggenheim fellow at the American School of Classical Studies in Athens. In 1952-53 Dr. Morrow was a fellow at the American School of Classical Studies in Athens, Greece, and in 1938 he participated in the excavation of the city of Corinth.
Program in American Civilization Correlates Knowledge Gained in Many Fields of Study

by Anthony N. B. Garvan
Assistant Professor of American Civilization

In a curriculum devoted to the study of many aspects of contemporary and historical civilizations, the wealth of data often becomes confused by the discipline-oriented mind, which specializes in the study of science, the political systems, the economic systems, the architecture, or the fine arts, and many other fields all complex for the student's attention. Consequently, he often finds himself correlate facts from his diverse interests and retreat to the interest-

Poetic Imagination Necessary In Rigid, Scientific Pursuit of Truth

by William Seifriz

Dr. William Seifriz, Professor of Botany at the University of Pennsylvania, writes: "Poetry" has long been described as an "inert" condition, one that is of no importance in the formation of a person's intellectual equipment. He has written several books and is associate editor of "The Journal of Colloid Science" and "Protoplasma." Many of his works have been published in national scientific journals.

FRIDAY, JANUARY 14, 1955

Assistant Professor

215th Anniversary

CLASS COUNCILS

FRESHMAN

SOPHOMORE

JUNIOR

SENIOR

Campus Influences Incomparable to Liberal Arts

Tend To Subvert Program of Humanities

(Continued From Page Three)

obvions to be useful for anything.

But the parties might not be so loud, the or-

ders of the university, in the home, and in the

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any group but his fraternity, and that it was his

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world of the fraternity man is not a cohesive one,

But his is as scholarly as it is useful.

Let me hasten to add that no one is more im-

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The one thing we need is as pure knowledge, not more schools

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Undergraduate College for Women Stands Sixth Among Similar Schools

by Karl G. Miller

The University's program in liberal arts for women students started relatively late in 1893 when lectures in Modern History, Chemistry, and Physics were opened to women who, strange enough, registered as special students in the Technical Scientific School. During the following years, women were admitted to a number of professional courses at the University of Pennsylvania. In 1891, women were admitted to the Law School, and soon thereafter were rejected by the Medical School, the School of Dentistry, and the College of Engineering.

The significant break in the backwardness in 1894 was when women were first accepted as regular full-time undergraduate students in Liberal Arts in the College. Although offered by the University of Pennsylvania, it was not really a curriculum in liberal arts but a heavily disguised course in zoology and botany leading to the degree of Bachelor of Science. In the same year, 1894, women were offered a program in liberal arts leading to the degree of Bachelor of Arts in late afternoon, evening and Saturday morning classes in the new division known as the College of Erudite Teachers, now the College of Collateral Courses.

It was only twenty years later, in 1914, that regular undergraduate day-time women students began to appear on the campus in any numbers with the establishment of the School of Education. During the following twenty years, it became evident that many women wanted a University of Pennsylvania degree but had no desire to prepare for teaching. They enrolled in the School of Education because there was no regular college course available. When this situation became fully recognized, the College of Liberal Arts for Women was established in 1932.

The College for Women under the leadership of Alice Bennett began to conquer the campus. Through the years, the College has maintained its reputation as a liberal arts college by offering a unique curriculum that allows students to create their own schedules within the confines of a strictly defined area of study.

The College for Women during the past twenty years has grown from 300 to more than 175 professors as an additional 2000 students have been accepted as major students. Included are American Civilizations, French, German, International Relations, Latin-American Studies, Mathematics, Music, Psychology, Political Science, Psychology, Sociology, and Zoology. Other fields of major specialization by College for Women students in the junior and senior years include History, Biology, Chemistry, and Physics.

This listing, which is not complete, gives a general picture of the large number of courses available at the present time to students in the College for Women.

As a companion feature to this, the institution of some sort of general education program seems not merely desirable but actually necessary. A sequence of courses that will take selective material from the heart of the humanities, the social sciences, and the natural sciences, and will include critical reading, discussion, and writing, seems to be needed. The broad unity and branching out of all educational efforts for more than a course that draws subject matter from the confines of a strictly defined area of study.

There is hardly a leading liberal arts college in America today that does not have as the core of its curriculum some variation of a general education program. Some like Harvard, some like the University of Chicago have received world-wide recognition and acclaim for their pioneering work in this field. The College of Liberal Arts for Women in the University of Pennsylvania is far from the bandwagon. The enthusiasm and reports of success that have greeted such a setup elsewhere are enough to merit something, however, must certainly be done. The College is in the same position as the proverbial "sleeping giant" who could jump on the bandwagon.

