

St. John's College believes that the way to a liberal education lies through a direct and sustained engagement with the books in which the greatest minds of our civilization have expressed themselves. To that end, the college offers a four-year nonélective program in which students read, discuss, and write about the seminal works that have shaped the world in which we live. § There is no other college quite like St. John's. Here, there are no lecture courses, no textbooks, no written finals, no departments, no research professors. Instead, the college offers small discussion classes, books that are classics, oral examinations at the end of each semester, a single



ST JOHN'S College

interdisciplinary program of studies for everyone, and teachers who are called tutors rather than professors — one for every eight students. § But these facts alone do not reach the heart of what distinguishes St. John's College.

The goals of the St. John's program are not those of other schools, and the meaning of a liberal arts education at St. John's is not what is thought of as a liberal education elsewhere. The standard questions and usual considerations about college barely apply. § The following description of the St. John's program explains the college's underlying notions of liberal education. Alongside this text, you will find commentary by current students who participated in a seminar on the text itself. They speak in their own voices about what the program means and how it works. Their comments — in combination with the explanation of the college's goals — may prompt you to reconsider the meaning of liberal education.



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- MR. GLODEK (ESSEN, GERMANY)
MR. PICHANICK (HOUSTON, TEXAS)
MS. MUDD (MILL VALLEY, CALIFORNIA)
MR. DINK, TUTOR
MISS WHITING (GAINSEVILLE, FLORIDA)
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MS. FINEFROCK (LANCASTER, PENNSYLVANIA)
MR. ANDERSON (TAMPA, FLORIDA)
MS. MILLER (BRANDYWINE, MARYLAND) —
NOT PICTURED

[COVER]
THE ST. JOHN'S
COLLEGE SEAL
SHOWS SEVEN OPEN
BOOKS, REPRESENT-
ING THE SEVEN
TRADITIONAL LIBER-
AL ARTS: GRAMMAR,
RHETORIC, LOGIC,
ARITHMETIC, GEOM-
ETRY, MUSIC, AND
ASTRONOMY. IN THE
CENTER IS THE
SCALE, REPRESENT-
ING SCIENCE. THE
LATIN MOTTO
"FACIO LIBEROS
EX LIBERIS LIBRIS
LIBRAQUE," MEANS
"I MAKE FREE
PEOPLE OUT
OF CHILDREN BY
MEANS OF BOOKS
AND A BALANCE."



[LEFT]
THE ST. JOHN'S
SEMINAR CHAIR,
USED BY GENERA-
TIONS OF STUDENTS,
IS FOUND IN EVERY
CLASSROOM IN
ANNAPOLIS AND
SANTA FE.

[PREVIOUS PAGE]
IN SEMINAR, TUTORS
AND STUDENTS
ADDRESS EACH
OTHER BY THEIR LAST
NAMES. THIS FOR-
MALITY PUTS EVERY-
ONE ON AN EQUAL
FOOTING AND
TEMPERS THE IN-
FORMALITY OF THE
SEMINAR FORMAT IN
WHICH STUDENTS DO
NOT RAISE THEIR
HANDS TO BE RECOG-
NIZED AND TUTORS
DO NOT DIRECT THE
DISCUSSION TOWARD
A PRESCRIBED END.

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A genuine liberal education begins with a shared understanding of the ideas and questions that help define our intellectual heritage. The books that are at the heart of learning at St. John's are among the richest sources of that heritage.

THEY ARE TIMELESS AND TIMELY; THEY NOT ONLY ILLUMINATE THE persisting questions of human existence but also have great relevance to our contemporary problems. They therefore enter directly into our everyday lives. Their authors speak to us as freshly as when they first spoke. They change our minds, move our hearts, and touch our spirits. What they have to tell us is not something of merely academic concern, something remote from our real interests. At St. John's, books are not treated reverently or digested whole; they are dissected, mulled over, interpreted, doubted, often rejected, often accepted. They serve to foster thinking, not to dominate it.

The method by which this process unfolds is classroom discussion. With a faculty-student ratio of 1 to 8, class size ranges from a handful of students in tutorials to 18 or 20 in seminars and laboratories. All classes are discussion classes, so that students participate directly and actively in their own education. Final examinations are oral and individual. Students' tutors – as members of the faculty are called – meet with them twice a year in conferences to evaluate their intellectual performance.

MR. POMAROLE – I THINK IT IS IMPORTANT TO EMPHASIZE THAT THESE BOOKS ARE NOT THINGS TO BE STUDIED IN A SCHOLARLY, DETACHED FASHION, OR EVEN IN AN INTELLECTUAL FASHION. CERTAINLY THESE BOOKS ARE APPEALING AND INTERESTING TO OUR MINDS AND TO OUR INTELLECTS BUT I THINK THAT THAT REALLY LIMITS THE BOOKS IN AN UNNATURAL AND UNTRUE WAY. IT SAYS SOMEWHERE, THAT THESE BOOKS ...

MR. DINK – CHANGE OUR MINDS, MOVE OUR HEARTS, AND TOUCH OUR SPIRITS?

MR. POMAROLE – YES, EXACTLY! HEGEL'S *PHENOMENOLOGY OF SPIRIT*, FOR EXAMPLE, IS NOT ONLY A BOOK OF PROFOUND INTELLECTUAL COMPLEXITY THAT FOSTERS THINKING. IT IS A WORK OF BREATHTAKING BEAUTY. IT REALLY FORCES YOU TO THINK ABOUT THE WORLD IN A DIFFERENT WAY, A RADICALLY DIFFERENT WAY, WHICH IS PART OF WHAT I THINK CONSTITUTES A FREE, OR MORE FREE, INDIVIDUAL.

Ms. MUDD — BUT WE ARE STUDYING THE WESTERN INTELLECTUAL TRADITION, AS OPPOSED TO THE WESTERN SPIRITUAL TRADITION. THAT'S IMPORTANT. MIND, HEART, AND SPIRIT ARE NOT ALL EQUAL. THERE'S A PLACE WHERE THE TEXT SAYS "BECAUSE REASON IS THE ONLY RECOGNIZED AUTHORITY IN THE SEMINAR" AND WHILE THE BOOKS DO TOUCH OUR HEARTS AND OUR SPIRITS, IT SEEMS THAT WE CAN'T REALLY PLACE THOSE THREE ON PAR.

Mr. POMAROLE — I AGREE, I GUESS I WAS SIMPLY TRYING TO EMPHASIZE THAT STUDYING THESE BOOKS IS NOT JUST A MATTER OF HEADGAMES WITH YOUR INTELLECT ALONE. . . . YOU HAVE TO USE YOUR HEART. PASCAL I BELIEVE ASCRIBES ALMOST A COGNITIVE STATUS TO THE HEART, AND I DON'T THINK THAT'S REALLY A MISTAKE. IT IS NOT STRICTLY AN INTELLECTUAL ENTERPRISE, BUT SOMETHING THAT ADDRESSES THE WHOLE MAN.

THE SEMINAR IS THE HEART OF THE ST. JOHN'S PROGRAM. ITS BUSINESS is the discussion of the books. Two tutors preside, but the seminar is almost exclusively student conversation. One tutor begins the seminar with a question on the assigned reading, a question to which he or she may have no answer; thereafter the tutors do more listening than talking. The seminar presupposes that students are willing to submit their opinions to the scrutiny of their colleagues. It requires that everyone's opinion be heard and explored and that every opinion be supported by argument and evidence. The role of the tutors is not to give information or to produce the "right" opinion or interpretation. It is to guide the discussion, keep it moving, define the issues, raise objections, and help the students in every way possible to understand the issues, the authors, and themselves. If the tutors, as they may, take a definite stand and enter the argument, they can expect no special consideration, because reason is the only recognized authority. In the main, the aims of the seminar are to ascertain how things are, not how things were; to develop the students' powers of reason, understanding, and communication; and to help them arrive at rational opinions of their own.

{ THE TUTORIAL }

WHEREAS EACH SEMINAR GENERALLY TAKES AS ITS TOPIC A new reading, tutorials dwell at greater length on a single text or topic. Their goal is to enable the student to cultivate habits of careful analytical study.

In the LANGUAGE TUTORIAL, students study foreign languages and translate them into English, compare them with each other and with English, and thus learn something of the nature of languages in general and of their own in particular. Over the four years students explore language as the discourse of reason through the medium of foreign tongues: Greek in the first two years and French in the last two. The second half of the sophomore and senior years is devoted to the study and analysis of English prose and poetry.

The college believes that mathematics is an integral and necessary part of our understanding of the human intellect and of the world. The MATHEMATICS TUTORIAL seeks to give students an insight into the fundamental nature and intention of mathematics and into the kind of reasoning that proceeds systematically from definitions and principles

MISS WHITING — I THINK THE BIGGEST WRONG REASON THAT I CAME HERE, WAS THAT I THOUGHT THAT THIS SCHOOL WAS ALL ABOUT READING THESE BOOKS AND ASKING THESE WONDERFUL, PASSIONATE QUESTIONS ABOUT TRUTH AND BEAUTY. I DID NOT UNDERSTAND THIS IDEA OF A WELL-ROUNDED EDUCATION THAT HAD TO DO WITH MATH AND SCIENCE AND LANGUAGES AND SPEAKING AND READING WELL. I THOUGHT THAT WE WERE GOING TO HAVE THESE WARM FUZZY CONVERSATIONS ABOUT ALL OF THESE GREAT QUESTIONS. . . . WE ALL KIND OF KNEW ABOUT THE SEMINAR AND THE LANGUAGE CLASSES AND THE WORKS WE WERE GOING TO READ. WE DIDN'T UNDERSTAND, AT LEAST I DIDN'T UNDERSTAND, THAT THERE WAS SO MUCH MORE TO OUR EDUCATION THAT I HAD TOTALLY DISREGARDED IN HIGH SCHOOL.

to necessary conclusions. During all four years they study pure mathematics and the foundations of mathematical physics and astronomy by working through texts and demonstrating propositions of Euclid, Ptolemy, Apollonius, Descartes, Newton, Einstein, and others.

