



# INTELLECTUAL LINEAR PROGRESSION

“IGNORANT MEN RAISE QUESTIONS THAT WISE MEN ANSWERED A THOUSAND YEARS AGO.” JOHANN WOLFGANG VON GOETHE

## WELCOME TO INTELLECTUAL LINEAR PROGRESSION

Thank you for committing to taking the Great Books journey with us. I've found this work changes everyone who is willing to take it on. It makes us more rigorous thinkers. It makes us better citizens. It teaches us how to live a better life. I know that if you work hard enough, you'll agree with me.

## MY STORY

I've always been a reader. When I was a teenager I read a number of texts from the Great Books. I read some Plato, Descartes, Aristotle, and some others. Reading those texts on my own wasn't just difficult, it was impossible. I was in Catoosa, Oklahoma reading them with no context, no background, and no one to discuss them with. I failed.

Years later, I've come to recognize significant deficiencies in my own education. My fund of knowledge is far from complete and there are entire areas of thought, philosophy and history of which I have little awareness. My readings and other studies have made me face the fact that I lack basic insights and understanding that even mediocre writers and citizens had mere 100 years ago. In fact, upon beginning to read Plato, I found that I couldn't REALLY read. I was trained in "Skimming and Scanning". I was great at perusing a document and getting the 'gist' of it. Close reading was beyond me. Also, in spite of expending about \$85,000 with an elite private elementary school, I saw my children's education was going to be incomplete as well. As a result, my wife Charity and I decided to take responsibility for their education by homeschooling them.

In order to learn how to best educate my children, Riley and Evan, I have spent an enormous amount of time studying pedagogy, educational systems and curricula. In doing so, I discovered, among other resources, "The Lost Tools of Learning" by Dorothy Sayers. In reading her and others, I have found overwhelming evidence that the leaders of thought and progress in the human race have always been educated in the classical liberal arts, namely the trivium

and quadrivium. The trivium is the first three liberal arts are grammar, logic and rhetoric. The quadrivium is comprised of arithmetic, geometry, music and astronomy.

Virtually every thinker of the enlightenment and even Mark Zuckerberg of Facebook come out of this classical education method. This is widely recognized by the "privileged" as the gold standard for creating powerful leaders and thinkers. Schools like Eaton, Oxford, Harvard, Columbia, Bard's, St. John's and old William and Mary know this and have trained giants for centuries. The St. John's College program is in the Appendix, have a look.

Secondly, these thinkers, whether in formal schools or not (Ben Franklin's Junto, for example), have studied the liberal arts by reading great books and engaging in dialectic with their peers. This kind of work is what fed the leaders of the enlightenment like Jefferson, Rousseau, and Adam Smith. It creates the mental agility that ideas like those of Newton, Schopenhauer and Darwin require. At its most basic level, classical liberal arts education teaches normal folks like me to be analytical, articulate, difficult to manipulate, and deeply aware of our place in a history - all of history, not just history from 1776-1945.

A trip to Ireland and England in 2013 and another to colonial Williamsburg, VA (the seat of this learning in the new world) helped highlight for me how powerful this education can be. I also began to suspect that it is no longer commonly available because it makes normal people far too dangerous to power structures. Ask King George III.

I discussed all of this with a good friend of mine, Jim Furr. He expressed his frustration with the irrationality, deadly metaphysics, and disgusting politics of our era and expressed his own need to return to classical reason and rationality. He suggested that we form a Socratic seminar ourselves.

So we did.

We based it on the Great Books program as espoused by Mortimer J. Adler. We now meet to discuss Plato, Aristotle and the other greats in a seminar in my home over the best hors d'oeuvres and drink I can find.

We've found that the great thinkers and writers aren't "too hard". The anti-intellectualism in our culture has taught us that Aristotle, Bacon, Plato, Sophocles, Nietzsche and the like are inaccessible to mere mortals. On the contrary, they are the best writers the human race has offered, they write very well, and they generally give us everything we need to understand them. The key is to go slow, reread, self-examine and stay with the task.

### THE ILP STORY

In conducting my home group, I found the Great Books Program as espoused by Mortimer J. Adler and Robert Hutchins of the University of Chicago. In a nutshell, Adler and Hutchins advocated for reading the books of what they saw as the "Western Canon" in chronological order. (They also have a ten year reading plan that is not in chronological order. I believe it's inferior.) In reading the books in the order they were written, we get to eavesdrop on what Hutchins calls "The Great Conversation", the conversation carried out in writing between the greatest minds the world has ever known.

By reading these books in order, we are essentially reading the books that influenced the thinking of subsequent writers, so we come to their works with much the same background as the writer himself had. For example, Aristotle studied Plato VERY closely, in fact he attended his school. If one reads Aristotle before reading and studying Plato, one is at a grave disadvantage. By reading Plato first, we are more ready to take on the ideas and writings of Aristotle, Aquinas, Kant and the rest. After all, Alfred North Whitehead tells us that, "The safest general characterization of the philosophical tradition is that it consists of a series of footnotes to Plato."

Knowledge scaffolds upon knowledge. We must read Homer to more fully understand the tragedies, we need to read the tragedies to more fully understand the mind of the ancient Greek in order to more close follow Socrates' questions about justice, and so on. To miss a link in the chain is to put ourselves at a disadvantage and to overreach. Our knowledge and comprehension builds linearly and logically.

I'm a sought-after strength coach and deal challenges every day in the world of strength training. We put novices through what we call the linear progression. The novice accrues

strength with every session under the barbell. In a particular lift, a novice can put 5 pounds more on the bar each session. They can do this for months. If you graph the trainee's ability to express force over time, we find that the novice gains strength in a linear progression. We do the same thing with these books. I mentioned that we use an "intellectual linear progression" in some social media posts some time ago, and that idea resonated with my barbell training friends. They know that you can't put a 405lb barbell on the back of a beginner. They also know that with diligence, dedication, and proper preparation, most healthy men can squat 405 pounds. This Intellectual Linear Progression is no different. When the reader starts at the beginning and progresses through the canon in a linear fashion, he finds that what was once incomprehensible is well within reach.

We may not ascend to the heights of Locke, Freud, or Newton, but with diligence, work, and care, we can take part in their thoughts and reconcile them with our own, becoming mentally stronger in the process. Like strength training, this is work we can all benefit from, even if we aren't the most talented or gifted students. I know, because I'm not.

These books are a self-evident canon. If you happen upon a book in the canon, Nietzsche for example, you'll find that he discusses the works of Schopenhauer in depth. That might then cause the reader to look up Schopenhauer. Upon reading him, the reader sees his work on Kant. A deeper study of Kant will lead to Copernicus, then to Aristotle, through him to Plato, and back to Homer. Time and again, we find that these thinkers use the work of those who came before them to reach greater and greater heights. That's why we use the Great Books list. Those who've worked the program before us have discovered these connections and charted the course for us.

Most people cannot do this alone, I couldn't. We often lack the confidence, patience and individual drive necessary to forge ahead into the canon, the books and ideas that are the underpinnings of western thought. Readers often have questions about which translation to read, how to organize and lead a group, and most importantly, who will be in their group and how to find them.

We create a group for you. We send you the best translations and texts we can find and put you in a Seminar with the finest Interlocutor available. We make this hard work as easy as possible.

ILP seminars provide us with a way to do what the greats have always done. We gather in groups of 15 to practice dialectic, the art of critical examination of the truth of an opinion. In the Socratic seminar each participant is forced to criticize his own ideas and beliefs ruthlessly until they absolutely know why they believe what they believe AND maybe more importantly, learn how much they don't know. In the Socratic seminar we define our terms and agree on our evidence. We must support our premises, or be shown how we are wrong. This process leads to steely intellectual rigor, and helps us develop the rhetorical skills required to defend our thoughts and ideas.

#### HOW ILP WORKS

You've already taken the step to sign up. Soon, you'll find out which Seminar you're in. We'll send you your Seminar number and login information in an email. Meanwhile, we will be shipping the first books to your home. You'll receive "How to Read a Book" by Mortimer J. Adler and "The Iliad" By Homer, translated by Robert Fagles via an Amazon.com package very soon.

#### GETTING STARTED

You'll receive your books about two-three business days after signing up. They'll be delivered via Amazon Prime. While you are waiting on them to arrive, login to the website, fill out your profile, add a photo and make your first to the forum. This is also a great time to read the handbook and the reading list

#### USING THE WEBSITE

##### COMMUNITY

You can participate in discussions on the private forum for your Seminar group. You'll find that you will get to know the men and women of your seminar group very, very well because of

the type of intimate discussions we have in Seminars. You'll become good friends in and outside of ILP. You can also participate in discussion forums with other groups in a semi-private forum for each text. Here is a great place to get insights and tips from those who have already read the text you are working in.

#### CHECK-INS

When you login to ILP, you'll find check-in reminders on the right side of your screen. These are weekly reminders that are created to keep you on pace and on track with your reading. If you complete the readings in one check-in each week, you'll be right on schedule and ready to discuss the text in your monthly seminar.

The first asks, "Did you receive "How to Read a Book?" If you have, check it. The next task will be to read the first chunk of "The Iliad." Like the other tasks, it should take three one hour sessions to complete it.

Your fellow ILP members will be able to see your reading completion rates and you'll be able to see theirs. We aren't trying to create a competition; we want this transparency so our community can support everyone in staying current with their readings. We want everyone to excel.

We operate on the honor system. You read for you, no one else. When you don't do the work, you suffer the consequences. Use the check-ins to keep yourself accountable AND to help motivate the others in your group.