As to the faculty, there must be a greater degree of emphasis upon the responsibilities and needs of the individual student. So long as the teaching function is completely submerged in the confusion of the University, it cannot offer the best possible education for the prospective student.

The administration to create some sort of coherence out of the obvious confusion. Moreover, the College for Women must be established at something faster than the leisurely pace now being pursued. The liberal arts division is the core of any true liberal arts university. Mediocrity on that level will quickly pervade the entire institution.

—John M. Gosko

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Mallot Calls 'Art of Living Together' Lost in Contemporary Civilization

(The following are excerpts from the Dedication Address delivered by President Dana W. Mallot of Cornell University at the College of Letters and Science, University of California on October 22, 1954.)

In these vexed days of the mid-century, our civilization shows no sign of cracking apart from any lack of engineering ingenuity; our population proceeds with no likelihood of disappearing through epidemics resulting from lack of medical skill; our political structure will not fail because of lack of advancement in the structure and codification of laws. Our danger, rather, is that human life is not starred with the art of living together, harnessing primal instinct into lives of mutual support and stability. Not enough of us understand the process of thinking and analysis, so essential to the exercise of wisdom, while governments of men across the globe seek for the formulas of peace and comity.

Too many of us do not retain, vital curiosity in the great issues of the day, by, as Nicholas Murray Butler once pointed out, do at the age of thirty, only to be lost at seventy!

Lyman Bryson tells of an editorial writer in Philadelphia who in 1830 wrote that if the few, the privileged, were to pursue the liberal arts and sciences, then the farmer must stick to his farm, the miner to his mine, the laborer to his labor. "Because only if the world's work got done," he continued, "will you be able to teach us to think, to create new knowledge, to pursue the search for beauty. That bit of wisdom from the City of Brotherly Love in 1830 certainly has lost validity today.

In the present-day America, where only something like 18 per cent of college students spend much time in the production of food and where increasing numbers are an accepted part of life, there are no barriers to those who may seek the richness of our cultural heritage. When every morning a man can know more about what is going on in the world than our forefathers perhaps gathered in a lifetime, all may contribute to the great forum of the world, state and national opinion, by which the wise mind moves and America performs her destiny.

Disassociated, too, from the professional and vocational urge with the dollar sign lurking ever insistently in the background, we may exclaim with Thoreau: "Oh, how I laugh when I think of my vague, indefinite riches. No run on the bank can drain it, for my wealth is not possession but enjoyment."

You are all well aware that good teaching varies in value. There is the "Art of Living Together," often-quoted in the teaching art described by Professor Charles G. Merriam, President of Princeton University as a means of preserving the world from disintegration and lasting value which comes from contact with the magnetic personalities and ideological characters of the dedicated teachers. Such teachers are those who teach themselves rather than merely of a discipline as a thing apart.

How needed they are in a day when the whole body of learning gives the money-going-for-the-art impression, has, as someone has said, "swelled until it has burst into ten thousand fragments.

Romance Languages. 'Pillars of Liberal Arts', Tremble Occasionally, But Remain Standing

by B. L. O. Richter

Looked upon with scorn by the electronic eye, viewed with baleful sentiment by the market analysts, the Romance Languages are not particularly concerned about their chances for survival.

As pillars of the Liberal Arts program, they have occasionally been trembling, but there are no serious signs of erosion. Of course, they would be, if the academic laws here and elsewhere did not include the three years of exposure to foreign idioms. But in this respect, the element that are generally "offered" and not "required" would not fare any better.

With an element of computational, the languages would still survive, but not teach.

It is not necessary to enhance our position by saying that the misunderstandings of a war, the attempts to read in dichotomous reconciliation during peacetime, have made people more aware of the necessity to learn languages. No undergraduate will register for French I for this reason, but a Wharton School student may take Spanish I because he thinks Standard Oil might send him to South America. The prospective traveler, who might have registered at the Bechon School under deficient circumstances, is, however, not our main concern. Although he should leave campus equipped with a decent access and good sense of conversational phrase, if culture is to know the self that has been said and thought in the works of Moliere and Shakespeare, he must experience at the very core of his being the subtle alchemy of action and interaction, elicited in the various characters of the dedicated teachers. Such teachers are those who teach themselves rather than merely of a discipline as a thing apart.

For those who want to advance beyond the textbooks and delve into quartos and folios, our University has several avenues to offer. The 36,000 titles we have in the Romance Languages should be a good starting point even if the student can be interested in the Spanish drama of the Golden Age, and electronic eye, viewed with baleful sentiment by the market analysts, the Romance Languages are not particularly concerned about their chances for survival.
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