The sophomore MUSIC TUTORIAL aims at the understanding of music through attentive listening and through the close study of musical theory and analysis of works of music – by Bach, Beethoven, Mozart, Palestrina, Stravinsky, and Schönberg, among others. Students undertake a thorough investigation of the diatonic system, a study of the ratios of musical intervals, a consideration of melody, counterpoint, and harmony, and an investigation of rhythm in words as well as in notes.

{ THE LABORATORY }

IN THE THREE-YEAR LABORATORY PROGRAM, STUDENTS CONSIDER HOW measurement and experiment can help to answer certain kinds of fundamental questions about the universe. The students follow the arguments and experiments that can persuade us to believe in things we can never see – in atoms, in genes. The program weaves together the main themes of physics, biology, and chemistry, with careful scrutiny of the interplay of hypothesis, theory, and observed fact. In laboratory sessions, students re-create the experiments and read the texts of scientists like Galileo, Newton, Lavoisier, Mendel, Dalton, Maxwell, and Faraday, among others. The college does not subscribe to the sharp separation of scientific studies from the humanities, as if they were distinct and autonomous domains of learning, or two separate cultures.

{ THE PRECEPTORIAL }

PRECEPTORIALS AT ST. JOHN'S INTRODUCE AN ELECTIVE ELEMENT into the otherwise all-required curriculum. For about seven weeks in the junior and senior years, the seminar is suspended and the students select a topic or book to study in depth with a tutor. Preceptorial topics in recent years have ranged from Wittgenstein to Toni Morrison, from Eastern philosophy to fractals. Students may suggest a topic and invite a tutor to study it with them or choose from a variety of offerings. Usually, the student's work is completed by writing a paper, which may be read in draft to the preceptorial and critiqued by the other members.

A LIST OF THE WORKS THAT SERVE AS TEXTS FOR THE SEMINARS, TUTORIALS, AND LABORATORIES APPEARS ON PAGES IO AND II.

MR. GREENSLIT – THIS IS OBVIOUSLY NOT AN ELECTIVE CURRICULUM. ONE OF THE WAYS IN WHICH UNIVERSITIES MARKET THEMSELVES IS BY SAYING THAT YOU CAN GET TOGETHER WITH PEOPLE WHO DO THE SAME THING YOU DO. HERE IT'S THE EXACT OPPOSITE; YOU'RE GOING TO GET TOGETHER WITH PEOPLE WHO HAVE VERY DIFFERENT INTERESTS. I KNOW I'M NOT MATHEMATICALLY INCLINED. . . . BUT EVERYBODY HERE HAS TO STRUGGLE WITH SOMETHING. THAT'S SOMETHING UNIQUE ABOUT THIS SCHOOL. SOMEONE WHO IS GOING OFF TO STUDY PHYSICS BECAUSE THEY ARE GREAT AT PHYSICS IS NOT GOING TO HAVE THE SAME STRUGGLE. STUDENTS WHO COME TO THIS SCHOOL ARE REALLY INVITING SOME SORT OF STRANGE PUNISHMENT.

MISS WHITING — IT SEEMS LIKE THE BEST PART ABOUT IT IS THAT STRUGGLE. I CAME HERE NOT MATHEMATICALLY INCLINED. I HATED SCIENCE. BUT, JUST HAVING TAKEN FRESHMAN LAB, I HAVE THE BIGGEST APPRECIATION FOR SCIENCE NOW BECAUSE I WAS FORCED TO BE EXPOSED TO IT. I WAS FORCED TO SEE IT AS SOMETHING BESIDES MEMORIZING A TEXTBOOK.

MR. POMAROLE — [IN A LOT OF WAYS I HAVE LEARNED THE MOST FROM THE LANGUAGE TUTORIAL, PARTLY BECAUSE ONE OF MY COGNITIVE PREJUDICES IS THAT I DIDN'T WORK IN A DETAILED FASHION. BUT GOING THROUGH A GREEK TEXT, FOR EXAMPLE, REQUIRES YOU TO DOT YOUR I'S AND CROSS YOUR T'S. I'M A FAR MORE CAREFUL INDIVIDUAL FOR HAVING GONE THROUGH THE LANGUAGE TUTORIALS.

{ L E C T U R E S }

ON FRIDAY EVENING THE ENTIRE COLLEGE COMMUNITY ASSEMBLES for a formal lecture by a tutor or visitor. It is the only time the students are lectured to. Afterward, students and faculty engage the lecturer in discussion. Thus the evening serves two purposes: it inculcates in the students the habit of listening steadily and attentively to the exposition of a perhaps unfamiliar subject, and it gives them the opportunity to exercise their dialectical skills in a setting different from the classroom.* While some lectures cover topics students are discussing in class, others venture far beyond the reading list for their subject matter. Recent lecturers have included Sven Birkerts, who spoke on reading in the age of computers, and John Opie, a world-renowned expert on Russian icons.

{ A B O U T T H E T U T O R S }

STUDENTS ARE ASSISTED IN THEIR UNDERSTANDING OF THE GREAT books by St. John's tutors. These teaching members of the faculty are referred to as "tutors" rather than "professors" to signify that it is not their chief role to profess or lecture in their field of expertise but to guide the students through the program of study. Within the cooperative learning environment of the seminars, tutorials, laboratories, and preceptorials, the tutors guide discussion by asking questions, supplying helpful examples, and encouraging students to explore the implications of their statements. During class, a tutor spends a great deal of time actively listening as students work through the difficulties of a particular text or scientific proposition. Tutors raise issues or objections along the way but always allow the students to find answers for themselves.

*VISITING LECTURERS OFTEN COMMENT ON THE DISTINCTIVE ENERGY PRESENT AT ST. JOHN'S LECTURES. MORTIMER ADLER, PHILOSOPHER AND LONG-TIME PROFESSOR AT THE UNIVERSITY OF CHICAGO, WROTE, "I WOULD NOT HAVE DARED TO GIVE ANYWHERE ELSE LECTURES AS HEAVY IN SUBSTANCE AND AS COMPLEX AS THE ONES I PREPARED FOR THE ST. JOHN'S AUDIENCE.

NOT ONLY WERE THE ST. JOHNNIES AN ALERT AND ATTENTIVE AUDIENCE, BUT THEY TOOK PART IN AN OPEN FORUM FOR AN HOUR OR MORE AFTER THE LECTURE, OFTEN ASKING QUESTIONS THAT ADVANCED MY OWN THINKING ABOUT THE SUBJECT OF THE EVENING."



TUTORIALS ARE CONDUCTED AS DISCUSSIONS WITH NO LECTURING BY THE TUTOR. STUDENTS WORK THROUGH THE ASSIGNED TRANSLATIONS OR MATH PROBLEMS TOGETHER, OFTEN GOING UP TO THE BOARD TO MAKE PRESENTATIONS OR OFFER CORRECTIONS.



A GATHERING PLACE FOR STUDENTS
ON THE ANNAPOLIS CAMPUS,
THE QUAD IS SURROUNDED BY 18TH-
AND 19TH-CENTURY BUILDINGS THAT
HOUSE THE COLLEGE DINING HALL,
DORMITORIES, AND CLASSROOMS.



THE QUAD IS THE PLACE TO
MEET FRIENDS AND TUTORS TO
TALK ABOUT BOOKS OR THE
LATEST GOSSIP, TO READ QUIETLY,
TO PLAY HACKY-SACK, OR TO
WATCH THE SUNSET.



IN ST. JOHN'S LABORATORIES,
STUDENTS RE-CREATE GREAT
SCIENTIFIC EXPERIMENTS, FROM
GALILEO'S TRIALS WITH FREE-FALLING
BODIES TO CONTEMPORARY BIOLOGISTS'
WORK WITH BACTERIA CULTURES.
FOR MANY STUDENTS, ST. JOHN'S
SPARKS A LIFELONG ENTHUSIASM
FOR SCIENCE.

The liberal college is concerned with transmitting the authentic heritage of our civilization and with continually restating it in fresh and contemporary terms. The most tangible and available embodiments of that heritage are the classics, the great books that have shaped our intellectual tradition. These texts are the medium in which our heritage can be rediscovered, in which it can be revived, in which it can be taught again.

MR. ALZNAUER — BUT CAN ANY OF US JUDGE A GREAT BOOK? A BOOK COULD SEEM GREAT TO YOU, BUT WHERE WOULD THAT GREATNESS BE IN ANOTHER TEN YEARS, IN ANOTHER WORLD WHERE IT DIDN'T SEEM TO HAVE ANY RELEVANCE ANY MORE?

MR. POMAROLE — I AGREE WITH THAT. WE SHOULD NOT BE TALKING ABOUT HOW POPULAR A BOOK IS, BUT HOW ENDURING IT IS, AND HOW MUCH INFLUENCE IT IS ABLE TO EXERT ON A VARIETY OF PEOPLE.

MR. POMAROLE — IF YOU STUDY BOOKS EARNESTLY, AND WITH AN EYE TO LEARNING SOMETHING FROM THEM, SOME BOOKS WILL NOTABLY REWARD THAT ATTENTION. FOR EXAMPLE, I DEFY ANYONE TO GO THROUGH *THE REPUBLIC*, SINCERELY AND CAREFULLY, AND TO SAY THAT THEY DID NOT GET A LOT OUT OF IT.

MS. MUDD — THERE ARE DIFFERENT OPINIONS ABOUT WHAT CONSTITUTES A GREAT BOOK. . . . IT SEEMS THAT IT HAPPENS THAT MANY GREAT BOOKS ARE WIDELY READ, WE MIGHT EVEN SAY THAT THEY ARE WIDELY READ BECAUSE THEY ARE GREAT BOOKS, BUT I DON'T THINK WE CAN SAY THAT THE BOOKS THEMSELVES ARE GREAT BECAUSE THEY ARE WIDELY READ.

{ WHAT IS A GREAT BOOK? }

SINCE THE WORD "CLASSIC" HAS MANY MEANINGS TODAY, THIS MAY BE the place to state some standards by which we can judge a book 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. While books by Plato, Euclid, and Shakespeare do not appear on today's bestseller lists, they are, nevertheless, the most read works over the entire period of European civilization, and among those with the greatest cumulative influence.

A second criterion is also apparently numerical: a great book has many possible interpretations. This does not mean that the book must be confusingly ambiguous; it 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 telling examples of this standard.