You have four, check-ins to complete for each seminar meeting. If you fall behind, you'll just not be up to speed for everything discussed in the Seminar. Do your best to stay on the pace. IF you fall behind, bear down and knock out your reading to get caught up.

#### COLLOQUIUM

You will have the opportunity publish your work and lead a Colloquium, an online meeting in which you address your topic or text for fellow members. Conducting a Colloquium will help you build the skills of the Trivium; Grammar, Logic and Rhetoric.

These optional Colloquia are designed to push you out of your comfort zone and further the development of your mind AND spirit. You are given the opportunity to share your ideas in a wider community for feedback, scrutiny and, more importantly, it's an opportunity to help your fellow travelers in philosophy. Should you accept and complete this challenge, you can mark it off on the ILP platform, and this achievement is recorded on your profile and in your Seminar meeting room. You'll receive a badge for your profile and access to swag to commemorate your achievement.

#### HOW IT WORKS :

You will complete a paper, speech or video covering a theme, topic, character, text, historical context, or any other subject relating to the book you are reading or have read in your seminar group. Submit your paper, raw video, or audio by emailing [scott@intellecuallyp.com](mailto:scott@intellecuallyp.com). Your paper, or script may be no longer than 2,000 words. We will format your work, whether it is text, video, or audio, and publish it in the Colloquium section of the ILP Agora. We will also coordinate with you to schedule a time for you to present your work and discuss it with other ILP members.

Your work will not be graded. The fact that you are presenting to your fellow travelers in ILP FOR YOUR OWN BENEFIT is reason enough to do the best work possible. Plagiarism will not be tolerated and will result in the plagiarist being banned from the ILP community. So, use your mind, use proper citations, and do your best.

Participation in the Colloquium will be an interesting event for all ILP readers. We will hear new points of view and approaches to the texts, we will have opportunities to engage in discussions with ILP readers from outside our Seminar, and we will hone our own rhetorical skills as well.

All ILP Diplomas will require you to conduct a Colloquium on your original work.

#### DIPLOMAS

Firstly, DIPLOMAS ARE OPTIONAL. You are not required to obtain Diplomas. Diplomas are available for readers to earn as a testament to the work they have completed and to distinguish

themselves in our community. The requirements are simple. 1) Attend all of the Seminars for the texts covered by the Diploma. 2) Submit a work relevant to the Diploma texts on a TOPIC NEW TO ILP'S Colloquia. 3) Host a Colloquium to discuss your submitted work. After this work is complete, you'll be granted your Diploma which will be displayed in your member profile and will be available for you to print or purchase from the store.

Requiring the Colloquium submission to be on a new topic will make Diplomas increasingly difficult to obtain. Those who do obtain Diplomas will have placed themselves, their intellect, their thoughts and their reputation on the line. They will be honored for taking an intellectual risk and accepting a serious challenge. These people will know they have materially contributed to the institutional knowledge of our community. We thank them.

Since we are all starting in the same place, with "The Iliad", we will be creating the Diplomas as the first reading groups progress through ILP. Thus far the Diplomas available are:

#### EPIC HERO

Texts: Homer's "Iliad" and "Odyssey"

Seminars: Attend all four sessions covering the two texts

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Epic Hero texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Epic Hero texts.

#### THESPIAN

Texts: Aeschylus' "Prometheus Bound" and The Oresteia, Sophocles' Oedipus Trilogy, Euripides' "Hippolytus," "Medea," "The Children of Heracles" and "Alcesis", Aristophanes' "Clouds", "Lysistrata: and "The Acharnians".

Seminars: Attend all four sessions covering the Thespian texts

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Tragedian texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Thespian texts.

#### PLATONIST

Texts: All platonic works

Seminars: Attend all sessions covering the Platonic texts

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Platonist texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Platonist texts.

#### ARISTOTELIAN

Texts: Aristotle's Ethics, Metaphysics, Categories, De Interpretatione, Prior Analytics, Posterior Analytics, Topics, de Anima, Rhetoric, Poetics, and Ideas

Seminars: Attend all 10 sessions covering the Aristotelian texts

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Aristotelian texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Aristotelian texts.

#### STOIC

Texts: Epictetus' "Discourses", Marcus Aurelius' "Meditations"

Seminars: Attend all sessions covering the Stoic texts

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Stoic texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Stoic texts.

CIVIS ROMANUS SUM (I AM A ROMAN CITIZEN)

Texts: “Plutarch’s Lives”, Cicero’s De Republica” and “De Legibus” and Virgil’s Aeneid,

Seminars: Attend all four sessions covering the Civis Romanus Sum texts

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Civis Romanus Sum texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Civis Romanus Sum texts.

THEOLOGIAN

Texts: Saint Augustine of Hippo, City of God, Confessions, On Christian Doctrine, Saint Thomas Aquinas

Seminars: Attend all sessions covering the Theologian texts.

Rhetorical Requirement: Submit an original essay, video or recording exploring a new topic related to the Theologian texts. Search the Colloquium page to research existing work and find out if your topic is original to ILP.

Colloquium: Hold a Colloquium in which you present your submitted work related to the Theologian texts.

There are many more Diplomas to come.

## SEMINARS

What Seminar is not:

IT IS NOT A *CLASS*.

Your Interlocutor has nothing to teach you. He's not a sage or a guru. Plato is frustrating to read because he never tells us things. This is intentional. He wanted to produce thinkers, not disciples. The point isn't what I think or even what the authors think: it's what *you* think, or rather *that* you think.

IT IS NOT A *LECTURE*.

See above. Your Interlocutor is not going to tell you about the *Iliad* and what you should think about it. Great books are great, says Hutchins, partly because they contain within themselves that which you need in order to interpret them. It's up to you.

IT IS NOT A *BOOK GROUP*.

In our experience, book groups aren't really about the books. The book is an occasion for a social gathering, where people drink wine and talk about anything but the book, which none of the participants have actually read. This is a Great Books Seminar, and we *will* talk about the book.

**What it is:**

AN ENCOUNTER WITH GENIUS.

We all know the value of keeping company with really smart people. It's like being the worst singer in a choir: everyone else elevates your performance. The authors we read are really smart people, the smartest that the human race has produced, or at least the smartest ones that wrote books.

#### A CONVERSATION.

There is, hidden in this word, the Latin word for "turn." It's a turning around with others. It's not a casual thing, but a deep thing. Hutchins says that it is the core of Western culture. I think that's true, and you can see even in the *Iliad* the questioning of the accepted wisdom and stories of the past. Helen knows she's a plaything of the gods, and knows that it isn't fair, and even calls out Aphrodite to her face. Helen can't do anything about it, but we can read about her and reflect and question.

#### A PREREQUISITE FOR GOOD CITIZENSHIP.

To be a free human being requires us to take responsibility for the governance of the society, to play a part in deciding how to get to the good life, in balancing the goods of the individual and the state. To be able to do this requires that you know the *Trivium*, the three liberal arts of grammar, logic, and rhetoric. Grammar is how to read, logic is how to think, and rhetoric is how to speak beautifully. Reading the great books will test and refine your skills so that you can take your place in a democratic society. Imagine how many voters decide based on 30 second TV spots or Facebook memes, because *they are unable to do anything else*. No society can survive that. We need better thinkers.

#### FUN:

You are a human being, not an animal, and you are capable of *wonder*. To know is a self-sufficient good. This is why we like gossip and surfing the internet: knowing stuff is fun. Knowing stuff is also hard, which is why, rather than studying and engaging in conversation about great books, we typically gossip and surf the internet. But since you are human, you ought to do that which is uniquely human, exercising that which is the best part of you. The best books, the best movies, the best music, or the best time with friends always involves *thinking* at a high level.

#### HOW WE WILL DO IT.

You've read the book. You should come ready to talk about it. If there was a moment that you loved, bring it up. Better yet, if there was a part of the book you hated, bring it up. The things we hate reveal something about us that we had better talk about.

Your interlocutor will start with an introductory question, but where it goes from there is up to you. His job is to referee. He breaks up fights and also drag us back to the text. You've all been to conferences where a questioner will ask a question that is a half-hour speech about his or her own life, followed by "What do you think of that?" We won't do that. Stick to the text.

Politics is not off limits, but keep it polite. We prefer only to talk about dead politicians. If you want to compare something to Hillary or Donald, may I suggest Queen Victoria and Bismarck instead?

Where we go is up to you! You are all very intelligent and experienced people, in whose company we are honored to be, and you have interesting things to say about life, the universe, and everything. We're looking forward to learning with you.

#### SEMINAR PROCEDURES AND STANDARDS OF CONDUCT

FRIENDSHIP: dialectic requires good will from all participants. The goal is truth, but the means is the discussion. We attack ideas, not persons.

A SEMINAR IS A SAFE PLACE FOR UNSAFE IDEAS: If it makes you uncomfortable, it's probably something you ought to talk about.

NO MENTION OF LIVING POLITICIANS. Politics can cause people to hate each other: please talk about ideas, not about politicians. If you must, make sure that the politicians mentioned are dead.

NO DISCUSSION OF CURRENT EVENTS. Current events are divisive: we want to keep the focus on ideas, and not get distracted by emotions. The seminar is about head, not heart.

NO NAME CALLING, AD HOMINEM OR ANY PERSONAL ATTACKS.

YOUR GROUP INTERLOCUTOR IS FINAL ARBITER OF ALL QUESTIONS OF CONDUCT IN YOUR SEMINAR.

VIOLATIONS OF THESE POLICIES WILL RESULT IN BEING REMOVED FROM THE DISCUSSION GROUP, AFTER TWO WARNINGS.

