

**Liberal Arts and Sciences
Historical Perspective and Contemporary Relevance**

Opening Lecture University College, Introduction to Academia, Sept 2, 2009

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1.

It is right and proper that we should gather in this historic hall, the Aula¹ of the Academieggebouw of our University, to mark the beginning of the new academic year of University College Utrecht and the course for all first year students, Introduction to Academia. Since we have been part of University of Utrecht and its venerable tradition as an institute of learning, education and research for more than 10 years now to, we are in the right place for our purpose. The course “Introduction to Academia” aims to provide our new students the opportunity to get to know the nature and content of the educational programme of their choice, the Liberal Arts & Sciences (LAS) as they are taught at University College Utrecht. In this lecture I shall offer a brief historical perspective on this educational ideal in general, and add in the latter part of my lecture some considerations of its relevance to the contemporary student.

2.

On March 16, 1636 the University of Utrecht was founded. Ever since this Aula has served the University as gathering hall for academic events such as the celebration of the Dies Natalis, inaugural lectures and opening lectures. Since that day a total of 383 generations or “classes” of students have entered this institution and have, with their professors, been part of a community. A community of purpose, aimed at the education of students, the transmission of learning and wisdom by teachers and the advancement of insight and knowledge. The motto of our University is: “Sol iustitiae illustra nos”, or “Sun of Justice shine upon us”, which refers both to the hope and expectation that the flame of knowledge and insight will dispell the darkness of ignorance, and to the fundamental role of a moral sense to the development of the human intellectual capacity. It should also not be forgotten that the Sol iustitiae is Jesus Christ, whose light does not only give illumination but also warmth.²

On entering the Academieggebouw not many people notice the inscription above the main entrance. I would like to draw your attention to it, because I think it has direct relevance to our subject of this afternoon. The inscription reads as follows:

¹ The Aula was built in 1462. In this hall the Treaty of the Union of Utrecht was signed in 1579: this treaty provided the foundation for the emergence of the Republic of the Seven United Netherlands, which developed into the nation of The Netherlands.

² See *Malachi* 3:20; for Jesus Christ as “light of the world” see *John* 1:4-9; 8:12; *Luc* 1:78; on the relationship of reason and faith see the important Encyclical *Fides et Ratio* (Faith and Reason) by Pope John Paul II of 1998.

Nascitur ex variis radiis lux candida solis

Artibus ex variis unica fax radiat

“The white light of the sun is born from various rays

The one and only torch shines forth from the variety of disciplines”.

Making use of the same imagery as the motto, the inscription draws the analogy between the white light of the sun, born from various rays, and the flaming torch of truth and insight, born from the variety of academic disciplines. The connecting concept is one of unity of knowledge: the existence of a fundamental interconnectedness and coincidence of the branches of learning, from the Humanities to the Sciences, which reflects the intrinsic orderliness in the cosmos. An orderliness that allows itself to be known and comprehended by our reasonable intelligence, capacity for logical thought and faculty of insight. The branches of academia, from the Humanities to the Sciences, can be seen as instruments, all contributing to the great project of comprehending the universe and the position of mankind in it. It is our human desire to know, and since the dawn of Western culture in Ancient Greece, humanity has been striving for knowing the universe both with reason and faith, in a dynamic and ongoing process of dialectic between the two. The ultimate aim is to be certain about what we know, and with the help of a variety of intellectual tools our level of understanding the complexities of our universe ranges from mathematical certainty to moral certainty on the basis of good reasons.

3.

The concept of the unity of knowledge is the basis and point of departure of E.O. Wilson’s book *Consilience. The Unity of Knowledge* of 1998. It is the book you will be using for the course Introduction to Academia this year. Wilson argues that the three major branches of knowledge – the Humanities, Social Sciences and Sciences – are interconnected, and that results of research in each of them in some cases seem to coincide, in the sense that they can be taken to support or explain one another. In such instances the branches of knowledge manifest “consilience”, literally a “jumping together” (from Latin *con – salire*, “to jump together”) of results and insights. According to Wilson the phenomenon of consilience reflects the intrinsic order of our universe, or better “cosmos”: the Greek word *kosmos* is “good order”. Every time consilience of results from the different branches of knowledge are observed, there is reason to confirm the idea of the orderliness of the cosmos.