A third criterion is harder to determine: a great book raises persistent and, perhaps, unanswerable questions about the great themes in human thought. Questions concerning nature and law, matter and form, ultimate substance, tragedy, and God open up mysteries for the

human mind. On the cultivation and exploration of these questions hang the issues of orthodoxy, heresy, and freedom that are always with us.

A fourth criterion is that a great book is 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.

Finally, a great book is a masterpiece of the liberal arts. It is an expression of thought and imagination that leads to an exposition of the truth. These five are the criteria a book should possess if it is to belong to any contemporary list of the classics.

A further, essential aspect of the great books is that they form a chronological series wherein each individual text derives additional power from the others. Each book was influenced by those that were written before it, and each book influenced those that followed. Each master has stood on the shoulders of another master and has had later masters as students. A single book becomes more than itself when considered as part of a series.

It turns out, in other words, that the best commentary on a great book is another great book. Books that may appear forbidding and unintelligible at first often become approachable and comprehensible when students find a path to them through other books. Finally, the power of any book to educate us increases as we read other books. The interplay of ideas and themes, for example, illuminates both books in these sets: Euclid's *Elements* and Newton's *Principia*, Sophocles' *Oedipus Rex* and Freud's *Introduction to Psychoanalysis*, Locke's *Second Treatise of Government* and the U.S. Constitution.

— { THE ST. JOHN'S READING LIST } —

THE BOOKS THAT CONSTITUTE THE CORE OF THE ST. JOHN'S PROGRAM span over two thousand years of our intellectual history. The list, however, is not meant to be definitive. Given the constraints of a four-year program, many classics must be omitted in order to achieve a balanced and broad curriculum in which connections between the various branches of learning can be emphasized. Primarily, though not exclusively, the reading list is based on works of the Western tradition. Other works are frequently the subject of preceptorials (seven-week electives) in the junior and senior years and of the Friday night lecture series. The Instruction Committee of

Ms. BUSH - I THINK IT IS SAFE TO SAY THAT THE BOOKS ARE INFINITELY RE-READABLE. THEY DO HAVE TO STAND THE TEST OF TIME. YES, I CAN PICK OUT A BOOK. THE FIRST THING THAT POPS INTO MY HEAD IS TONI MORRISON. I THINK SHE IS INFINITELY RE-READABLE AND THERE IS MUCH TO GET OUT OF HER. AT THIS POINT IN MY LIFE I SEE HER WRITING AS TIMELESS. . . . BUT NONE OF THESE AUTHORS, TO MY KNOWLEDGE, WERE GREAT BOOK AUTHORS THE DAY THEIR BOOKS WERE PUBLISHED. THERE HAS TO BE SOMETHING SAID FOR THE PASSAGE OF TIME.

MR. POMAROLE - DO YOU THINK THERE'S SOMETHING OXYMORONIC OR SELF-CONTRADICTORY ABOUT THE TERM "INSTANT CLASSIC"?

Ms. BUSH - YES. THANK YOU.

MR. NEUSTADT - CERTAINLY BOOKS GO IN AND OUT OF FASHION. WOULD YOU BE OPEN TO THE PROPOSITION THAT THE READING LIST AT ST. JOHN'S REPRESENTS CURRENT FADS IN GREAT BOOKS?

Ms. O'SHEA - IT IS IMPORTANT TO NOTE THAT THERE IS FLUX IN THE SEMINAR READINGS. THEY CHANGE ALL THE TIME. WHAT WE ARE CALLING "THE GREAT BOOKS OF ST. JOHN'S COLLEGE" ISN'T A DEAD LIST. IT'S CONSTANTLY MOVING.

Ms. MUDD - BUT CERTAINLY WE TRY TO AVOID HAVING OUR JUDGMENTS ABOUT WHAT CONSTITUTES A GREAT BOOK BE INFLUENCED BY POPULAR TRENDS.

Ms. BUSH - BEFORE READING THIS TEXT, MY UNDERSTANDING OF THE GREAT BOOKS WAS THAT THEY WERE WHAT HAD FOUNDED OUR WESTERN CULTURE - THAT THEY WERE THE ROOTS. THEY WERE SOMETHING ENDURING THAT 1,000 YEARS FROM NOW PEOPLE WILL STILL SAY, "YES, THIS IS SOMETHING THAT WAS IMPORTANT AND THAT BEGAN EDUCATION." THAT'S WHAT I THOUGHT DEFINED THE GREAT BOOKS, THAT THEY WERE THE DEFINITION OF WESTERN CULTURE.

the faculty constantly reviews and revises the list of books.

The first year is devoted to Greek authors; the second year contains books from the Roman, Medieval, and Renaissance periods; the third year has books of the seventeenth and eighteenth centuries; the fourth year brings the reading into the nineteenth and twentieth centuries. The chronological order in which the books are read, however, does not imply an historical approach to the subject matter. That is, the books are not studied primarily as products of particular historical circumstances. Instead, the St. John's curriculum seeks to convey to the student an understanding of fundamental problems that human beings have to face today and at all times. In doing that it may help the student to discover a new kind of historical perspective and perceive the permanence and ever-present gravity of human issues through all the historical shifts and changes.

— { WHAT IS A LIBERAL EDUCATION? } —

A SCIENTIFIC WRITER OF THE NINETEENTH CENTURY DEFINED education as the adaptation of the human animal to his environment. Human animals, like other animals, have physical wants; they must, as we say, make a living. But, unlike other animals, human animals have intellectual and spiritual wants as well. Unlike other animals, they must be educated – their intellectual and spiritual wants must be nurtured – if they are to be really human.

When we emphasize the practical, the utilitarian, the economic aspects of our humanity – when we make a living – we practice the useful arts. But behind the practical lies theory. Economic goods are the means to life but not its sufficient end. In pursuing the useful arts, we are led back to the liberal arts: the arts of apprehending, understanding, and knowing. The purpose of a liberal education is to teach these arts. The ends of a liberal education are the intellectual virtues.

Although the useful arts of making a living ultimately depend on the liberal arts of apprehending and understanding, the liberal arts are not best studied as a mere balance wheel for the useful arts. It is only by practicing the liberal arts – which are exclusively human – that we become free. It is only by discipline in these arts that spiritual, moral,

MISS LUTZ – A DISCUSSION IS JUST SOMETHING I CAN HAVE WITH MY FRIENDS OUTSIDE OF CLASS, OUTSIDE OF THE KIND OF STRUCTURE THAT WE HAVE HERE. . . . WHAT HAPPENS IN THE CLASSROOM IS ABOUT INTELLECTUAL FREEDOM, ABOUT LIBERTY. IT'S NOT AN END THAT IS ALWAYS IMMEDIATELY IN SIGHT, BUT THAT SEEMS LIKE SOMETHING THAT HAS TO BE HERE.

MS. MUDD - WE ALL
ESPOUSE A HATRED OF
PREJUDICE. AND ONE
REASON THAT PREJU-
DICE IS SO DANGEROUS
IS THAT IT'S SO
ATTRACTIVE. THERE'S
THIS PASSAGE IN
*THE BROTHERS
KARAMAZOV*. IT'S
SOMETHING TO THE
EFFECT THAT, WHAT
MEN FEAR MOST IS
THE FREEDOM OF
CHOICE AND THE
KNOWLEDGE OF GOOD
AND EVIL. TO FREELY
CHOOSE, TO CAREFUL-
LY AND THOUGHTFUL-
LY CHOOSE WHAT TO
BELIEVE AND WHAT TO
REJECT IS VERY, VERY
DIFFICULT. IT IS
MUCH EASIER TO HAVE
YOUR OPINIONS HAND-
ED TO YOU ON A SIL-
VER PLATTER AND NOT
TO HAVE TO REASON
TO THEM, BUT JUST TO
ACCEPT THEM. THAT
IS OUR FIRST TENDEN-
CY. HOW MUCH EASI-
ER LIFE WOULD BE IF
ALL OF OUR OPINIONS
WERE HANDLED TO US
IN THIS WAY. I THINK
WE HAVE A DEEP
DESIRE IN THAT WAY
AND THAT IS WHY
PREJUDICE IS SO
DANGEROUS.

and civil liberties can be achieved and preserved. The relation between the useful and the liberal arts, between “practical education” and what has for centuries been called “liberal education,” is this: to live, we must learn and practice the useful arts; to live as free citizens in a free society, we must also think, imagine, speculate, understand. We must therefore learn and practice the liberal arts if we are to live responsibly and freely.

The liberal arts teach us to be rational; they are the arts of thinking, and we human animals think through symbols. Liberal education, then, is chiefly concerned with the nature of symbols – written, spoken, and constructed – in terms of which we find our way around in the material and cultural world. Since the symbols through which we think are of two general sorts, words and numbers, it is not hard to see why for many centuries the liberal arts have been practiced primarily through languages and mathematics. And the words and numbers we learned from our parents’ lips, the language we think and speak in, the ideas that lie behind our language – all these represent a complex called tradition. If we understand that tradition, if we constantly examine and criticize it, the full heritage of our collective past becomes real for us. If, on the other hand, we ignore our tradition and live without trying to understand our heritage, we run the risk of leading blind and unthinking lives, trapped in the prejudices of our own times. In our ignorance, we may succumb to a tyranny of immediate preoccupations and forfeit the liberating perspective of a properly assimilated tradition.

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

MR. GLODER - I
WANTED TO ADD THAT
WE ARE NOT AUTO-
MATICALLY EDUCATED
AT ST. JOHN'S BY
READING BOOKS. YOU
COULD READ ALL
THOSE BOOKS AND IT
WOULDN'T DO VERY
MUCH TO YOU. THE
BOOKS ARE NOT AS
CENTRAL TO THE PRO-
GRAM AS WHAT WE SAY
AND WHAT WE THINK
IN THE END. WE
SHOULD NOT MAKE IT
SOUND AS IF JUST
READING BOOKS
WOULD EDUCATE US.

THE ANSWER — OR AT LEAST PART OF IT — HAS BEEN WELL PUT BY A graduate of the college who wrote the following letter to his younger brother. The writer of the letter had begun his undergraduate education at a conventional college only to become dissatisfied, withdraw, begin at St. John's as a freshman, and graduate four years later.