## APPENDIX :

### THE LOST TOOLS OF LEARNING

PAPER READ AT A VACATION COURSE IN EDUCATION, OXFORD 1947

By DOROTHY L. SAYERS First published in 1948

That I, whose experience of teaching is extremely limited, and whose life of recent years has been almost wholly out of touch with educational circles, should presume to discuss education is a matter, surely, that calls for no apology. It is a kind of behaviour to which the present climate of opinion is wholly favourable. Bishops air their opinions about economics; biologists, about metaphysics; celibates, about matrimony; inorganic chemists about theology; the most irrelevant people are appointed to highly-technical ministries; and plain, blunt men write to the papers to say that Epstein and Picasso do not know how to draw. Up to a certain point, and provided that the criticisms are made with a reasonable modesty, these activities are commendable. Too much specialization is not a good thing. There is also one excellent reason why the veriest amateur may feel entitled to have an opinion about education. For if we are not all professional teachers, we have all, at some time or other, been taught. Even if we learnt nothing—perhaps in particular if we learnt nothing—our contribution to the discussion may have a potential value.

Without apology, then, I will begin. But since much that I have to say is highly controversial, it will be pleasant to start with a proposition with which, I feel confident, all teachers will cordially agree; and that is, that they all work much too hard and have far too many things to do. One has only to look at any school or examination syllabus to see that it is cluttered up with a great variety of exhausting subjects which they are called upon to teach, and the teaching of which sadly interferes with what every thoughtful mind will allow to be their proper duties, such as distributing milk, supervising meals, taking cloak-room duty, weighing and measuring pupils, keeping their eyes open for incipient mumps, measles and chicken-pox, making out lists, escorting parties round the Victoria and Albert Museum, filling up forms, interviewing parents, and devising end-of-term reports which shall combine a deep veneration for truth with a tender respect for the feelings of all concerned.

Upon these really important duties I will not enlarge. I propose only to deal with the subject of teaching, properly so-called. I want to inquire whether, amid all the multitudinous subjects which figure in the syllabuses, we are really teaching the right things in the right way; and whether, by teaching fewer things, differently, we might not succeed in "shedding the load" (as the fashionable phrase goes) and, at the same time, producing a better result.

This prospect need arouse neither hope nor alarm. It is in the highest degree improbable that the reforms I propose will ever be carried into effect. Neither the parents, nor the training colleges, nor the examination boards, nor the boards of governors, nor the Ministry of Education would countenance them for a moment. For they amount to this: that if we are to produce a society of educated people, fitted to preserve their intellectual freedom amid the complex pressures of our modern society, we must turn back the wheel of progress some four or five hundred years, to the point at which education began to lose sight of its true object, towards the end of the Middle Ages.

Before you dismiss me with the appropriate phrase—reactionary, romantic, mediaevalist, laudator temporis acti, or whatever tag comes first to hand—I will ask you to consider one or two miscellaneous questions that hang about at the back, perhaps, of all our minds, and occasionally pop out to worry us.

When we think about the remarkably early age at which the young men went up to the University in, let us say, Tudor times, and thereafter were held fit to assume responsibility for the conduct of their own affairs, are we altogether comfortable about that artificial prolongation of intellectual childhood and adolescence into the years of physical maturity which is so marked in our own day? To postpone the acceptance of responsibility to a late date brings with it a number of psychological complications which, while they may interest the psychiatrist, are scarcely beneficial either to the individual or to society. The stock argument in favour of postponing the school leaving-age and prolonging the period of education generally is that there is now so much more to learn than there was in the Middle Ages. This is partly true, but not wholly. The modern boy and girl are certainly taught more subjects—but does that always mean that they are actually more learned and know more? That is the very point which we are going to consider.

Has it ever struck you as odd, or unfortunate, that to-day, when the proportion of literacy throughout Western Europe is higher than it has ever been, people should have become susceptible to the influence of advertisement and mass-propaganda to an extent hitherto unheard-of and unimagined? Do you put this down to the mere mechanical fact that the press and the radio and so on have made propaganda much easier to distribute over a wide area? Or do you sometimes have an uneasy suspicion that the product of modern educational methods is less good than he or she might be at disentangling fact from opinion and the proven from the plausible?

Have you ever, in listening to a debate among adult and presumably responsible people, been fretted by the extraordinary inability of the average debater to speak to the question, or to meet and refute the arguments of speakers on the other side? Or have you ever pondered upon the extremely high incidence of irrelevant matter which crops up at committee-meetings, and upon the very great rarity of persons capable of acting as chairmen of committees? And when you think of this, and think that most of our public affairs are settled by debates and committees, have you ever felt a certain sinking of the heart?

Have you ever followed a discussion in the newspapers or elsewhere and noticed how frequently writers fail to define the terms they use? Or how often, if one man does define his terms, another will assume in his reply that he was using the terms in precisely the opposite sense to that in which he has already defined them?

Have you ever been faintly troubled by the amount of slipshod syntax going about? And if so, are you troubled because it is inelegant or because it may lead to dangerous misunderstanding?

Do you ever find that young people, when they have left school, not only forget most of what they have learnt (that is only to be expected) but forget also, or betray that they have never really known, how to tackle a new subject for themselves? Are you often bothered by coming across grown-up men and women who seem unable to distinguish between a book that is sound, scholarly and properly documented, and one that is to any trained eye, very conspicuously none of these things? Or who cannot handle a library catalogue? Or who, when

faced with a book of reference, betray a curious inability to extract from it the passages relevant to the particular question which interests them?

Do you often come across people for whom, all their lives, a "subject" remains a "subject," divided by water-tight bulkheads from all other "subjects," so that they experience very great difficulty in making an immediate mental connection between, let us say, algebra and detective fiction, sewage disposal and the price of salmon, cellulose and the distribution of rainfall—or, more generally, between such spheres of knowledge as philosophy and economics, or chemistry and art?

Are you occasionally perturbed by the things written by adult men and women for adult men and women to read? Here, for instance, is a quotation from an evening paper. It refers to the visit of an Indian girl to this country:—

Miss Bhosle has a perfect command of English ("Oh, gosh," she said once), and a marked enthusiasm for London.

Well, we may all talk nonsense in a moment of inattention. It is more alarming when we find a well-known biologist writing in a weekly paper to the effect that: "It is an argument against the existence of a Creator" (I think he put it more strongly; but since I have, most unfortunately, mislaid the reference, I will put his claim at its lowest)— "an argument against the existence of a Creator that the same kind of variations which are produced by natural selection can be produced at will by stock-breeders." One might feel tempted to say that it is rather an argument for the existence of a Creator.

Actually, of course, it is neither: all it proves is that the same material causes (re- combination of the chromosomes by cross-breeding and so forth) are sufficient to account for all observed variations—just as the various combinations of the same 13 semitones are materially sufficient to account for Beethoven's Moonlight Sonata and the noise the cat makes by walking on the keys. But the cat's performance neither proves nor disproves the existence of Beethoven; and all that is proved by the biologist's argument is that he was unable to distinguish between a material and a final cause.

Here is a sentence from no less academic a source than a front-page article in the Times Literary Supplement:—

The Frenchman, Alfred Epinas, pointed out that certain species (e.g., ants and wasps) can only face the horrors of life and death in association.

I do not know what the Frenchman actually did say: what the Englishman says he said is patently meaningless. We cannot know whether life holds any horror for the ant, nor in what sense the isolated wasp which you kill upon the window-pane can be said to "face" or not to "face" the horrors of death. The subject of the article is mass- behaviour in man; and the human motives have been unobtrusively transferred from the main proposition to the supporting instance. Thus the argument, in effect, assumes what it sets out to prove—a fact which would become immediately apparent if it were presented in a formal syllogism. This is only a small and haphazard example of a vice which pervades whole books—particularly books written by men of science on metaphysical subjects.

Another quotation from the same issue of the T.L.S. comes in fittingly here to wind up this random collection of disquieting thoughts—this time from a review of Sir Richard Livingstone's *Some Tasks for Education*:—

More than once the reader is reminded of the value of an intensive study of at least one subject, so as to learn "the meaning of knowledge" and what precision and persistence is needed to attain it. Yet there is elsewhere full recognition of the distressing fact that a man may be master in one field and show no better judgment than his neighbour anywhere else; he remembers what he has learnt, but forgets altogether how he learned it.

I would draw your attention particularly to that last sentence, which offers an explanation of what the writer rightly calls the "distressing fact" that the intellectual skills bestowed upon us by our education are not readily transferable to subjects other than those in which we acquired them: "he remembers what he has learnt, but forgets altogether how he learned it."

Is not the great defect of our education to-day—a defect traceable through all the disquieting symptoms of trouble that I have mentioned—that although we often succeed in teaching our pupils "subjects," we fail lamentably on the whole in teaching them how to think? They learn everything, except the art of learning. It is as though we had taught a child, mechanically and by rule of thumb, to play *The Harmonious Blacksmith* upon the piano, but had never taught him the scale or how to read music; so that, having memorized *The Harmonious Blacksmith*, he still had not the faintest notion how to proceed from that to tackle *The Last Rose of Summer*. Why do I say, "As though"? In certain of the arts and crafts we sometimes do precisely this— requiring a child to "express himself" in paint before we teach him how to handle the colours and the brush. There is a school of thought which believes this to be the right way to set about the job. But observe—it is not the way in which a trained craftsman will go about to teach himself a new medium. He, having learned by experience the best way to economize labour and take the thing by the right end, will start off by doodling about on an odd piece of material, in order to "give himself the feel of the tool."