Consilience can be seen as the counterpart to the state of fragmentation existing among the many branches of knowledge, a result of the increasing specialisation in modern science and scholarship. Since the Scientific Revolution (± 1550-1650) and the rise of the natural sciences with their basis in mathematics and their application of empirical methods of research it became possible for mankind to penetrate deeper and deeper into the microcosmic and macrocosmic physical realities and discover natural laws and principles. This resulted in the application of science in a great variety of specialised disciplines, each with their own domain but at the same time interdependent by necessarily making use of some of each other’s principles and results. The Humanities showed an analogous development. The fundamental method of philology³ at first

³ *Philo-logia* or “reverence for the word”: the careful study of texts in all their relevant dimensions in order to achieve justifiable understanding and interpretation. This method was described by Friedrich Nietzsche

included linguistics (historical, general and specific), literature and history as necessary subdisciplines for the task of establishing the correct reading (i.e. the authentic original words) of a text and, subsequently, its interpretation. Philology was first developed to interpret the works of Homer in antiquity and then reached its highpoint in the service of theology and the study of Holy Scripture, particularly the New Testament from the 16th and 17th century onwards. By a process of specialisation comparable to that in the Sciences a number of the subdisciplines became autonomous disciplines, such as modern linguistics, history and literary studies. In the 19th century a further development took place whereby some areas of study concerning human behaviour, both individually and as a group, started to be approached by a combination of methods from the Sciences, such as empirical and comparative methods or statistics. This resulted in the Social Sciences with such diverse disciplines as psychology, anthropology and economics.

With the fragmentation of the branches of knowledge and the disciplines within them came a growing sense of separation between those working in the different academic fields. Perhaps the clearest and most profound example of this separation is the gap perceived between the Sciences and the Humanities. Academics in both domains developed separate mind-sets based on diverging methodologies. For example, it was Wilhelm Dilthey⁴ who distinguished the two by differentiating their aims: Science aims at explanation (Erklärung) and the Humanities at understanding (Verstehen) of their object of investigation. With the difference of aim and methodology came a difference of the term by which the practitioners in each domain are referred to. Those who seek explanations by using the scientific method we call “scientists”; those who seek to understand by the methods of interpretation we call “scholars”. The difference of mind-set, methodology, institutions and practices caused the emergence of science and scholarship as two different cultures. It is a difference that has pervaded our institutions of education: the manifold disciplines of knowledge have become distributed mainly in the two domains of the exact sciences (the β -disciplines) and the “languages” (the α -disciplines), to which the social sciences sometimes have been added later as γ -disciplines. Thus the separation of the branches of knowledge and their respective “cultures” have become institutionalised: a state of affairs described and warned against by C.P. Snow in his famous 1959 lecture *The Two Cultures and the Scientific Revolution*.

Inspired by Snow and the long tradition of regarding the branches of knowledge as essentially unified, E.O. Wilson uses the term consilience to argue once again, on the basis of recent developments in the sciences (predominantly biology) and other branches of knowledge, in defence of the unity of knowledge. Ever since the beginning of Greek philosophy and since Christianity favoured the notion of the creation of a well-ordered cosmos by a reasonable God, the concept of order in the universe is the necessary condition for rational research. There is an order to discover, and human reason and insight is capable of making that discovery. Thus, according to Wilson, the branches of

(himself a classical philologist) as “the art of slow reading” (*Morgenröthe [Daybreak]*, 1881, preface, par. 5).

⁴ Wilhelm Dilthey (1833-1911), German historian and philosopher: he developed a theory of the Humanities (Geisteswissenschaft) which aimed at providing a methodological foundation for the investigation of the products of the human mind such as theology, philosophy and literature, in which the role of empathy is indispensable.

knowledge are by a common rationality of method united in their search for the generalisations that can account for the cosmos as it is.