... *While you see that it is plain silly to go to college just for the sake of the piece of paper at the end, four years later, because this is "the thing to do," you might see that it would be possible to get this piece of paper and at the same time to do something that you really want to do, not just for the sake of its value later on but also because pursuing learning, knowledge, truth can be an immensely exhilarating experience. Then the question which presents itself (assuming that you are really burning with thirst for knowledge of yourself and the world) is "how am I to go about this? Is there a college or university which will be better than the others at making education a genuine and exciting search?"*

I can tell you about two, from direct experience, and many more, from indirect. At the ordinary college, you sign up, choose your courses according to certain rules of distribution in accord with your interests, buy the textbooks prescribed by these courses, and attend the lectures. Everything is cut and dried by the textbook writers, mashed into a digestible and often flavorless purée, and is supplemented by comments from the lecturer. These comments are often very good and thought-provoking, as they are usually the products of a good many years of thought, by a man who usually has a fine mind with interesting ideas to begin with, and this is particularly true of "name" universities. This is a very great advantage which the usual system offers.

But there are also disadvantages. One is that all commentary, all scholarship, whether humanistic, scientific, or mathematical, contains hidden within itself certain preconceived notions, certain prejudices, which are often quite difficult to spot. For example, it required an incredible amount of time and effort on the part of some of the most brilliant men who have ever lived to discover that the postulate that there is one and only one parallel to a given line is gratuitous, not necessary, and that a consistent geometry can be constructed (indeed, many consistent geometries) either without [CONTINUED ON PAGE 12]

MR. CARNEY — AS FAR AS WHAT THIS PREJUDICE IS, THE FIRST TIME I REALLY NOTICED IT GLARINGLY WAS IN OUR READING OF THE *REPUBLIC*. WE REALIZED THAT WE TOOK IT AS A SELF-EVIDENT TRUTH THAT ALL MEN ARE CREATED EQUAL AND THAT FREEDOM IS A GOAL, THAT THESE TWO THINGS, FREEDOM AND EQUALITY ARE TO BE HELD UP HIGH. THEN WE HAVE SOCRATES TELL US THAT FREEDOM AND EQUALITY MAY BE HELD UP HIGH, PROBABLY NOT, BUT EVEN IF THEY ARE IT IS AS A MEANS TOWARD SOMETHING ELSE. THAT'S JUST ONE PREJUDICE, WHAT WE THINK OF AS BEING AN END. AND IT HAPPENS AGAIN AND AGAIN, THE *REPUBLIC* WAS JUST THE FIRST TIME IT HAPPENED — WHAT I THOUGHT, AND WHAT A LOT OF PEOPLE IN MY SEMINAR THOUGHT WAS THE GOAL, AS FAR AS ANY POLITICAL INSTITUTION OR EVEN OUR LIVES, TURNS OUT TO BE AT BEST A MEANS.

Following are the books on which the St. John's program is based. The program is subject to constant review and revision. Some works are read only in part.

FRESHMAN YEAR

- * **Homer**
Iliad, Odyssey
- * **Aeschylus**
Agamemnon, Libation Bearers, Eumenides, Prometheus Bound
- * **Sophocles**
Oedipus Rex, Oedipus at Colonus, Antigone, Philoctetes
- * **Thucydides**
Peloponnesian War
- * **Euripides**
Hippolytus, Bacchae
- * **Herodotus**
Histories
- * **Aristophanes**
Clouds
- * **Plato**
Meno, Gorgias, Republic, Apology, Crito, Phaedo, Symposium, Parmenides, Theaetetus, Sophist, Timaeus, Phaedrus
- Aristotle**
* *Poetics, *Physics, *Metaphysics, *Nicomachean Ethics, On Generation and Corruption, *Politics, Parts of Animals, Generation of Animals*
- Euclid**
Elements
- * **Lucretius**
On the Nature of Things
- * **Plutarch**
"Lycurgus," "Solon"
- Nicomachus**
Arithmetic
- Lavoisier**
Elements of Chemistry
- Harvey**
Motion of the Heart and Blood
- Essays by:**
Archimedes, Fahrenheit, Avogadro, Dalton, Cannizzaro, Virchow, Mariotte, Driesch, Gay-Lussac, Spemann, Stears, J.J. Thomson, Mendeleyev, Berthollet, J.L. Proust

SOPHOMORE YEAR

- * **The Bible**
- Aristotle**
* *De Anima, On Interpretation, Prior Analytics, Categories*
- Apollonius**
Conics
- * **Virgil**
Aeneid
- * **Plutarch**
"Caesar," "Cato the Younger"
- * **Epictetus**
Discourses, Manual
- * **Tacitus**
Annals
- Ptolemy**
Almagest
- * **Plotinus**
The Enneads
- * **Augustine**
Confessions
- * **St. Anselm**
Proslogium
- * **Aquinas**
Summa Theologica, Summa Contra Gentiles
- * **Dante**
Divine Comedy
- * **Chaucer**
Canterbury Tales
- Des Prez**
Mass
- * **Machiavelli**
The Prince, Discourses
- Copernicus**
On the Revolution of the Spheres
- * **Luther**
The Freedom of a Christian
- * **Rabelais**
Gargantua and Pantagruel
- Palestrina**
Missa Papae Marcelli
- * **Montaigne**
Essays

- Viète**
"Introduction to the Analytical Art"
- * **Bacon**
Novum Organum
- Shakespeare**
* *Richard II, *Henry IV, Henry V, *The Tempest, *As You Like It, *Hamlet, *Othello, *Macbeth, *King Lear, Coriolanus, Sonnets*
- Poems by:**
Marvell, Donne, and other 16th- and 17th-century poets
- Descartes**
*Geometry, *Discourse on Method*
- Pascal**
Generation of Conic Sections
- Bach**
St. Matthew Passion, Inventions
- Haydn**
Quartets
- Mozart**
Operas
- Beethoven**
Sonatas
- Schubert**
Songs
- Stravinsky**
Symphony of Psalms

JUNIOR YEAR

- * **Cervantes**
Don Quixote
- Galileo**
Two New Sciences
- * **Hobbes**
Leviathan
- * **Descartes**
Meditations, Rules for the Direction of the Mind
- * **Milton**
Paradise Lost
- La Rochefoucauld**
Maxims
- La Fontaine**
Fables
- * **Pascal**
Pensées
- Huygens**
Treatise on Light, On the Movement of Bodies by Impact
- * **Eliot**
Middlemarch
- * **Spinoza**
Theological-Political Treatise
- * **Locke**
Second Treatise of Government
- Racine**
Phaedre
- Newton**
Principia Mathematica
- Kepler**
Epitome IV
- Leibniz**
**Monadology*, **Discourse on Metaphysics, Essay on Dynamics*, **Philosophical Essays*, **Principles of Nature and Grace*
- * **Swift**
Gulliver's Travels

- * **Hume**
Treatise of Human Nature
- * **Rousseau**
Social Contract, The Origin of Inequality
- * **Molière**
The Misanthrope
- * **Adam Smith**
Wealth of Nations
- * **Kant**
Critique of Pure Reason, Foundations of the Metaphysics of Morals
- * **Mozart**
Don Giovanni
- * **Austen**
Pride and Prejudice
- Dedekind**
Essay on the Theory of Numbers
- Essays by:**
Young, Maxwell, Taylor, Euler, D. Bernoulli

SENIOR YEAR

- * **Articles of Confederation**
- * **Declaration of Independence**, * **Constitution of the United States**, * **Supreme Court Opinions**
- * **Hamilton, Jay and Madison**
The Federalist
- Darwin**
Origin of Species
- * **Hegel**
Phenomenology of Mind, "Logic" (from the Encyclopedia)
- Lobachevsky**
Theory of Parallels
- * **Tocqueville**
Democracy in America
- * **Lincoln**
Selected speeches
- * **Kierkegaard**
Philosophical Fragments, Fear and Trembling
- * **Wagner**
Tristan and Isolde
- * **Marx**
Capital, The Economic and Philosophical Manuscripts of 1844, The German Ideology
- * **Dostoevski**
Brothers Karamazov
- * **Tolstoy**
War and Peace
- * **Melville**
Benito Cereno
- * **Twain**
The Adventures of Huckleberry Finn
- * **O'Connor**
Selected stories
- * **William James**
Psychology, Briefer Course

- * **Nietzsche**
Birth of Tragedy, Thus Spake Zarathustra, Beyond Good and Evil
- * **Freud**
General Introduction to Psychoanalysis
- Valéry**
Poems
- Washington, Booker T.**
Selected writings
- DuBois**
The Souls of Black Folk
- * **Heidegger**
What is Philosophy?
- Heisenberg**
The Physical Principles of the Quantum Theory
- Einstein**
Selected papers
- Millikan**
The Electron
- * **Conrad**
Heart of Darkness
- * **Faulkner**
The Bear
- Poems by:**
Yeats, T.S. Eliot, Wallace Stevens, Baudelaire, Rimbaud
- Essays by:**
Faraday, J.J. Thomson, Mendel, Minkowski, Rutherford, Davisson, Schrödinger, Bohr, Maxwell, de Broigle, Dreisch, Ørsted, Ampère, Boveri, Sutton, Morgan, Beadle & Tatum, Sussman, Watson & Crick, Jacob & Monod, Hardy

*These authors or works are read in seminar. The others are distributed among the tutorials and laboratory.

this postulate, or with another substituted for it. If you were a student in an ordinary university around 1800 you would have lecturers in mathematics putting forth theories (either philosophical or mathematical) explaining why this postulate has to be true, and it would be difficult to disagree, because of their authority and because of the difficulty of finding flaws in what they say, coupled with the natural tendency of men to convince themselves that they actually know something.

Now it is puzzling but true that the prejudices of a given era seem to hang together, possibly because those who hold them do not see them as prejudices, and in attending an ordinary university you would be simply exposing yourself to, and possibly trapping yourself in, the prejudices of our age (and believe me, they are many). Survey textbooks, dealing with "the history of civilization," are no help, as they (like all history books) cannot escape dragging preconception into their accounts, and thus, when they say that so-and-so was wrong, or right, they are usually open to the charge that they completely misunderstood their subject, or at least that there are other ways of looking at it.