Let us now look at the mediaeval scheme of education—the syllabus of the Schools. It does not matter, for the moment, whether it was devised for small children or for older students; or how long people were supposed to take over it. What matters is the light it throws upon what the men of the Middle Ages supposed to be the object and the right order of the educative process.

The syllabus was divided into two parts; the Trivium and Quadrivium. The second part—the Quadrivium—consisted of "subjects," and need not for the moment concern us. The interesting thing for us is the composition of the Trivium, which preceded the Quadrivium and was the preliminary discipline for it. It consisted of three parts: Grammar, Dialectic, and Rhetoric, in that order.

Now the first thing we notice is that two at any rate of these "subjects" are not what we should call "subjects" at all: they are only methods of dealing with subjects.

Grammar, indeed, is a "subject" in the sense that it does mean definitely learning a language—at that period it meant learning Latin. But language itself is simply the medium in which thought is expressed. The whole of the Trivium was, in fact, intended to teach the pupil the

proper use of the tools of learning, before he began to apply them to "subjects" at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of language—a language, and hence of language itself—what it was, how it was put together and how it worked. Secondly, he learned how to use language: how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument (his own arguments and other people's). Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language; how to say what he had to say elegantly and persuasively. At this point, any tendency to express himself windily or to use his eloquence so as to make the worse appear the better reason would, no doubt, be restrained by his previous teaching in Dialectic. If not, his teacher and his fellow-pupils, trained along the same lines, would be quick to point out where he was wrong; for it was they whom he had to seek to persuade. At the end of his course, he was required to compose a thesis upon some theme set by his masters or chosen by himself, and afterwards to defend his thesis against the criticism of the faculty. By this time he would have learned—or woe betide him—not merely to write an essay on paper, but to speak audibly and intelligibly from a platform, and to use his wits quickly when heckled. The heckling, moreover, would not consist solely of offensive personalities or of irrelevant queries about what Julius Caesar said in 55 B.C.—though no doubt mediaeval dialectic was enlivened in practice by plenty of such primitive repartee. But there would also be questions, cogent and shrewd, from those who had already run the gauntlet of debate, or were making ready to run it.

It is, of course, quite true that bits and pieces of the mediaeval tradition still linger, or have been revived, in the ordinary school syllabus of to-day. Some knowledge of grammar is still required when learning a foreign language—perhaps I should say, "is again required"; for during my own lifetime we passed through a phase when the teaching of declensions and conjugations was considered rather reprehensible, and it was considered better to pick these things up as we went along. School debating societies flourish; essays are written; the necessity for "self-expression" is stressed, and perhaps even over-stressed. But these activities are cultivated more or less in detachment, as belonging to the special subjects in which they are pigeon-holed rather than as forming one coherent scheme of mental training to which all "subjects" stand in a subordinate relation. "Grammar" belongs especially to the "subject" of

foreign languages, and essay-writing to the "subject" called "English"; while Dialectic has become almost entirely divorced from the rest of the curriculum, and is frequently practised unsystematically and out of school-hours as a separate exercise, only very loosely related to the main business of learning. Taken by and large, the great difference of emphasis between the two conceptions holds good: modern education concentrates on teaching subjects, leaving the method of thinking, arguing and expressing one's conclusions to be picked up by the scholar as he goes along; mediaeval education concentrated on first forging and learning to handle the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature.

"Subjects" of some kind there must be, of course. One cannot learn the use of a tool by merely waving it in the air; neither can one learn the theory of grammar without learning an actual language, or learn to argue and orate without speaking about something in particular. The debating subjects of the Middle Ages were drawn largely from Theology, or from the Ethics and History of Antiquity. Often, indeed, they became stereotyped, especially towards the end of the period, and the far-fetched and wire-drawn absurdities of scholastic argument fretted Milton and provide food for merriment even to this day. Whether they were in themselves any more hackneyed and trivial than the usual subjects set nowadays for "essay-writing" I should not like to say: we may ourselves grow a little weary of "A Day in my Holidays," "What I should like to Do when I Leave School," and all the rest of it. But most of the merriment is misplaced, because the aim and object of the debating thesis has by now been lost sight of. A glib speaker in the Brains Trust once entertained his audience (and reduced the late Charles Williams to helpless rage) by asserting that in the Middle Ages it was a matter of faith to know how many archangels could dance on the point of a needle. I need not say, I hope, that it never was a "matter of faith"; it was simply a debating exercise, whose set subject was the nature of angelic substance: were angels material, and if so, did they occupy space? The answer usually adjudged correct is, I believe, that angels are pure intelligences; not material, but limited, so that they may have location in space but not extension. An analogy might be drawn from human thought, which is similarly non-material and similarly limited. Thus, if your thought is concentrated upon one thing—say, the point of a needle—it is located there in the sense that it is not elsewhere; but although it is "there," it occupies no space there, and there is nothing to

prevent an infinite number of different people's thoughts being concentrated upon the same needle-point at the same time. The proper subject of the argument is thus seen to be the distinction between location and extension in space; the matter on which the argument is exercised happens to be the nature of angels (although, as we have seen, it might equally well have been something else); the practical lesson to be drawn from the argument is not to use words like "there" in a loose and unscientific way, without specifying whether you mean "located there" or "occupying space there." Scorn in plenty has been poured out upon the mediaeval passion for hair-splitting: but when we look at the shameless abuse made, in print and on the platform, of controversial expressions with shifting and ambiguous connotations, we may feel it in our hearts to wish that every reader and hearer had been so defensively armoured by his education as to be able to cry: *Distinguo*.

For we let our young men and women go out unarmed, in a day when armour was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalised in 1940 when men were sent to fight armoured tanks with rifles, are not scandalised when young men and women are sent into the world to fight massed propaganda with a smattering of "subjects"; and when whole classes and whole nations become hypnotised by the arts of the spell-binder, we have the impudence to be astonished.

We dole out lip-service to the importance of education—lip-service and, just occasionally, a little grant of money; we postpone the school leaving-age, and plan to build bigger and better schools; the teachers slave conscientiously in and out of school-hours, till responsibility becomes a burden and a nightmare; and yet, as I believe, all this devoted effort is largely frustrated, because we have lost the tools of learning, and in their absence can only make a botched and piecemeal job of it.

What, then, are we to do? We cannot go back to the Middle Ages. That is a cry to which we have become accustomed. We cannot go back—or can we? *Distinguo*. I should like every term

in that proposition defined. Does "Go back" mean a retrogression in time, or the revision of an error? The first is clearly impossible per se; the second is a thing which wise men do every day. "Cannot"—does this mean that our behaviour is determined by some irreversible cosmic mechanism, or merely that such an action would be very difficult in view of the opposition it would provoke? "The Middle Ages"—obviously the 20th century is not and cannot be the 14th; but if "the Middle Ages" is, in this context, simply a picturesque phrase denoting a particular educational theory, there seems to be no a priori reason why we should not "go back" to it—with modifications—as we have already "gone back," with modifications, to, let us say, the idea of playing Shakespeare's plays as he wrote them, and not in the "modernised" versions of Cibber and Garrick, which once seemed to be the latest thing in theatrical progress.

Let us amuse ourselves by imagining that such progressive retrogression is possible. Let us make a clean sweep of all educational authorities, and furnish ourselves with a nice little school of boys and girls whom we may experimentally equip for the intellectual conflict along lines chosen by ourselves. We will endow them with exceptionally docile parents; we will staff our school with teachers who are themselves perfectly familiar with the aims and methods of the Trivium; we will have our buildings and staff large enough to allow our classes to be small enough for adequate handling; and we will postulate a Board of Examiners willing and qualified to test the products we turn out. Thus prepared, we will attempt to sketch out a syllabus—a modern Trivium "with modifications"; and we will see where we get to.

But first: what age shall the children be? Well, if one is to educate them on novel lines, it will be better that they should have nothing to unlearn; besides, one cannot begin a good thing too early, and the Trivium is by its nature not learning, but a preparation for learning. We will, therefore, "catch 'em young," requiring only of our pupils that they shall be able to read, write and cipher.

My views about child-psychology are, I admit, neither orthodox nor enlightened. Looking back upon myself (since I am the child I know best and the only child I can pretend to know from inside) I recognise in myself three stages of development.

These, in a rough-and-ready fashion, I will call the Poll-parrot, the Pert, and the Poetic—the latter coinciding, approximately, with the onset of puberty. The Poll-parrot stage is the one in which learning by heart is easy and, on the whole, pleasurable; whereas reasoning is difficult and, on the whole, little relished. At this age, one readily memorises the shapes and appearances of things; one likes to recite the number-plates of cars; one rejoices in the chanting of rhymes and the rumble and thunder of unintelligible polysyllables; one enjoys the mere accumulation of things. The Pert Age, which follows upon this (and, naturally, overlaps it to some extent) is only too familiar to all who have to do with children: it is characterised by contradicting, answering-back, liking to "catch people out" (especially one's elders) and in the propounding of conundrums (especially the kind with a nasty verbal catch in them). Its nuisance-value is extremely high. It usually sets in about the Lower Fourth. The Poetic Age is popularly known as the "difficult" age. It is self-centred; it yearns to express itself; it rather specialises in being misunderstood; it is restless and tries to achieve independence; and, with good luck and good guidance, it should show the beginnings of creativeness, a reaching-out towards a synthesis of what it already knows, and a deliberate eagerness to know and do some one thing in preference to all others. Now it seems to me that the lay-out of the Trivium adapts itself with a singular appropriateness to these three ages: Grammar to the Poll-parrot, Dialectic to the Pert, and Rhetoric to the Poetic age.