It is for this reason that Wilson strongly advocates the educational ideal of the Liberal Arts and Sciences. The LAS programme is based on the notion of multi- and inter-disciplinarity. The recognition of both the intrinsic order of the cosmos and of the complexity of its nature and of the problems that humankind is confronted with, leads to the conclusion that education should in its aim and content reflect that order and complexity. By approaching issues from a multitude of academic disciplines (multi-disciplinarity) and by combining different disciplinary methodologies (inter-disciplinarity) an attempt is made to do justice to the complex nature of the problems and issues in academic research. The LAS programme, then, is the appropriate preparation for this type of academic approach.

4.

The LAS programme is an educational ideal not invented by some individual, but rather it represents the collected wisdom of many generations and nations. It has its roots in Antiquity and the educational philosophy and practices of Greeks and Romans, and became first known as the *Artes Liberales*. It was further developed in the Middle Ages into the preparatory curriculum of the Seven Liberal Arts: the first year, general programme of studies in the newly founded universities. In its final conception the Liberal Arts curriculum consisted in seven disciplines, organised as an integral sequence in two stages⁵:

1. *Quadrivium*: disciplines of “number”
 - Arithmetic: number in itself
 - Geometry: number in space (measurement)
 - Music: number in time (regularity, rhythm, harmony)
 - Astronomy: number in time and space (regularity of celestial movement)
2. *Trivium*: disciplines of “the word”
 - Grammar: fundamentals of language
 - Rhetoric: persuasive use of language
 - Dialectic/Logic: language as a tool for the expression of truth

This curriculum was based on the principle that a student first discovers number and its uses, to become acquainted with order, regularity and harmony, and the important realisation that there are some things that are simply true, such as that $2 + 2 = 4$. In the second stage these insights are transferred to the domain of language and its uses, so that the student can learn to formulate ideas and insights, and communicate them. The Liberal Arts were of a preparatory nature, aiming at providing the students with a set of instruments, the “tools of learning”⁶ for further studies.

⁵ What is presented here is the codified form of the Liberal Arts since late Antiquity and the early Middle Ages. The history of the curriculum starts with Isocrates of Athens in the 4th century BC, and important contributions were made in Roman times by Varro and later by Martianus Capella. For a history of the Liberal Arts see B. Kimball, *Orators & Philosophers. A History of the Idea of Liberal Education*, expanded edition, New York 1995.

⁶ See for an excellent treatment of the Liberal Arts: Dorothy Sayers, *The Lost Tools of Learning*, a lecture held in 1947 (<http://www.gutenberg.ca/ebooks/sayers-lost/sayers-lost-00-h.html>).

The educational philosophy behind the curriculum entailed the notion that the student would be aided to become free, in the sense of becoming fully human. The Liberal Arts would enable him to free himself of all that stood in the way of becoming human in the full sense of the word, and to become open to see and accept what the constituent parts of being fully human are. Realising one's *humanitas* requires *freedom of* inhibiting factors such as ignorance, prejudice or too strong dependence on satisfaction of bodily desires, and *freedom to* recognise the value of knowledge, truth and good examples found in literature and in the conduct of good and wise people.

Thus, in its conception the Liberal Arts is a programme that aims to address the complexities of reality by emphasising that a human being is in need of more than knowledge alone to become fully human. He also needs to develop a capacity of judgment which is based on certain standards and values and which rests on a foundation of general education. In the words of the philosopher Blaise Pascal: knowledge and judgment provide an intellectual and moral attitude characterised by “the spirit of geometry” and “the spirit of finesse”.⁷

The value of the Liberal Arts was acknowledged by Christianity, and the early Church adopted the programme for its own educational purposes. The study of the literature and philosophy of Greeks and Romans was seen as a necessary preparation for reading and understanding God's revealed Truth in Holy Scripture. After all, Jesus Christ came to bring His message to the world of Jews, Greeks and Romans. Holy Scripture contained the word of God, not directly but through the medium of human witnesses and their written records: particularly the New Testament containing the New Covenant requires interpretation, which in its turn requires rational method. From the start the early Christian Church insisted on both reason and faith as interconnected pathways to the discovery of knowledge and truth. In the Late Middle Ages the Church fostered the development of knowledge and theology further by the foundation of the universities, and in that way institutionalised the Liberal Arts as a propaedeutic curriculum. In this way the Renaissance could continue the tradition, and emphasise the importance of becoming fully human in a more individual way, thus formulating the ideal of Christian Humanism.