A second, and perhaps more important, disadvantage of the ordinary college program is that one reads the book, hears the lecture, and thinks about it by himself. And you must be aware of how often even the most intelligent person makes the silliest blunders. Of course he usually finds them himself, but the more serious blunders are the ones which are not so silly. I often find that, upon reading a book, say, of philosophy, I think "This man says so and so, which is absurd," without realizing that he is perhaps saying something else, something much deeper, which is not so absurd. And the tragic aspect of this situation is that the very person who is doing the lecturing might be able to point out what it is that I am missing, but I never find out because I never talk to him — he only talks to me. And perhaps even the student sitting next to me, with all his inconsistent and perhaps understated ideas, might nonetheless have the point of view which could show me to be wrong.

A college or university has the opportunity of being a genuine community of scholars, a marketplace of ideas, and almost always muffs it completely. There is a division between "academic pursuits" and social life, which is artificially increased by this system, in which it becomes taboo to talk of anything which at all suggests studies in situations other than classrooms or lecture halls — or, what is worse, it is o.k. to mention academic matters, but only to display erudition, never to seek

MS. KOPAR - PREJUDICE IS WHATEVER YOU BELIEVE TO BE TRUE, BUT DON'T HAVE A REASON TO BELIEVE. THE MOST STRIKING EXAMPLE FOR ME WAS WHEN MY LAB TUTOR, MR. KUTLER, SAID "HOW DO YOU KNOW THAT YOU CAN WALK?" I JUST REALIZED THAT I HAVE TO TAKE IT ON FAITH THAT I'M GOING TO BE ABLE TO WALK. ANYTHING THAT I'M GOING TO BELIEVE BUT CANNOT REASON TO. I HAVE TO REALIZE THAT IT MIGHT NOT BE TRUE.

MR. NEUSTADT - SO PREJUDICE IS AN UNEXAMINED BELIEF?

MISS. LUTZ - I MIGHT BRING MY OWN IDEA TO THE TABLE AND THINK IT IS THE MOST SELF-EVIDENT TRUTH EVER AND SOMEONE ELSE MIGHT BRING SOMETHING COMPLETELY DIFFERENT.

MISS LUTZ - I DON'T THINK I WOULD HAVE GOTTEN A WHOLE LOT OUT OF KANT IF I HADN'T HAD OTHER PEOPLE THERE WITH ME SO THAT I COULD SAY "WHAT'S HE TALKING ABOUT?" AND SOMEBODY WOULD SAY, "I THINK IT MIGHT MEAN THIS." AND I COULD SAY BACK, "OH, SO IS THAT THE SAME THING THAT HE SAID ON THIS PAGE BEFORE?" AND HE COULD SAY, "WELL, YES, BUT NOT QUITE." WORKING TOGETHER WE COULD TRY AND COME TO SOME UNDERSTANDING OF WHAT KANT MEANT. I DON'T THINK I COULD HAVE DONE THAT BY MYSELF.

MR. ALZNAUER --
WHAT'S THE POINT OF
READING THEM IF
YOU'RE NOT UNDER-
STANDING THEM? IF
YOU DON'T UNDER-
STAND THESE BOOKS
WHEN YOU READ
THEM, ISN'T THERE
SOMETHING
MISSING IN THESE
GREAT BOOKS?

MISS LUTZ -- I DON'T
THINK YOU CAN
APPROACH THEM ALL
ALONE. THAT IS IN
PART, IN VERY SMALL
PART, WHAT THE
POINT OF THE DISCUS-
SION IS.

after truth. If a college does not take advantage of the presence of its actual community of thinking people, it renders the four years of undergraduate education, with courses, no better than a four-year reading of textbooks.

If you are troubled by considerations such as these, you might consider St. John's. I am saying this simply because I believe St. John's is the only college that avoids the two difficulties I have presented.

First, there are very few textbooks used. No matter what the subject — philosophy, mathematics, physics, or what not — the books used are the original works of the people who made important contributions to knowledge. St. John's has adopted the very sensible point of view that, if Dr. X can write a book giving his opinion of what Newton said, an ordinary student can sit down and read Newton himself, and will thereby not only find out what Newton said, but also will be able to decide whether Dr. X is right, or better, will not have to bother with Dr. X at all. Thus, instead of coming into contact with only current prejudices one becomes acquainted with all prejudices which various brilliant men have had through the ages and will be able to understand the problems which make preconceived notions unavoidable. And the reason why preconceived notions of older thinkers are more easily seen than those of present day thinkers is that some other brilliant man at some point showed that these notions did in fact exist. Once we have the example of Galileo pointing out inconsistencies in Aristotle, we are better prepared to find them in our contemporaries and are perhaps a bit more suspicious of what they had to say.

You can see now that St. John's thinks it is important to go to the roots, and to trace the growth of the intellectual side of our civilization. To learn from the moderns is to absorb the products of a way of thinking, good and bad alike, whereas to read the works of men of all times (and, indeed, to read their arguments against one another) is to learn to think on the patterns of the greatest examples. It is almost as if we had as our lecturers Plato, Archimedes, Newton, Kant, Einstein, etc. But here again is a difference. Instead of attending a lecture and considering the matter over with, one has a discussion afterward. All classes at St. John's are discussions, and thus, if the person sitting next to you has an idea that could really help you understand something, by golly you find out! And if something you always thought was true isn't, you generally find out too! This, as you see, overcomes the second difficulty I mentioned. I could go on and on . . .

MS. BUSH -- ISN'T IT
ALSO IMPORTANT TO
REALIZE THAT WE
COME TO THESE
BOOKS IN THE CON-
TEXT OF OUR OWN
EXPERIENCE AND IN
THE CONTEXT OF OUR
TIME? WE ARE NEVER
GOING TO BE ABLE TO
APPROACH THEM COM-
PLETELY OUTSIDE OF
PRECONCEIVED OPIN-
ION. THEY ARE NOT
EVEN WRITTEN THAT
WAY. HOBBS WAS
GREATLY INFLUENCED
BY THE CIVIL WAR
AROUND HIM. THAT'S
WHEN HE WROTE THE
LEVIATHAN. THIS IS
NOT TO SAY THAT WE
CAN'T GET SOMETHING
OUT OF IT, NOT
BEING IN A CIVIL WAR
OURSELVES. . . . ONLY
WE ARE IN THE
UNIQUE POSITION OF
BEING ABLE TO LOOK
AT 2,000 YEARS
WORTH OF INDIVIDUAL
TIMES. WE NEED TO
TAKE OUR OWN EXPE-
RIENCES AND BRING
THEM TO WHAT WE
ARE READING. WE ARE
NOT GOING TO BE
ABLE TO GO OUTSIDE
OF THAT IN READING
THESE BOOKS, AND I
DON'T THINK WE
SHOULD WANT TO.
THE MORE EXPERI-
ENCE YOU HAVE, THE
MORE YOU'RE GOING
TO GET OUT OF IT ANY-
WAY. I DON'T THINK IT
SHOULD BE OUR GOAL
TO SET OUR EXPERI-
ENCE ASIDE AND LOOK
AT THEM THROUGH
CLEAR, CLEAR EYES.

The unity of the curriculum at St. John's gives every student and faculty member – despite differences in age and background – a common set of ideas and concerns to talk about. Because of the way classes are structured, tutors and students work closely together and come to know each other well. The sense of community that develops is unusually cohesive and extends beyond the intellectual concerns of the classroom to permeate student life at the college.

JUST AS THE ACADEMIC DIMENSION OF THE COLLEGE IS DISTINCTIVE, so too is the day-to-day life that surrounds “the program,” as the curriculum is called. At St. John's there is no hard and fast boundary between study-time and leisure-time. Students do not leave their academic interests at the classroom door to take up activities that pull them away from what they have been concentrating on in their studies. Instead, their immersion in the program – and the fundamental questions it poses about such issues as virtue, justice, and truth – informs their daily lives. While in the coffee shop or sitting outdoors, chatting with friends and tutors, students compare shared experiences and test ideas that may first have emerged in the classroom. Students often spend some of their leisure time in informal study groups. They choose topics that interest them – either topics dealt with in the program or something completely unrelated – and frequently ask tutors to join them. The group might spend a few hours a week studying Japanese, for example, or translating Virgil, or working through the philosophy of Hegel.

This is not to say that St. John's students do not relax and take time out from the intensity of their studies, because they certainly do. The program is challenging, and there needs to be time just to let off

MR. ALZNAUER – I ALMOST WANT TO SAY THAT CONVERSATIONS OUTSIDE OF CLASS ARE MORE SIGNIFICANT THAN THE CONVERSATIONS I'VE HAD IN CLASS. THE MOST INTERESTING CONVERSATIONS I'VE HAD WERE WITH MY FRIENDS AND CLASSMATES OUTSIDE OF CLASS OR WITH TUTORS OVER LUNCH. I'M NOT SURE WHY THAT WOULD BE, BUT IT SEEMS THE SEMINARS MAKE POSSIBLE A FURTHER INQUIRY INTO THE WORKS – A NEEDED FOLLOW-UP.

MR. POMAROLE – I AGREE. AND I THINK THAT ONE REASON WHY THIS IS THE CASE IS THAT WE HAVE LESS OF A DICHOTOMY BETWEEN WORK AND PLAY. STUDIES REALLY ARE A LABOR OF LOVE – THEY'RE THINGS THAT WE ENJOY DOING. YOU COULD SAY OUR “VOCATION” IS OUR “VACATION.”

MISS LUTZ – THERE ARE LOTS OF STUDENTS WHOSE OUTSIDE ACTIVITIES INVOLVE A LOT OF STUDY GROUPS; OTHERS ARE MORE INVOLVED IN THINGS LIKE MUSIC, ART, AND ATHLETICS. I'VE FOUND THAT WHAT I'VE LEARNED DOING CREW AND OTHER ATHLETICS HAS A GREAT DEAL TO DO WITH WHAT I'VE LEARNED IN SEMINAR. FOR SOMEBODY ELSE THAT “OTHER THING” MIGHT BE A STUDY GROUP OR SOMETHING LIKE THAT, BUT FOR ME IT'S THE SORT OF EXPERIENCES I'VE HAD IN ATHLETICS.