Let us begin, then, with Grammar. This, in practice, means the grammar of some language in particular; and it must be an inflected language. The grammatical structure of an uninflected language is far too analytical to be tackled by anyone without previous practice in Dialectic. Moreover, the inflected languages interpret the uninflected, whereas the uninflected are of little use in interpreting the inflected. I will say at once, quite firmly, that the best grounding for education is the Latin grammar. I say this, not because Latin is traditional and mediaeval, but simply because even a rudimentary knowledge of Latin cuts down the labour and pains of learning almost any other subject by at least fifty per cent. It is the key to the vocabulary and structure of all the Romance languages and to the structure of all the Teutonic languages, as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilisation, together with all its historical documents. Those whose pedantic preference for a living language persuades them to deprive their pupils of all these advantages

might substitute Russian, whose grammar is still more primitive. (The verb is complicated by a number of "aspects"—and I rather fancy that it enjoys three complete voices and a couple of extra aorists—but I may be thinking of Basque or Sanskrit.) Russian is, of course, helpful with the other Slav dialects. There is something also to be said for Classical Greek. But my own choice is Latin. Having thus pleased the Classicists among you, I will proceed to horrify them by adding that I do not think it either wise or necessary to cramp the ordinary pupil upon the Procrustean bed of the Augustan age, with its highly elaborate and artificial verse-forms and oratory. The post-classical and mediaeval Latin, which was a living language down to the end of the Renaissance, is easier and in some ways livelier, both in syntax and rhythm; and a study of it helps to dispel the widespread notion that learning and literature came to a full-stop when Christ was born and only woke up again at the Dissolution of the Monasteries.

However, I am running ahead too fast. We are still in the grammatical stage. Latin should be begun as early as possible—at a time when inflected speech seems no more astonishing than any other phenomenon in an astonishing world; and when the chanting of "amo, amas, amat" is as ritually agreeable to the feelings as the chanting of "eeny, meeny, miney, mo."

During this age we must, of course, exercise the mind on other things besides Latin grammar. Observation and memory are the faculties most lively at this period; and if we are to learn a contemporary foreign language we should begin now, before the facial and mental muscles become rebellious to strange intonations. Spoken French or German can be practised alongside the grammatical discipline of the Latin.

In English, verse and prose can be learned by heart, and the pupil's memory should be stored with stories of every kind—classical myth, European legend, and so forth. I do not think that the Classical stories and masterpieces of ancient literature should be made the vile bodies on which to practise the technics of Grammar—that was a fault of mediaeval education which we need not perpetuate. The stories can be enjoyed and remembered in English, and related to their origin at a subsequent stage. Recitation aloud should be practised—individually or in chorus; for we must not forget that we are laying the ground work for Disputation and Rhetoric.

The grammar of History should consist, I think, of dates, events, anecdotes and personalities. A set of dates to which one can peg all later historical knowledge is of enormous help later on in establishing the perspective of history. It does not greatly matter which dates: those of the Kings of England will do very nicely, provided that they are accompanied by pictures of costume, architecture, and other "every-day things," so that the mere mention of a date calls up a strong visual presentment of the whole period.

Geography will similarly be presented in its factual aspect, with maps, natural features and visual presentment of customs, costumes, flora, fauna and so on; and I believe myself that the discredited and old-fashioned memorising of a few capital cities, rivers, mountain ranges, etc., does no harm. Stamp-collecting may be encouraged.

Science, in the Poll-parrot period, arranges itself naturally and easily round collections—the identifying and naming of specimens and, in general, the kind of thing that used to be called "natural history," or, still more charmingly, "natural philosophy." To know the names and properties of things is, at this age, a satisfaction in itself; to recognise a devil's coach-horse at sight, and assure one's foolish elders that, in spite of its appearance, it does not sting; to be able to pick out Cassiopeia and the Pleiades, and possibly even to know who Cassiopeia and the Pleiades were; to be aware that a whale is not a fish, and a bat not a bird—all these things give a pleasant sensation of superiority; while to know a ring-snake from an adder or a poisonous from an edible toadstool is a kind of knowledge that has also a practical value.

The grammar of Mathematics begins, of course, with the multiplication table, which, if not learnt now will never be learnt with pleasure; and with the recognition of geometrical shapes and the grouping of numbers. These exercises lead naturally to the doing of simple sums in arithmetic; and if the pupil shows a bent that way, a facility acquired at this stage is all to the good. More complicated mathematical processes may, and perhaps should, be postponed, for reasons which will presently appear.

So far (except, of course, for the Latin), our curriculum contains nothing that departs very far from common practice. The difference will be felt rather in the attitude of the teachers, who must look upon all these activities less as "subjects" in themselves than as a gathering-together

of material for use in the next part of the Trivium. What that material actually is, is only of secondary importance; but it is as well that anything and everything which can usefully be committed to memory should be memorised at this period, whether it is immediately intelligible or not. The modern tendency is to try and force rational explanations on a child's mind at too early an age. Intelligent questions, spontaneously asked, should, of course, receive an immediate and rational answer; but it is a great mistake to suppose that a child cannot readily enjoy and remember things that are beyond its power to analyse—particularly if those things have a strong imaginative appeal (as, for example, *Kubla Khan*), an attractive jingle (like some of the memory-rhymes for Latin genders), or an abundance of rich, resounding polysyllables (like the *Quicunque Vult*).

This reminds me of the *Grammar of Theology*. I shall add it to the curriculum, because Theology is the mistress-science, without which the whole educational structure will necessarily lack its final synthesis. Those who disagree about this will remain content to leave their pupils' education still full of loose ends. This will matter rather less than it might, since by the time that the tools of learning have been forged the student will be able to tackle Theology for himself, and will probably insist upon doing so and making sense of it. Still, it is as well to have this matter also handy and ready for the reason to work upon. At the grammatical age, therefore, we should become acquainted with the story of God and Man in outline—i.e., the Old and New Testament presented as parts of a single narrative of Creation, Rebellion and Redemption—and also with "the Creed, the Lord's Prayer and the Ten Commandments." At this stage, it does not matter nearly so much that these things should be fully understood as that they should be known and remembered. Remember, it is material that we are collecting.

It is difficult to say at what age, precisely, we should pass from the first to the second part of the Trivium. Generally speaking, the answer is: so soon as the pupil shows himself disposed to Pertness and interminable argument (or, as a schoolmaster correspondent of mine more elegantly puts it: "When the capacity for abstract thought begins to manifest itself"). For as, in the first part, the master-faculties are Observation and Memory, so in the second, the master-faculty is the Discursive Reason. In the first, the exercise to which the rest of the material was,

as it were, keyed, was the Latin Grammar; in the second the key-exercise will be Formal Logic. It is here that our curriculum shows its first sharp divergence from modern standards. The disrepute into which Formal Logic has fallen is entirely unjustified; and its neglect is the root cause of nearly all those disquieting symptoms which we have noted in the modern intellectual constitution. Logic has been discredited, partly because we have fallen into a habit of supposing that we are conditioned almost entirely by the intuitive and the unconscious. There is no time now to argue whether this is true; I will content myself with observing that to neglect the proper training of the reason is the best possible way to make it true, and to ensure the supremacy of the intuitive, irrational and unconscious elements in our make-up. A secondary cause for the disfavour into which Formal Logic has fallen is the belief that it is entirely based upon universal assumptions that are either unprovable or tautological. This is not true. Not all universal propositions are of this kind. But even if they were, it would make no difference, since every syllogism whose major premise is in the form " All A is B " can be recast in hypothetical form. Logic is the art of arguing correctly: "If A, then B"; the method is not invalidated by the hypothetical character of A. Indeed, the practical utility of Formal Logic to-day lies not so much in the establishment of positive conclusions as in the prompt detection and exposure of invalid inference.

Let us now quickly review our material and see how it is to be related to Dialectic. On the Language side, we shall now have our Vocabulary and Morphology at our finger-tips; henceforward we can concentrate more particularly on Syntax and Analysis (i.e., the logical construction of speech) and the history of Language (i.e., how we came to arrange our speech as we do in order to convey our thoughts).

Our Reading will proceed from narrative and lyric to essays, argument and criticism, and the pupil will learn to try his own hand at writing this kind of thing. Many lessons—on whatever subject—will take the form of debates; and the place of individual or choral recitation will be taken by dramatic performances, with special attention to plays in which an argument is stated in dramatic form.

Mathematics—Algebra, Geometry, and the more advanced kind of Arithmetic—will now enter into the syllabus and take its place as what it really is: not a separate "subject" but a sub-

department of Logic. It is neither more nor less than the rule of the syllogism in its particular application to number and measurement, and should be taught as such, instead of being, for some, a dark mystery, and for others, a special revelation, neither illuminating nor illuminated by any other part of knowledge.

History, aided by a simple system of ethics derived from the Grammar of Theology, will provide much suitable material for discussion; Was the behaviour of this statesman justified? What was the effect of such an enactment? What are the arguments for and against this or that form of government? We shall thus get an introduction to Constitutional History—a subject meaningless to the young child, but of absorbing interest to those who are prepared to argue and debate. Theology itself will furnish material for argument about conduct and morals; and should have its scope extended by a simplified course of dogmatic theology (i.e., the rational structure of Christian thought), clarifying the relations between the dogma and the ethics, and lending itself to that application of ethical principles in particular instances which is properly called casuistry. Geography and the Sciences will all likewise provide material for Dialectic.