The Scientific Revolution has been called “the most important event in European history since the rise of Christianity”.⁸ It seems to follow in natural progression from the fundamental Christian notion of the universe as an ordered whole and from Renaissance humanism, assisted by certain Protestant attitudes. Copernicus and his heliocentric theory of 1543, Johannes Kepler and the elliptical planetary orbit, Galileo Galilei and the telescope⁹, Francis Bacon and the development of the scientific method represent the science-side of this revolution. René Descartes and rational scepticism, Blaise Pascal and common sense, Baruch Spinoza and the pantheist mathematico-logical worldview are some of the philosophers who complemented this revolution with advances in thought and understanding. In time this revolution gave rise to the Enlightenment and its optimistic ideal of reasonableness and firm trust in the capacity of science to improve the human condition. These developments had a fundamental impact on the nature of

⁷ Blaise Pascal *Pensées* (1669), 1.

⁸ H. Butterfield, *The Origins of Modern Science 1300-1800*, London 1947.

⁹ Maybe the invention of the telescope was done by a Dutchman, the spectacle-maker Hans Lipperhey of Middelburg in 1602: at first known as “the Lipperhey”, the apparatus was renamed “telescope” at a banquet in the Academia dei Lincei in Rome, 1611: see D.J. Boorstin, *The Discoverers*, New York 1983, 315.

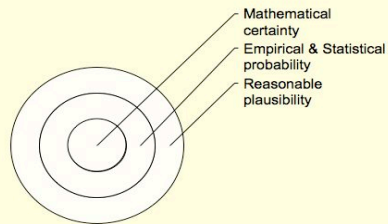
education. Whereas in Antiquity and the Middle Ages the word (language and its uses) had been in the centre of the educational programme and the arts of number had been regarded as preparatory, now this order was reversed. From the 17th century onwards, and further confirmed by the progress in the sciences and the application of scientific results in technology, number has become the central element in education. For the Liberal Arts this meant that, first, the order of the Arts of the word and the Arts of number was reversed, and secondly that in the end the term itself was extended to “Liberal Arts & Sciences”.

The context of the university has been an important dimension to the practice of teaching the Liberal Arts. As a propaedeutic year in the university curriculum of the Middle Ages and later, the programme was taught in a didactics of cooperation between teachers and students. Like any guild, the university was indeed an *universitas*. Because the masters and apprentices of this guild were teachers and students, this guild was called *universitas magistrorum et scholarium*: a community of teachers and students. The origin of the term “university” lies with this sense of community, and not with the notion of the collection of all disciplines in an institute for “universal” knowledge. The ideal of community is essential to the Liberal Arts, because the example of the teacher and his conduct, besides his expertise, has an important role to play in an education that looks to impart a specific mental attitude and way of life.

5.

An essential component of the education in the Liberal Arts is the recognition that knowledge is more than what one could call “scientific knowledge”. Even if the Scientific Revolution and the Enlightenment have favoured the idea that scientific knowledge is the only one there is, the Liberal Arts resist this reduced concept of certainty, known as scientism. Besides by mathematical proof or logical necessity, there are more ways in which we reach certainty. It is sometimes inevitable to acknowledge that mathematical certainty is unattainable, but at the same time possible to produce reliable predictions or conclusions on the basis of statistical and quantitative methods of research. And in yet other domains of academic work and research the correctness or incorrectness of statements and opinions depend on the ability to provide good reasons for accepting or rejecting. Thus three levels of certainty can be identified: the mathematical, the empirico-statistical and the reasonable. These can be referred to as “certainty” (in the strict sense), “probability” and “plausibility”, and presented visually in a diagram of three concentric circles:

Hierarchies of Certainty



The main branches of knowledge, represented by the Sciences, Social Sciences and Humanities, together touch on the full range of certainty, but not all in the same way. One can say that the Sciences tend predominantly towards the central of the concentric circles, the Social Sciences to the middle circle, and the Humanities to the outer circle. This is caused by the nature of the objects of their respective research. The object “matter” in combination with the empirico-mathematical method of the Sciences allows the highest level of certainty for the results thus attained. Generalisations about human behaviour are best formulated on the basis of quantitative research. And the plausible interpretation of literary texts or works of art rests on reasonable arguments. At the same time, however, none of the branches of knowledge can do completely without one or other of the levels of certainty. Plausible reasoning depends on observing the rules of logic and scientists will have to argue their cases, as well. Aristotle offers a concise summary of this state of affairs:

“it is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits; it is evidently equally foolish to accept probable reasoning from a mathematician and to demand from a rhetorician scientific proofs”¹⁰

Complex problems in the real world often have components that each demand different types of approach, as opposed to allowing one type of approach for all of them. In the ability to combine approaches and their respective methods and certainty levels lies the added value of the LAS educational ideal.

6.

Now I would like to turn to the relevance of the ideal of the Liberal Arts & Sciences to the student of today.

The LAS education is traditionally intended to develop the faculties of the human mind, and as such – as said before – the disciplines involved are “tools of learning”. This remains true today. What is at stake for the student is the discovery of the use his or her power of intellect and imagination. An LAS education is not simply reading and studying a specific number of books, but it leads to the development of a way of life and an

¹⁰ Aristotle, *Nicomachean Ethics*, I, 3.

intellectual attitude that enables one to be free enough to know the truth of things.¹¹ This is not achieved by a specialised disciplinary study, but rather by the acquisition of general knowledge and the development of specific academic skills (“tools”). This combination will lead to the emergence of what one could call an “informed intuition”, which enables the educated student to become aware of the right approach to any issue, thanks to his knowledge of the fundamentals of all academic methodologies. In the words of Mortimer Adler:

“Liberal education is not tied to certain academic subjects, such as philosophy, history, literature, music, art and other so-called “humanities”. In the liberal arts tradition, scientific disciplines, such as mathematics and physics, are considered equally liberal, that is, equally able to develop the powers of mind. The liberal arts tradition goes back to the medieval curriculum. It consisted of two parts. The first part, trivium, comprised grammar, rhetoric, and logic. It taught the arts of reading and writing, of listening and speaking, and of sound thinking. The other part, the quadrivium, consisted of arithmetic, geometry, astronomy, and music (not audible music, but music conceived as a mathematical science). It taught the arts of observation, calculation, and measurement, how to apprehend the quantitative aspect of things. Nowadays, of course, we would add many more sciences, natural and social. This is just what has been done in the various modern attempts to renew liberal education.”¹²

Education, therefore, is not a thing, but a process. To educate means “to bring forth” (from Latin *e-ducare*): to complete something already begun by the very fact that one is a human being. To be educated does not mean to become human: we are already that. It means to become fully human, in the sense that we can potentially make ourselves good or bad human beings. It is our choice. We have the freedom to choose between good and evil, between order and disorder. Education is about the condition of our soul. For that reason knowledge itself is not sufficient to become fully human: one also needs wisdom, understood as the ability to distinguish good from evil, and order from disorder.

To illustrate the point let me offer you a passage from one of the all-time classics on matters of education, *The Republic* of Plato. Here Socrates gives a blunt description of the so-called “democratic man”, the man who is free but without any order or principle in his soul and a slave to his pleasures. He is all the liberally educated man is not:

“[Socrates]...he refuses to listen to – to let into his fortress – the truth of the idea that there are differences between pleasures. Some are the result of fine, good desires, and these are worth cultivating and valuing; but some are the result of bad desires, and these are to be curbed and kept down. He denies all this, however, and insists that they are all alike and of equal value.