MS. KOPAR — MOST OF THE ACTIVITIES I ENJOY, LIKE SWING DANCING, CREW, CROQUET AND I GUESS EVEN BASKETBALL, ARE THE ONES THAT MAKE ST. JOHN'S DIFFERENT FROM OTHER SCHOOLS — THE ONES THAT REQUIRE A SORT OF HARMONY, A PHILOSOPHY YOU GET FROM THE CLASSROOM. AS MISS LUTZ ALREADY SAID REGARDING CREW, YOU APPROACH THE SPORT WITH AN UNDERSTANDING THAT YOU GET FROM THE CLASSROOM. I ENJOY SWING DANCING MORE THAN OUR COFFEE SHOP PARTIES — NOT JUST BECAUSE IT'S DIFFERENT BUT BECAUSE IT REQUIRES SOMETHING MORE THAN JUST MUSIC; IT REQUIRES AT LEAST TWO PEOPLE HARMONIZING WITH EACH OTHER. THAT'S THE CASE WITH CROQUET AS WELL.

steam. Coming from nearly all 50 states and many foreign countries, students bring with them a diverse range of tastes, hobbies, and interests, which the college accommodates through traditional extracurricular activities: a student newspaper, political organizations, drama, studio art, a literary magazine, musical groups, and so on. Other activities like Reality (a spring revel that features games and skits based on great-books themes) stem from students' enthusiasm for the program and reflect the fun and humor they find in its unique character. Even the intramural sports program (which includes soccer, flag football, basketball, volleyball, tennis, and crew, with an "everyone plays" ethic) mirrors the college's program: in the classroom, students pursue learning for its own sake; on the playing field, they play for the sheer love of athletics and competition.

Some activities have developed into college traditions. Popular pursuits include, for example, ballroom/swing dancing, which takes place on Saturday nights throughout the term, and croquet, which has become a point of particular pride for the students (the team is nationally ranked and perennially beats its rival, the U.S. Naval Academy).

St. John's students pursue their social interests with the same kind of passion, intensity, and camaraderie they bring to their studies. They are typically young men and women who like to read good books and value serious conversation. Their interest in the life of ideas and active participation in their own education are their distinguishing characteristics. A deep bond grows among them from shared progress through the program and from participation in the common social life of the college. Johnnies form friendships with their classmates that last a lifetime.

{ ANNAPOLIS AND SANTA FE }

ST. JOHN'S IS A SINGLE COLLEGE LOCATED ON TWO CAMPUSES, ONE IN Annapolis, Maryland, and another in Santa Fe, New Mexico. The campuses share an identical curriculum (changes must be approved by both halves of the faculty) and a single governing board. Each campus is limited to well under 500 students, and the faculty-student ratio is 1 to 8.

With its widely separated campuses, St. John's offers students a unique opportunity to pursue their studies in two intriguing environments. Although they share an identical academic program and a similar style of student life, each campus has a distinctive character. The

MISS LUTZ — THERE'S THIS ASPECT OF PASSING ON THE KNOWLEDGE FROM UPPER CLASS MEN TO LOWER CLASS MEN. WE'RE NATIONALLY RANKED IN CROQUET NOT BECAUSE WE'VE KEPT THE SAME GROUP OF PEOPLE AROUND BUT BECAUSE WE KEEP TEACHING EACH OTHER. I DON'T KNOW IF AT ANOTHER COLLEGE STUDENTS WOULD TAKE SUCH CARE TO MAKE SURE THEIR TRADITIONS ARE CARRIED ON.

MS. KOPAR — I ALSO THINK THAT ST. JOHN'S PHILOSOPHY ABOUT ATHLETICS — THAT NO ONE IS EXCLUSIVELY A "SPORTS PERSON" AND THAT YOU DON'T NEED TO COMPETE TO GET ON TEAMS — HELPS A GREAT DEAL WITH THE LEISURE TIME OF THE COLLEGE. I KNOW SOME PEOPLE HAVE A PROBLEM WITH THAT, BUT I THINK ANOTHER REASON WHY WE TEACH FRESHMAN HOW TO DO THINGS IS THAT WE DON'T HAVE THIS IDEA THAT ONLY TEN PEOPLE SHOULD GET INTO SOME GROUP AND THE REST SHOULDN'T. WE WANT EVERYBODY TO DO IT, EVERYBODY TO ENJOY IT AND SINCE THERE ARE ONLY 400 OF US, WE WANT AS MANY PEOPLE AS POSSIBLE OUT THERE.

campus in Annapolis, the capital of Maryland, traces its roots to King William's School, founded in 1696; it was chartered as St. John's in 1784. Students in Annapolis can explore the rich heritage of colonial America. Because of its location at the confluence of the Severn River and the Chesapeake Bay, Annapolis has long been a sailing center. At the college, a boathouse located on back campus is fully equipped so that students can participate in this tradition; an extensive athletic program includes sailing, crew, and individual rowing. Annapolis is within an hour's drive of both Washington, D.C., and Baltimore, with their many museums, restaurants, sporting events, concerts, and clubs.

The Santa Fe campus, opened in 1964 and located in the capital of New Mexico, reflects the traditions of the Spanish and Indian civilizations as well as those of the U.S. settlers who followed in the nineteenth century. The magnificent views from the Santa Fe campus – over 7,000 feet in elevation – are limited only by the surrounding mountain ranges. In close proximity to several national parks, the Santa Fe campus affords students the chance to explore the physical beauty of the American southwest and to take advantage of the region's superb hiking, mountain biking, and skiing opportunities. The college's nationally recognized Search and Rescue Team, in which both students and alumni participate, provides assistance to hikers in the mountains around the campus.

Students may transfer between the campuses at the end of any academic year. They are encouraged to experience both settings and the extracurricular activities they afford; their college experience will be all the richer for the influence of the different places with their different styles: the brick Georgian buildings in Annapolis, dating from the past three centuries, shaded by huge trees, and the Spanish colonial style of buildings in Santa Fe, against the backdrop of the dramatic mountains. Many students enjoy spending time on both campuses; they adapt easily because the academic environment is the same, and they find they are invigorated by the new experiences they encounter in a stunningly different physical setting.

MS. MUDD - I LOVED BEING AT BOTH CAMPUSES, EVERYONE OUGHT TO DO IT. I WOULD SAY THAT ACADEMICALLY THE CAMPUSES ARE PRETTY MUCH EQUIVALENT. . . . SOCIALLY, THEIR CHARACTERS ARE VERY DIFFERENT. THE SOCIAL LIFE AT SANTA FE FEELS A LOT LESS CENTRALIZED, A LOT MORE INDIVIDUALISTIC. DEFINITELY THERE'S LESS SENSE OF TRADITION THERE, BUT THERE'S ALSO AN OPENNESS TO THE OUTDOORS THAT YOU DON'T FIND HERE. SO, I'D SAY THE PRIMARY DIFFERENCES ARE DIFFERENCES OF ATMOSPHERE, OF SOCIAL ATMOSPHERE.



MANY STUDENTS PURSUE MUSICAL INTERESTS AT ST. JOHN'S. HERE THE CAMPUS MADRICAL GROUP PRACTICES FOR AN UPCOMING HOLIDAY SEASON CONCERT.



CREW IS JUST ONE OF THE MANY SPORTS AT ST. JOHN'S. THE ANNAPOLIS CAMPUS IS LOCATED ON COLLEGE CREEK AND THE BOATHOUSE IS THE PLACE TO GO FOR SAILING, CANOEING, AND CREW. ABOUT HALF OF ST. JOHN'S STUDENTS PARTICIPATE IN INTRAMURALS, WHICH INCLUDE SOCCER, FOOTBALL, BASKETBALL, AND VOLLEYBALL.



THE COLLEGE'S ATHLETIC FIELDS, TENNIS COURTS, AND GYMNASIUM ARE LOCATED ON THE 30-ACRE BACK CAMPUS, WHICH BORDERS COLLEGE CREEK. THE NAVAL ACADEMY, ST. JOHN'S ARCH CROQUET RIVAL, IS DOWN RIVER TO THE RIGHT (OUT OF PHOTOGRAPH).



THE SANTA FE CAMPUS PROVIDES
AN INSPIRING AND STRIKINGLY
DIFFERENT GEOGRAPHIC SETTING
IN WHICH TO PURSUE THE ST. JOHN'S
PROGRAM. REGARDLESS OF WHERE
STUDENTS ENROLL INITIALLY, THEY CAN
TRANSFER TO THE OTHER CAMPUS AT
THE END OF ANY ACADEMIC YEAR.

The answer to this question, to judge from our graduates, is anywhere. St. John's makes no pretense of channelling its students into particular vocations, but the habits of careful questioning, analysis, discussion, problem-solving, translation, and demonstration which are developed during the four years at the college serve its graduates well.

WHILE ALL ST. JOHN'S STUDENTS FOLLOW THE SAME COURSE of study, their vocational paths are richly varied. Nearly 75% go on to graduate or professional programs, and St. John's ranks in the top 10% among American colleges and universities in percentage of graduates who receive Ph.Ds. About 20% of alumni are involved in teaching or education, with an equal percentage in business. Law, medicine, computer science, communications, and the social sciences are also popular career choices.

The variety of careers following upon the same college course is demonstrated by even a cursory glance at a list of representative alumni - a journalist, a college professor, a mathematical-statistician, a psychologist working with disturbed teenagers, a computer systems program planner, an actor, a trial attorney, a foundation head, a stock broker, an art historian, a librarian, an oral historian, a geneticist, a clinical research coordinator for a drug firm, a psychotherapist, a foreign service officer. In short, the identical undergraduate preparation at St. John's has led to a broad range of successful and satisfying careers for its alumni. Here are some of their thoughts:

.....
FROM A BUSINESS EXECUTIVE AND PROFESSIONAL WRITER:

"The St. John's program gives one a broad matrix within which judgments and decisions can be made in life. It is of benefit more personally

Ms. MUDD - HERE YOU'RE NOT FORCED INTO MAKING PREMATURE AND SUPERFICIAL DECISIONS ABOUT WHAT YOU WANT TO DO, THE WAY YOU MIGHT BE AT OTHER SCHOOLS.