But above all, we must not neglect the material which is so abundant in the pupils' own daily life. There is a delightful passage in Leslie Paul's *The Living Hedge* which tells how a number of small boys enjoyed themselves for days arguing about an extraordinary shower of rain which had fallen in their town—a shower so localised that it left one half of the main street wet and the other dry. Could one, they argued, properly say that it had rained that day on or over the town or only in the town? How many drops of water were required to constitute rain? and so on. Argument about this led on to a host of similar problems about rest and motion, sleep and waking, *est* and *non est*, and the infinitesimal division of time. The whole passage is an admirable example of the spontaneous development of the ratiocinative faculty and the natural and proper thirst of the awakening reason for definition of terms and exactness of statement. All events are food for such an appetite. An umpire's decision; the degree to which one may transgress the spirit of a regulation without being trapped by the letter; on such questions as these, children are born casuists, and their natural propensity only needs to be developed and trained—and, especially, brought into an intelligible relationship with events in the grown-up world. The newspapers are full of good material for such exercises: legal decisions, on the one

hand, in cases where the cause at issue is not too abstruse; on the other, fallacious reasoning and muddle-headed argument, with which the correspondence columns of certain papers one could name are abundantly stocked.

Wherever the matter for Dialectic is found, it is, of course, highly important that attention should be focused upon the beauty and economy of a fine demonstration or a well-turned argument, lest veneration should wholly die. Criticism must not be merely destructive; though at the same time both teacher and pupils must be ready to detect fallacy, slipshod reasoning, ambiguity, irrelevance and redundancy, and to pounce upon them like rats.

This is the moment when precis-writing may be usefully undertaken; together with such exercises as the writing of an essay, and the reduction of it, when written, by 25 or 50 per cent.

It will, doubtless, be objected that to encourage young persons at the Pert Age to browbeat, correct and argue with their elders will render them perfectly intolerable. My answer is that children of that age are intolerable anyhow; and that their natural argumentativeness may just as well be canalised to good purpose as allowed to run away into the sands. It may, indeed, be rather less obtrusive at home if it is disciplined in school; and, anyhow, elders who have abandoned the wholesome principle that children should be seen and not heard have no one to blame but themselves. The teachers, to be sure, will have to mind their step, or they may get more than they bargained for. All children sit in judgment on their masters; and if the Chaplain's sermon or the Headmistress's annual Speech-day address should by any chance afford an opening for the point of the critical wedge, that wedge will go home the more forcibly under the weight of the Dialectical hammer, wielded by a practised hand. That is why I said that the teachers themselves would need to undergo the discipline of the Trivium before they set out to impose it on their charges.

Once again: the contents of the syllabus at this stage may be anything you like. The "subjects" supply material; but they are all to be regarded as mere grist for the mental mill to work upon. The pupils should be encouraged to go and forage for their own information, and so guided towards the proper use of libraries and books of reference, and shown how to tell which sources are authoritative and which are not.

Towards the close of this stage, the pupils will probably be beginning to discover for themselves that their knowledge and experience are insufficient, and that their trained intelligences need a great deal more material to chew upon. The imagination—usually dormant during the Pert age—will re-awaken, and prompt them to suspect the limitations of logic and reason. This means that they are passing into the Poetic age and are ready to embark on the study of Rhetoric. The doors of the storehouse of knowledge should now be thrown open for them to browse about as they will. The things once learned by rote will be seen in new contexts; the things once coldly analysed can now be brought together to form a new synthesis; here and there a sudden insight will bring about that most exciting of all discoveries: the realisation that a truism is true.

It is difficult to map out any general syllabus for the study of Rhetoric: a certain freedom is demanded. In literature, appreciation should be again allowed to take the lead over destructive criticism; and self-expression in writing can go forward, with its tools now sharpened to cut clean and observe proportion. Any child that already shows a disposition to specialise should be given his head: for, when the use of the tools has been well and truly learned it is available for any study whatever. It would be well, I think, that each pupil should learn to do one, or two, subjects really well, while taking a few classes in subsidiary subjects so as to keep his mind open to the inter-relations of all knowledge. Indeed, at this stage, our difficulty will be to keep "subjects" apart; for as Dialectic will have shown all branches of learning to be inter-related, so Rhetoric will tend to show that all knowledge is one. To show this, and show why it is so, is pre-eminently the task of the Mistress-science. But whether Theology is studied or not, we should at least insist that children who seem inclined to specialise on the mathematical and scientific side should be obliged to attend some lessons in the Humanities and vice versa. At this stage also, the Latin Grammar, having done its work, may be dropped for those who prefer to carry on their language studies on the modern side; while those who are likely never to have any great use or aptitude for mathematics might also be allowed to rest, more or less, upon their oars. Generally speaking: whatsoever is mere apparatus may now be allowed to fall into the background, while the trained mind is gradually prepared for specialisation in the "subjects" which, when the Trivium is completed, it should be perfectly well equipped to tackle on its own. The final synthesis of the Trivium—the presentation and public defence of the

thesis—should be restored in some form; perhaps as a kind of "leaving examination" during the last term at school.

The scope of Rhetoric depends also on whether the pupil is to be turned out into the world at the age of 16 or whether he is to proceed to public school and/or university. Since, really, Rhetoric should be taken at about 14, the first category of pupil should study Grammar from about 9 to 11, and Dialectic from 12 to 14; his last two school years would then be devoted to Rhetoric, which, in his case, would be of a fairly specialised and vocational kind, suiting him to enter immediately upon some practical career. A pupil of the second category would finish his Dialectical course in his Preparatory School, and take Rhetoric during his first two years at his Public School. At 16, he would be ready to start upon those "subjects" which are proposed for his later study at the university: and this part of his education will correspond to the mediaeval Quadrivium. What this amounts to is that the ordinary pupil, whose formal education ends at 16, will take the Trivium only; whereas scholars will take both Trivium and Quadrivium.

Is the Trivium, then, a sufficient education for life? Properly taught, I believe that it should be. At the end of the Dialectic, the children will probably seem to be far behind their coevals brought up on old-fashioned "modern" methods, so far as detailed knowledge of specific subjects is concerned. But after the age of 14 they should be able to overhaul the others hand over fist. Indeed, I am not at all sure that a pupil thoroughly proficient in the Trivium would not be fit to proceed immediately to the university at the age of 16, thus proving himself the equal of his mediaeval counterpart, whose precocity astonished us at the beginning of this discussion. This, to be sure, would make hay of the public-school system, and disconcert the universities very much—it would, for example, make quite a different thing of the Oxford and Cambridge Boat-race. But I am not here to consider the feelings of academic bodies: I am concerned only with the proper training of the mind to encounter and deal with the formidable mass of undigested problems presented to it by the modern world. For the tools of learning are the same, in any and every subject; and the person who knows how to use them will, at any age, get the mastery of a new subject in half the time and with a quarter of the effort expended by the person who has not the tools at his command. To learn six subjects without

remembering how they were learnt does nothing to ease the approach to a seventh; to have learnt and remembered the art of learning makes the approach to every subject an open door.

It is clear that the successful teaching of this neo-mediaeval curriculum will depend even more than usual upon the working together of the whole teaching staff towards a common purpose. Since no subject is considered as an end in itself, any kind of rivalry in the staff-room will be sadly out of place. The fact that a pupil is, unfortunately, obliged, for some reason, to miss the History period on Fridays, or the Shakespeare class on Tuesdays, or even to omit a whole subject in favour of some other subject, must not be allowed to cause any heart-burnings—the essential is that he should acquire the method of learning in whatever medium suits him best. If human nature suffers under this blow to one's professional pride in one's own subject, there is comfort in the thought that the end-of-term examination results will not be affected; for the papers will be so arranged as to be an examination in method, by whatever means.

I will add that it is highly important that every teacher should, for his or her own sake, be qualified and required to teach in all three parts of the Trivium; otherwise the Masters of Dialectic, especially, might find their minds hardening into a permanent adolescence. For this reason, teachers in Preparatory Schools should also take Rhetoric classes in the Public Schools to which they are attached; or, if they are not so attached, then by arrangement in other schools in the same neighbourhood.

Alternatively, a few preliminary classes in Rhetoric might be taken in Preparatory Schools from the age of 13 onwards.

Before concluding these necessarily very sketchy suggestions, I ought to say why I think it necessary, in these days, to go back to a discipline which we had discarded. The truth is that for the last 300 years or so we have been living upon our educational capital. The post-Renaissance world, bewildered and excited by the profusion of new "subjects" offered to it, broke away from the old discipline (which had, indeed, become sadly dull and stereotyped in its practical application) and imagined that henceforward it could, as it were, disport itself happily in its new and extended Quadrivium without passing through the Trivium. But the scholastic tradition, though broken and maimed, still lingered in the public schools and universities:

Milton, however much he protested against it, was formed by it—the debate of the Fallen Angels, and the disputation of Abdiel with Satan have the tool-marks of the Schools upon them, and might, incidentally, profitably figure as set passages for our Dialectical studies. Right down to the 19th century, our public affairs were mostly managed, and our books and journals were for the most part written, by people brought up in homes, and trained in places, where that tradition was still alive in the memory and almost in the blood. Just so, many people to-day who are atheist or agnostic in religion, are governed in their conduct by a code of Christian ethics which is so rooted in their unconscious assumptions that it never occurs to them to question it. But one cannot live on capital for ever. A tradition, however firmly rooted, if it is never watered, though it dies hard, yet in the end it dies. And to-day a great number—perhaps the majority—of the men and women who handle our affairs, write our books and our newspapers, carry out research, present our plays and our films, speak from our platforms and pulpits—yes, and who educate our young people, have never, even in a lingering traditional memory, undergone the scholastic discipline. Less and less do the children who come to be educated bring any of that tradition with them. We have lost the tools of learning—the axe and the wedge, the hammer and the saw, the chisel and the plane—that were so adaptable to all tasks. Instead of them, we have merely a set of complicated jigs, each of which will do but one task and no more, and in using which eye and hand receive no training, so that no man ever sees the work as a whole or "looks to the end of the work." What use is it to pile task on task and prolong the days of labour, if at the close the chief object is left unattained? It is not the fault of the teachers—they work only too hard already. The combined folly of a civilisation that has forgotten its own roots is forcing them to shore up the tottering weight of an educational structure that is built upon sand. They are doing for their pupils the work which the pupils themselves ought to do. For the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this is effort spent in vain.