MISS LUTZ - THE PROGRAM ALLOWS YOU TO FIND A CALLING - IF THERE'S SOMETHING HERE THAT HITS YOU. THERE ISN'T THIS NOTION THAT "NOW YOU HAVE CHOSEN YOUR CAREER PATH. NOW YOU HAVE TO STICK WITH IT." IF YOU WANT TO CHANGE YOUR MIND, YOU CAN. THERE'S SOMETHING VERY PLEASING AND SATISFYING TO ME ABOUT BEING ALLOWED TO DETERMINE WHAT YOU'RE GOING TO DO AFTER YOU'VE HAD SEVERAL YEARS OF THIS PROGRAM, RATHER THAN HAVING TO CHOOSE BEFOREHAND, BEFORE YOU'VE REALIZED WHAT YOU'RE REALLY PASSIONATE ABOUT.

Ms. KOPAR - I CAME HERE WANTING TO DO SOMETHING VAGUELY HAVING TO DO WITH LITERATURE, BUT MY THINKING WAS VERY ILL-FORMED. I NEVER EVEN CONSIDERED DOING ANYTHING WITH THE SCIENCES, NOT ONLY BECAUSE I WASN'T THAT INTERESTED BUT BECAUSE I WAS EXTREMELY INTIMIDATED. I THOUGHT THAT IF I HADN'T TAKEN ALL THOSE COURSES IN HIGH SCHOOL THAT I HAD MISSED MY CHANCE AND THAT I COULD NEVER UNDERSTAND SCIENCE. BUT IN THE LAB PROGRAM HERE MY EYES WERE OPENED TO THE FACT THAT THE GREATEST SCIENTISTS ARE BUT MEN AND THAT THEIR THOUGHTS CAN BE UNDERSTOOD, EVEN BY ME. IF I'M WILLING TO FLOW AHEAD, I CAN UNDERSTAND THEIR THINKING AND DO SCIENCE. AND IT'S NOT TOO LATE TO DECIDE TO DO THIS. I DIDN'T MISS MY CHANCE AT THE BEGINNING OF HIGH SCHOOL.

MR. POMAROLE - I THINK THAT THE PROGRAM IS GOOD NOT JUST FOR GIVING YOU EXPOSURE TO DIFFERENT THINGS BUT ALSO FOR GIVING YOU MATERIAL WITH WHICH TO THINK ABOUT WHAT YOU WANT TO DO WITH YOUR LIFE. THERE ARE ALL SORTS OF DIFFERENT REASONS, GOOD AND BAD, FOR CHOOSING A PROFESSION. I PERSONALLY FEEL THAT READING THE BOOKS HAS HELPED ME DECIDE WHAT'S IMPORTANT IN MY LIFE AND WHAT I SHOULD BE LIVING MY LIFE FOR. READING PHILOSOPHY, LITERATURE, ALL THESE THINGS, HAS HELPED SHAPE MY VISION OF WHAT I WANT THE REST OF MY LIFE TO LOOK LIKE, WHAT MATTERS TO ME AND WHO I WANT TO BE.

than professionally, although any program which sharpens one's mental powers and demands that the student think independently will help in any profession."

CONCERNING LAW:

"I am a lawyer, a patent lawyer, and a full partner in the law firm . . . After more than 20 years of practice, I say with complete conviction that there is nothing 'luxurious' or 'impractical' about a St. John's education. Far from it, no matter what one may go into later. As for law, the St. John's curriculum has absolutely no peer as a 'pre-legal,' so to speak, education."

FROM A UNIVERSITY-LEVEL BIOLOGY PROFESSOR:

"As I look back at my education at St. John's, I see day after day that it is the best type of education. It was there that I learned to read critically . . . a trite statement until one experiences day after day the inability of even graduate students to read anything. The development of an analytical mind and the ability to think and to express oneself is what education is all about. St. John's is not a luxury nor an impractical education . . . it is education. If only these large universities would understand what education is."

REGARDING A CAREER IN MEDICINE:

"To me, the St. John's program is ideal for the pursuit of medicine. In addition to the ideas and questions that one confronts at St. John's, one acquires an attitude toward learning and the pursuit of knowledge that is applicable in any discipline, be it medicine, math, or music. Consequently, the learning of medicine and medical science is more compelling in the light of a St. John's education. It is certainly the kind of college that I would go to again no matter what subject I would eventually pursue. Though the first year in medical school may be harder for the St. John's graduate in terms of the quantity of information that he has to take in, he is eventually at a distinct advantage with such a background."

CONCERNING FARMING:

"For learning how to farm - nothing. For knowing why one might wish to be a farmer - everything."

MS. MILLER - I DON'T THINK WE SHOULD PRESENT OUR SCHOOL AS ONE WHERE PEOPLE GO WHEN THEY DON'T KNOW WHAT THEY WANT TO DO, SO THEY SAY "WELL, WE'LL GO TO ST. JOHN'S." LIKE MANY PEOPLE, I HAD AN IDEA OF WHAT I WANTED TO DO - I WAS GOING TO DO ST. JOHN'S, THEN A POST-BAC., THEN STRAIGHT TO MEDICAL SCHOOL. BUT THAT'S ALL CHANGED FOR ME NOW. I HAVE AN OPPOSITE STORY FROM MS. KOPAR. I STARTED OUT WANTING TO BE A DOCTOR; I DIDN'T EVEN CONSIDER TEACHING. I HAD A STRANGE IDEA IN MY HEAD THAT TEACHING DIDN'T REALLY HELP PEOPLE THE WAY MEDICINE DID, BY SAVING LIVES. ST. JOHN'S REALLY CHANGED ME, ESPECIALLY THE MATH PROGRAM. I DEFINITELY NOW HAVE A PASSION TO STUDY AND TEACH MATH (I ADMIT IT; IT'S EMBARRASSING), ST. JOHN'S ALLOWED ME TO APPRECIATE HOW WONDERFUL TEACHING COULD BE WHEN IT WORKS.

The college seeks as students those who are willing to abandon the conventional priorities, those who feel that they can learn best by means of the program and the teachers — that is, the books — of the St. John's community.

IN MANY WAYS THE MEMBERS OF THIS COMMUNITY ARE DISSIMILAR; THEY come from numerous geographic, ethnic, racial, religious, and educational backgrounds. A quarter transfer from other institutions, turning with dissatisfaction from the college where they originally enrolled to begin as freshmen at St. John's. What the members of this unusual community hold in common is a desire to learn, to read good books, and to discuss ideas with others who share their passion. St. Johnnies are academically able and can for the most part be described by traditional criteria as good students. But other schools' definitions of a good student do not always match that of St. John's. Not all applicants stand near the top of their classes nor do all have superlative board scores. Many have been displeased by their previous schooling, having found an emphasis on rote learning and little chance for discussion in the classroom. In discovering St. John's, they realize that there can be something more.

{ THE APPLICATION }

BY APPLYING, AN APPLICANT ASKS THE COLLEGE A QUESTION: "Am I qualified to pursue the St. John's program of study?" A committee of tutors answers without measuring one applicant against another; each is considered individually. There is no application deadline. The committee reads each application as it arrives and gives its answer within a few weeks. Because the college welcomes all serious applicants, there is no application fee.

The application is unusual in requiring students to tell about themselves in a set of reflective essays. In writing these essays, students assess their prior education and experiences, and look critically at the St. John's curriculum to determine whether or not it will benefit them. Students often remark that the application procedure has been

MR. POMAROLE — ONE INTERESTING THING ABOUT THIS SCHOOL IS THE WIDE RANGE OF PEOPLE THEY ACCEPT. IT REALLY RUNS THE GAMUT. YOU HAVE OLDER STUDENTS; YOU HAVE STUDENTS WHO'VE SPENT AS MUCH AS THREE YEARS AT ANOTHER INSTITUTION; YOU HAVE STUDENTS THAT WERE AT THE VERY TOP OF THEIR CLASS; AND YOU HAVE STUDENTS WHO WEREN'T. ST. JOHN'S BELIEVES THAT IT DOESN'T TAKE AN INORDINATE AMOUNT OF INTELLIGENCE TO BE SUCCESSFUL HERE. IT ONLY TAKES A CERTAIN KIND OF LUCK, A LOT OF DESIRE, AND A REAL WILLINGNESS TO LEARN. I THINK THAT'S REALLY IMPORTANT — YOU DON'T HAVE TO BE SOME SORT OF "BRAINIAC" TO DO WELL HERE AND THRIVE.

MR. CARNEY — THE APPLICATION TAKES YOU SERIOUSLY INsofar AS IT SAYS "OUR ACCEPTING YOU IS NOT MAKING A DECISION FOR YOU. WE'RE TAKING SERIOUSLY YOUR ABILITY TO JUDGE WHETHER OR NOT YOU SHOULD COME HERE. WE EXPECT YOU WILL DO SERIOUS THINKING ABOUT WHETHER OR NOT TO COME HERE." ONE THING THE COLLEGE TRUSTS IS THAT YOU'LL REALLY ASK YOURSELF IF THIS IS THE RIGHT PLACE FOR YOU OR IF IT'S JUST SOMETHING THAT SOUNDS NICE.

of great value to them in setting their future course whether or not they subsequently join the college.

Supporting documents that the Admissions Committee needs include two letters of reference, secondary school transcript(s), and transcripts of any college work. No special preparation is necessary for St. John's. Applicants are expected to have completed a normal college preparatory course of study that includes at least two years of algebra, one of geometry, and two years of the same foreign language. Additional study of mathematics, language, and natural science is recommended.

St. John's is *one* college on two campuses. Students who wish to attend the college should submit an application to only one campus. Acceptance at one campus constitutes acceptance by the college as a whole. Accepted students are free to enroll at either campus without reapplication as long as space is available. At the end of any academic year, students in good standing may transfer between the campuses.

Students may apply for admission any time after the first semester of their junior year in high school. Students with exceptional circumstances may enter St. John's directly from the eleventh grade. Most freshmen enroll in August; some in January. By spending the summer on campus, the January freshmen complete their freshman year and enter the sophomore year by the fall; they thus graduate at the same time as if they had enrolled the previous August.

{ VISITING CAMPUS }

OVER 80% OF EACH FRESHMAN CLASS VISIT CAMPUS BEFORE THEY enroll. Prospective students can arrange to stay in the dormitories for a night or two as guests of the college. They eat in the dining hall, attend classes, and talk with students and tutors. It is particularly important to visit St. John's because it is so different from other colleges. To arrange a visit, call 1-800-727-9238 in Annapolis, or 1-800-331-5232 in Santa Fe.

{ FINANCIAL AID }

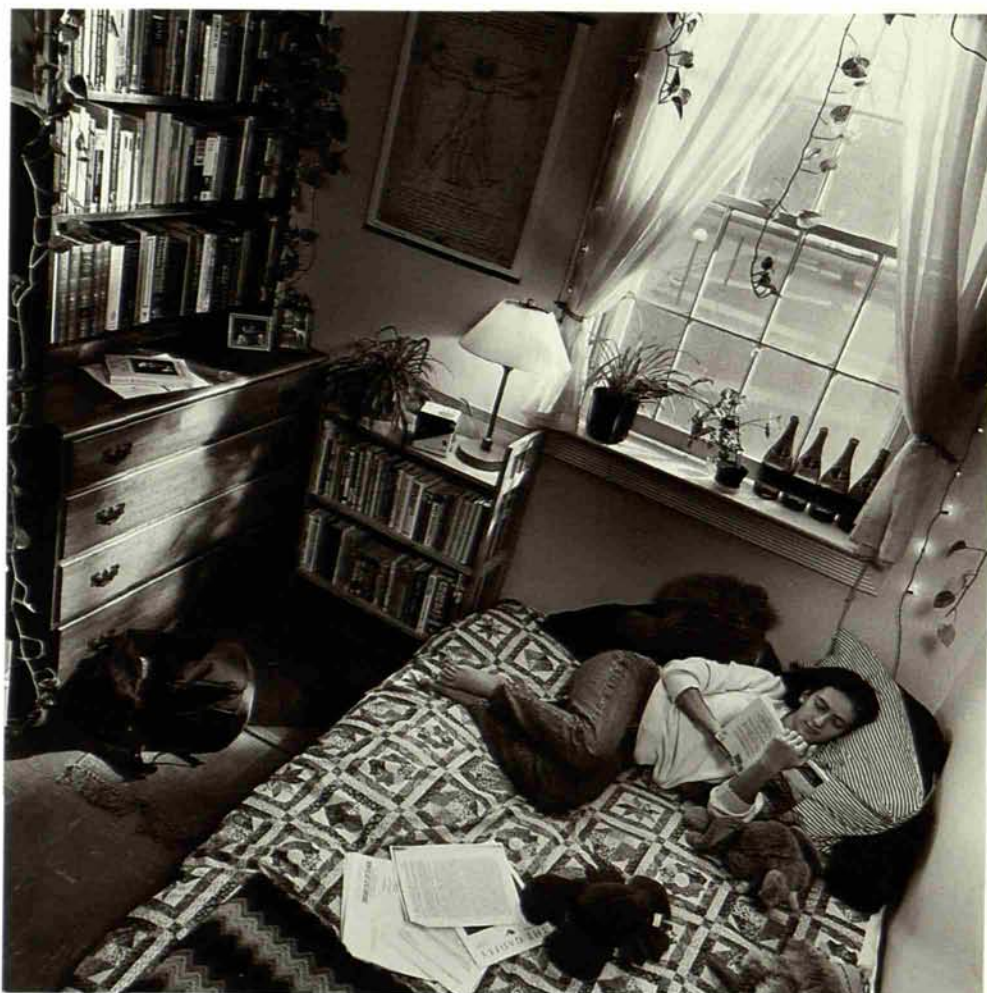
ST. JOHN'S IS COMMITTED TO MAKING ITS DISTINCTIVE PROGRAM available to students of limited means. All financial aid awards are based on demonstrated need, and about half the students receive substantial grants from the college, in addition to grants, loans, and work-study positions available through the federally-funded financial aid programs. Financing plans are available through the college, as well as through commercial lenders.

MR. POMAROLE -- I'D SAY THAT MOST PEOPLE KNOW AFTER THEY SIT IN ON CLASSES WHETHER THEY WANT TO BE HERE OR NOT. I KNEW RIGHT AFTER I GOT OUT OF VISITING A SEMINAR THAT THIS WAS THE PLACE I WANTED TO BE. I HAD NO INTEREST IN GOING ELSEWHERE. I'VE ENCOUNTERED OTHER PEOPLE WHO SAY IN ON SEMINAR AND THOUGHT "NOPE NO THANKS. IT'S NOT FOR ME" AND THAT'S FINE -- THE COLLEGE IS NOT FOR EVERYBODY. I LIKE THAT. I LIKE THAT WE'RE NOT TRYING TO BE ALL THINGS TO ALL PEOPLE. WE DON'T MAKE APOLOGIES TO PEOPLE.

MISS LUTZ -- VISITING IS VERY IMPORTANT. NOT JUST FOR SEEING WHAT CLASSES ARE LIKE BUT FOR SEEING WHAT LIFE IS LIKE HERE. WE'VE TALKED A LITTLE ABOUT THAT, BUT IT GOES EVEN BEYOND WHAT WE'VE SAID. WE'VE MADE NO MENTION OF WHAT IT'S LIKE IN THE DORMS OR EATING IN THE DINING HALL. THESE ARE THINGS STUDENTS SHOULD EXPERIENCE BEFORE THEY COME HERE.



SOMETIMES SATURDAY NIGHT
MEANS A ROCK PARTY IN THE COFFEE
SHOP AND SOMETIMES IT MEANS A
SWING DANCE, WHICH CALLS FOR MORE
FLUCK THAN SKILL. STUDENTS DRESS
ANY WHICH WAY.



BOOKS ARE CENTRAL TO A
STUDENT'S LIFE AT ST. JOHN'S — BOTH
PHYSICALLY, IN THE FORM OF A
BUDDING PERSONAL COLLECTION,
AND MENTALLY, AS THE INTELLECTUAL
BUILDING BLOCKS OF A
LIBERAL EDUCATION.

FOUNDED

The college was founded in Annapolis in 1696 as King William's School and chartered in 1784 as St. John's College. A second campus was opened in 1964 in Santa Fe. St. John's is a four-year, co-educational, liberal arts college with no religious affiliation.

CURRICULUM

Integrated arts and sciences program based on a chronological study of seminal works of Western civilization. The following curriculum is required of all undergraduates.

Seminar: (4 years) philosophy, theology, political science, literature, history, economics, psychology

Mathematics: (4 years) geometry, astronomy, algebra, calculus, relativity

Language: (4 years) ancient Greek, French, English composition

Science: (3 years) biology, chemistry, atomic theory, physics

Music: (1 year) theory, composition

DEGREE GRANTED

B.A. in Liberal Arts

FACULTY-STUDENT RATIO

1 to 8

CLASS SIZE

Seminars of about 20 students are led by 2 faculty members. Tutorials and lab sessions usually have 12 to 16 students led by one faculty member.

LIBRARIES

The libraries in Annapolis and Santa Fe contain more than 100,000 and 60,000 volumes respectively. Each library houses a number of special collections and both campuses have a music library.

LOCATION

The 36-acre eastern campus is located in the heart of historic Annapolis, which is the state capital and also a seaport town close to Washington, D.C. and Baltimore.

Nestled at 7,300 feet above sea level in the Sangre de Cristo Mountains, the 250-acre Santa Fe campus offers both spectacular scenery and the cultural attractions of the Southwest.

STUDENT ENROLLMENT

Each campus serves about 400 students. Entering classes usually represent 30-35 states and a number of foreign countries.

Minority Representation: 11%

Ratio of Men to Women: 10 to 9

SECOND CAMPUS OPTION

St. John's is one college on two campuses. Students may transfer between the two campuses at the end of any academic year.

RECREATION AND STUDENT LIFE

Both campuses offer extensive intramural sports programs and extracurricular art courses. Each has soundproof music practice rooms, an art gallery, and a music library. Major clubs and activities include student government, student newspaper, a film society, drama groups, a literary magazine and community service.

Special Features:

Annapolis - boating, sailing, crew
Santa Fe - Search and Rescue Team, hiking, skiing

HOUSING

Annapolis students live in six centrally located dormitories, some dating to the early 19th century. Santa Fe dormitories are small modern units, clustered around central courtyards. Freshman housing is guaranteed. Dormitories are coed by floor. There are no fraternities or sororities.

ADMISSIONS

Applicants are expected to have pursued a college preparatory course of study, including substantial sequences in mathematics, foreign languages, and the physical sciences. Requirements include a short set of reflective essays, two

letters of recommendation, and transcripts of all academic work. The GED is accepted. SAT or ACT scores are optional, but they may prove helpful. Interviews and campus visits are strongly recommended.

Application Deadlines:

Fall Term -
rolling, March 1 preferred
Spring Term -
rolling, Dec. 15 preferred

*SAT I Score Ranges:

Middle 50% Verbal 620-740

Middle 50% Math 550-650

* Combined entering classes, fall 1997, with 76% reporting

FINANCIAL AID

All financial aid awards are based on need. About 65% of the students receive some form of assistance, and over half receive grant aid from the college in addition to loans, jobs, and grants under the federal programs.

For more information contact:

Admissions Office
St. John's College
P.O. Box 2800
Annapolis, MD 21404
FAX: 410-269-7916
1-800-727-9238
admissions@sjca.edu

Admissions Office
St. John's College
Camino de la Cruz Blanca
Santa Fe, NM 87501
FAX: 505-984-6003
1-800-331-5232
admissions@mail.sjcsf.edu

Visit our website at:
<http://www.sjca.edu>

St. John's admits qualified students of any race, religion, national or ethnic origin, without regard to sex, age, or physical disability. Most academic facilities and residence halls are accessible to persons with physical disabilities.



ST JOHN'S College

ANNAPOLIS • SANTA FE

P.O. Box 2800
Annapolis, MD 21404
1-800-727-9238

MIT OpenCourseWare
<http://ocw.mit.edu>

ES.291 Learning Seminar: Experiments in Education
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