## OUR READING LIST

Our reading list is simply the Great Books of the Western World list with most of the mathematical and scientific texts excluded and the addition of Mortimer J. Adler's book.

*Optional* How to Read A Book, Mortimer Adler

Homer

"The Iliad"  
"The Odyssey"

Aeschylus (523BC-456BC)

"Prometheus Bound"  
*The Oresteia*  
"Agammemnon"  
"The Libation Bearers"  
"The Eumenides"

Euripides (480BC-406BC)

Hippolytus,  
Bacchae

Sophocles (497BC -405BC)

*The Theban Plays*  
"Oedipus the King"  
"Oedipus at Colonus"  
"Antigone"

Aristophanes (446BC- 386BC)

"Clouds"  
"The Assemblywomen"  
"Lysistrata"

Plato (427BC-347BC)

*The Sophists*  
"Protagoras"  
"Gorgias"  
"Phaedrus"

*The Trial*

"Meno"  
"Euthyphro"  
"The Apology"  
"Crito"



*The Soul*  
"The Symposium"  
"Phaedo"

"The Republic"

*Dialectic*  
"Theaetetus"  
"Sophist"  
"Statesman"

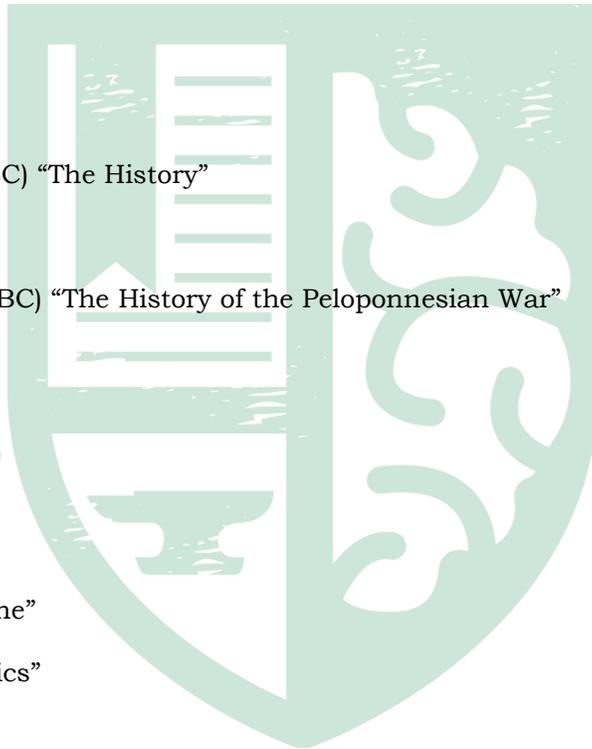
*Kosmos*  
"Timaeus"

Herodotus (484BC-425BC) "The History"  
Book i-ii  
Book vii-ix

Thucydides (460BC-400BC) "The History of the Peloponnesian War"  
Book i-ii  
Book v  
Book vii-viii

Aristotle (384BC-322BC)  
"Politics"  
"Ethics"  
"Metaphysics"  
"Categories"  
"De Interpretatione"  
"Prior Analytics"  
"Posterior Analytics"  
"Topics"  
"de Anima"  
"Rhetoric"  
"Poetics"  
"Ideas"

Plutarch (46-120) "The Lives of the Noble Grecians and Romans"  
Lycurgus  
Numa Pompilius  
Lycurgus and Numa Compared  
Solon  
Alexander



Caesar  
Cato the Younger

Epictetus (55-135) "Discourses"

Marcus Aurelius (121-180) "Meditations"

Cicero (106BC-43BC)  
"The Republic"  
"The Laws"

Virgil (70BC-19BC) "Aeneid"

Tacitus (56-120)  
"The Annals"  
"The Histories"

Saint Augustine of Hippo (354-430)  
"City of God"  
"Confessions"  
"On Christian Doctrine"

Saint Thomas Aquinas (1274-1323)  
"Treatise on God"  
"Treatise on the Trinity"  
"Treatise on the Creation"  
"Treatise on the Angels"  
"Treatise of the Work of the Six Days"  
"Treatise on Man"  
"Treatise on the Divine Government"  
"Treatise on the Last End"  
"Treatise on Human Acts"  
"Treatise on Habits"  
"Treatise on Law"  
"Treatise on Grace"  
"Treatise on Faith, Hope and Charity"  
"Treatise on Active and Contemplative"  
"Treatise on the States of Life"  
"Treatise on the Incarnation"  
"Treatise on the Sacraments"  
"Treatise on the Resurrection"  
"Treatise on the Last Things"

Dante Alighieri (1265-1321) "The Divine Comedy"

Geoffrey Chaucer (1343-1400)  
“Canterbury Tales”  
“Troilus and Criseyde”

Niccolo Machiavelli (1469-1527) “The Prince”

John Calvin (1509-1564) “Institutes of the Christian Religion”

Thomas Hobbe (1588-1679) “Leviathan”

Desiderius Erasmus (1466-1536) “Praise of Folly”

Selections from Martin Luther (1483-1546)

Francois Rabelais (1483—1553) “Gargantua and Pantagruel”

Michel Eyquem De Montaigne (1533-1592) “Essays”

Sir Francis Bacon (1561-1626)  
“Advancement of Learning”  
“Novum Organum”  
“New Atlantis”

William Shakespeare (1564-1616)  
“The First Part of King Henry the Sixth”  
“The Second Part of King Henry the Sixth”  
“The Third Part of King Henry the Sixth”  
“The Tragedy of King Richard the Third”  
“The Comedy of Errors”  
“Titus Andronicus”  
“The Taming on the Shrew”  
“The Two Gentlemen of Verona”  
“Love’s Labour’s Lost”  
“Romeo and Juliet”  
“The Tragedy of King Richard the Second”  
“A Midsummer-Night’s Dream”  
“The Life and Death of King John”  
“The Merchant of Venice”  
“The First Part of King Henry the Fourth”  
“The Second Part of King Henry the Fourth”  
“Much Ado About Nothing”  
“The Life of King Henry the Fifth”  
“Julius Caesar”  
“As You Like It”  
“Twelfth Night; or, What You Will”  
“Hamlet, Prince of Denmark”

“The Merry Wives of Windsor”  
“Troilus and Cressida”  
“All’s Well that Ends Well”  
“Measure for Measure”  
“Othello, the Moor of Venice”  
“King Lear”  
“Macbeth”  
“Antony and Cleopatra”  
“Coroilanus”  
“Timon of Athens”  
“Pericles, Prince of Tyre”  
“Cymbeline”  
“The Winter’s Tale”  
“The Tempest”  
“The Famous History of the Life of King Henry the Eighth”  
“Sonnets”

William Gilbert (1544-1603) “On the Loadstone and Magnetic Bodies”

Galileo Galilei (1564-1642) “Concerning the Two New Sciences”

William Harvey (1578-1657)

“On the Motion of the Heart and Blood in Animals”  
“On the Circulation of the Blood”  
“On the Generation of Animals”

Miguel de Cervantes (1547-1616) “The History of Don Quixote de la Mancha”

Rene Descartes (1596 – 1650)

“Rules for the Direction of the Mind”  
“Discourse on the Method of Rightly Conducting the Reason”  
“Meditations on First Philosophy”  
“Objections Against the Meditations, and Replies”  
“The Geometry”

Baruch Spinoza (1632 – 1677) “Ethics”

John Milton (1608 – 1674)

“English Minor Poems”  
“Paradise Lost”  
“Samson Agonistes”  
“Areopagitica”

Blaise Pascal (1623-1662)

“The Provincial Letters”  
“Pensees”

“Scientific Treatises”

Moliere (1622-1673)

- “The School for Wives”
- “The Critique of the School for Wives”
- “Tartuff”
- “Don Juan”
- “The Miser”
- “The Would-Be Gentleman”
- “The Would-Be Invalid”

Jean Racine (1639-1699)

- “Berenice”
- “Phaedra”

Isaac Newton (1642 – 1727)

- “Mathematical Principles of Natural Philosophy”
- “Optics”

Christiaan Huygens (1629 – 1695) “Treatise on Light”

John Locke (1632 – 1704)

- “A Letter Concerning Toleration Concerning Civil Government, Second Essay”
- “An Essay Concerning Human Understanding”

George Berkeley (1685 – 1763) “The Principles of Human Knowledge”

David Hume (1711 – 1776) “An Enquiry Concerning Human Understanding”

Jonathan Swift (1667 – 1745) “Gulliver’s Travels”

Francois-Marie Voltaire (1694 – 1778) “Candide”

Denis Diderot (1713 – 1784) “Rameau’s Nephew”

Charles-Louis de Secondat de La Brede et de Montesquieu (1689 – 1755) “The Spirit of Laws”

Jean-Jacques Rousseau (1712 – 1778)

- “On the Origin of Inequality”
- “On Political Economy”
- “The Social Contract”

Adam Smith (1723 – 1790)

- “A Theory of Moral Sentiments”
- “An Inquiry into the Nature and Causes of the Wealth of Nations”

Edward Gibbon (1737 – 1794) “The Decline and Fall of the Roman Empire”

Immanuel Kant (1724 – 1804)  
“The Critique of Pure Reason”  
“The Critique of Practical Reason”  
“The Critique of Judgment”

American State Papers  
“The Declaration of Independence”  
“Articles of Confederation”  
“The Constitution of the United States of America”

Alexander Hamilton, James Madison, John Jay “The Federalist”

John Stuart Mill (1806-1873)  
“On Liberty”  
“Representative Government”  
“Utilitarianism”

James Boswell (1740-1795) “The Life of Samuel Johnson, LLD”

Antoine Laurent Lavoisier (1743-1794) “Elements in Chemistry”

Michael Faraday (1791-1867) “Experimental Researches in Electricity”

Georg Wilhelm Friedrich Hegel (1770-1831)  
“The Philosophy of Right”  
“The Philosophy of History”

Soren Kierkegaard (1813-1855) “Fear and Trembling”

Friedrich Nietzsche (1844-1900)  
“Beyond Good and Evil”  
“On The Genealogy of Morality”

Alexis De Tocqueville (1805-1859) “Democracy in America”

Johann Wolfgang Von Goethe (1749-1832) “Faust”

Honore De Balzac (1799-1850) “Cousin Bette”

Jane Austen (1775-1817) “Emma”

George Eliot (1819-1880) “Middlemarch”

Charles Dickens (1812-1870) "Little Dorrit"

Herman Melville (1819-1891) "Moby Dick"

Mark Twain (1835-1910) "Adventures of Huckleberry Finn"

Charles Darwin (1809-1882)

"The Origin of Species By Means of Natural Selection"

"The Descent of Man and Selection in Relation to Sex"

Karl Marx (1818-1883) "Capital"

Karl Marx and Friedrich Engels (1820-1895) "Manifesto of the Communist Party"

Count Leo Tolstoy (1828-1910) "War and Peace"

Fyodor Mikhailovich Dostoevsky (1821-1881) "The Brother Karamazov"

Henrik Ibsen (1828-1906),

"A Doll's House"

"The Wild Duck"

"Hedda Gabler"

"The Master Builder"

William James (1842-1910)

"The Principles of Psychology"

"Pragmatism"

Sigmund Freud

"The Origin and Development of Psycho-Analysis"

"Selected Papers on Hysteria (Chapters 1-10)"

"The Sexual Enlightenment of Children"

"The Future Prospects of Psycho-Analytic Therapy"

"Observations on "Wild" Psycho-Analysis"

"The Interpretations of Dreams"

"On Narcissism"

"Instincts and Their Vicissitudes"

"Repression"

"The Unconscious"

"A General Introduction to Psycho-Analysis"

"Beyond the Pleasure Principle"

"Group Psychology and the Analysis of the Ego"

"The Ego and the Id"

"Inhibitions, Symptoms, and Anxiety"

"Thoughts for the Times on War and Death"

"Civilization and Its Discontents"

“New Introductory Lectures on Psycho-Analysis”

Henri Bergson (1859-1941) “Introduction to Metaphysics”

John Dewey (1859-1952) “Experience and Education”

Alfred North Whitehead (1861-1947)  
“Science and the Modern World”  
“Introduction to Mathematics”

Bertrand Russell (1872-1970) “The Problems of Philosophy”

Martin Heidegger (1889-1976) “What is Metaphysics?”

Ludwig Wittgenstein (1889-1951) “Philosophical Investigations”

Karl Barth (1886-1968) “The Word of God and the Word of Man”

Henri Poincare (1858-1912) “Science and Hypothesis”

Max Planck (1858-1947) “Scientific Autobiography”

Albert Einstein (1879-1955) “Relativity: The Special and the General Theory”

Sir Arthur Eddington (1882-1944) “The Expanding Universe”

Niels Bohr (1885-1962)  
“Atomic Theory: The Descriptions of Nature”  
“(selections) Discussion with Einstein on Epistemological Problems in Atomic Physics”

G.H. Hardy (1887-1947) “A Mathematician’s Apology”

Werner Heisenberg (1901-1976) “Physics and Philosophy”

Erwin Schrodinger (1887-1961) “What Is Life?”

Theodosius Dobzhansky (1900-1975) “Genetics and the Origin of Species”

C.H. Waddington (1905-1975) “The Nature of Life”

Thorstein Veblen (1857-1929) “The Theory of the Leisure Class”

R.H. Tawney (1880-1962) “The Acquisitive Society”

John Maynard Keynes (1883-1946) “General Theory of Employment, Interest and Money”

Sir James George Frazer (1854-1941) "Selections from the Golden Bough: chapters I-IV, LXVI-LXIX"

Max Weber (1864-1920)  
"Selections from Essays in Sociology"  
Part I: Science and Politics  
Part II: Power  
Part III: Religion

Johan Huizinga (1872-1945) "The Waning of the Middle Ages"

Claude Levi-Strauss (1908-2009) "Selections from Structural Anthropology: Chapters I-VI, IX-XII, XV, XVII"

Henry James (1843-1916) "The Beast in the Jungle"

Bernard Shaw (1856-1950) "Saint Joan"

Joseph Conrad (1857-1924) "Heart of Darkness"

Anton Chekhov (1860-1904) "Uncle Vanya"

Luigi Pirandello (1867-1936) "Six Characters in Search of an Author"

Marcel Proust (1871-1922) "Swann in Love from Remembrance of Things Past"

Franz Kafka (1883-1924) "The Metamorphosis"

D.H. Lawrence (1885-1930) "The Prussian Officer"

T.S. Eliot (1888-1965) "The Waste Land"

Eugene O'Neill (1888-1953) Mourning Becomes Electra

William Faulkner (1897-1962) "A Rose for Emily"

Bertolt Brecht (1898-1956) "Mother Courage and Her Children"

Ernest Hemingway (1899-1961) "The Short Happy Life of Francis Macomber"

Samuel Beckett (1906-1989) "Waiting for Godot"

## THANKS

Thank you, Brett McKay. Brett is founder of [www.artofmanliness.com](http://www.artofmanliness.com) and [www.strenuouslife.co](http://www.strenuouslife.co). I'm sure many of you are members of both ILP and The Strenuous Life. You'll recognize that I've borrowed a lot from Brett. He's been a mentor and inspiration to me in forming this project. He and I were barbell training one morning at my home and he told me I should create the ILP service. I protested that I didn't need another job, but Brett knew better and told me that I did. He was right. Thank you for the encouragement. Thanks for blazing the way. Thanks for sharing your knowledge and experience. Thanks for doing what you do for the world. Thank you, Brett.

Thank you, Matt Reynolds. Matt is founder of [www.startingstrengthonlinecoaching.com](http://www.startingstrengthonlinecoaching.com). Matt is my boss. I coach for him. He's also one of my best friends. Matt told me the same thing Brett did. He said, "Hambrick, guys like you need lots of jobs to feel alive." He's right. I also borrowed and stole liberally from the work Matt has done in creating SSOC. He has created the finest online concierge service of any kind, ever. Hopefully I've learned enough from him to make this as great a service for my clients as SSOC is for his. Matt has been a constant supporter of this project from before day one. Matt leaves people stronger, and the cosmic woodpile taller, every day. Thank you, Matt.

Thank you, Jim Furr. Jim is the co-founder of the Tulsa group that meets in my home. Jim has encouraged me and supported me at every step of the way from setting up our first meeting in my home, to proofreading all of the website and every other piece of content at ILP, to arguing out every detail of how ILP should work in order to best help the members. You will likely run into Jim here at ILP. You'll love him too. He's a fervent reader and advocate for the Great Books program. I call him Saint James the Evangelist. He leads groups here from time to time, does podcasts with me, and has drunk many a pour of whiskey with me. He's a fantastic ally. He's a great friend. He's a gentleman and a scholar. He's who I want to be like when I grow up. Thank you, Jim.

Thank you, Karl Schudt. I met Karl at the 2016 Starting Strength Coaches Association Conference and knew immediately that I wanted to work with him. He's kinder and smarter

than he is strong (he's crazy, crazy strong), and dedicated to helping more people get stronger both mentally and physically. Karl wrote our Seminar Guidelines and Standards of Conduct, tons of Interlocutor training materials and more. I couldn't do this without his calm, cool presence. Karl is a fantastic father and interlocutor. I think he'd be surprised to know he's a damned good midwife to internet Great Books programs too. Thank you, Karl.

Thank you to The Tulsa Group. The folks who have read the THOUSANDS of pages of text that we have covered and devotedly worked through this program with me have shown me this works. I absolutely would not have proceeded with ILP if the Tulsa Group wasn't so amazing. Clay Atwood, Thad Hensley, Dallas Shell, Aren Johnstone, Jim Furr, Steve Lusk, and Brett McKay show up on the third Thursday and are intellectually vulnerable and ready to work. Every. Time.

Others have cycled through our group and I thank them as well. Thanks to those who joined us for a while, we benefited, and I hope you did too.

Over time these men in the Tulsa Group have become a very important part of my social life. I care about and for them, have had very difficult conversations with them and have grown alongside them. You gentlemen are mighty important to me. Thank you all.

Thank you Charity Hambrick. Charity is my wife. She lets all of those folks come into our home at raise a ruckus on the third Thursday and never grumps or complains about it. She has spent countless thousands of hours as a widow to my businesses and books. I think she secretly loves it. She's in it with me, the books, child rearing, strength training, business, everything. She's my real life partner. Not just a partner for life, but in life as well. I love you Charity. Thank you.