[Adeimantus] Yes, I quite agree...that’s his attitude, and that’s what he does.

[Socrates] So that’s how he lives...He indulges in every passing desire that each day brings. One day he gets drunk at a party, the next day he’s sipping water and trying to lose weight; then again, he sometimes takes exercise, sometimes takes things easy without a care in the world, and sometimes he’s apparently a student of philosophy. At frequent intervals, he gets involved in

¹¹ J.V. Schall, *The Life of the Mind. On the Joys and Travails of Thinking*, Wilmington 2006, 24-42. I am indebted to the works of Schall for inspiration while writing down my thoughts on LAS education.

¹² Mortimer Adler (1902-2001, philosopher and educator), “What is Liberal Education?”, <http://www.ditext.com/adler/wle.html>.

community affairs, and his public speaking and other duties keep him leaping around here, there, and everywhere. If military types arouse his admiration, he inclines towards the military life; if it's businessmen, he's all for business. His lifestyle has no rhyme or reason, but he thinks it enjoyable, free, and enviable and he never dispenses with it.”¹³

Here we meet a type of life-style which is dangerously attractive because it is easy, comfortable and convenient. It accommodates the human tendency for being content with the pleasant and merely useful. But it also constitutes a negation of the higher calling of the human mind. The life-style of the Platonic “democratic man” leads to a form of unfreedom: a slavery to self-indulgence and hedonistic materialism. Do we not recognise the dangers of the consumerism and radical individualism of our own day and age? Do we not run the risk of failing to discover a different type of pleasure, more in conformity with our unique human talents?

Education offers the opportunity to discover what we can do with our mind, and as a result to discover that developing our mind and using its capacities is a source of pleasure for us, as well. Becoming educated is to answer a call: as Aristotle said, we have a “desire to know”, we feel a drive to develop our intellectual potential, we can – as it were – fall in love with knowledge and wisdom and become philosophers (*philo-sophia*) in the broadest sense of the word. Being gifted with an intellect and reason we should do what is appropriate and pursue intellectual pleasures. This we can do by developing the capacity to be educated and educate ourselves, and learn to like it.

As said before, an important element of being liberally educated is to become free: to grant ourselves the freedom to open our minds to what is true, but also to recognise its opposite. Taking account of what is false, mistaken and incorrect, and its explanation, is an integral part of education. Again a quotation from Aristotle brings this to a point:

“...we should state not only the truth, but also the cause of error – for this contributes towards producing conviction, since when a reasonable explanation is given why the false view appears true, this tends to produce belief in the true view.”¹⁴

In short, a considerable part of being intelligent consists in knowing what it is to be unintelligent.

In sum, the factors of specialisation, knowledge, judgment, human nature, becoming fully human, one's position in the world, and their relation to education seem, in my view, admirably described by Albert Einstein in a passage that might well serve as support for the LAS ideal:

“I feel the need to oppose the idea that a school must directly teach specialized knowledge or skills which will be put into immediate usage. Life's requirements are too varied to make such a specialized education possible in school. In addition, one cannot treat the individual like a dead tool. A school must have as its goal that the student leave as an integrated person, not as a specialist...The development of the capacity to think and judge in an independent way is always prior to the acquisition of specialized knowledge. If a man has mastered the fundamental principles of his subject, and has learned to think and to work in an independent way, he will not

¹³ Plato, *Republic*, Book VIII, 561 b-d (translation Simon Waterfield, Oxford etc. 1993).

¹⁴ Aristotle, *Nicomachean Ethics*, 1154 a 23-26 (translation W.D. Ross – J.O Urmson, Princeton 1985).

lose his way and will be better able to adapt to the progress and changes than someone who has had only a specialized education.”¹⁵

An LAS education makes one into a generalist, not a specialist. But a generalist who is acquainted with the method of a discipline and knows its proper principles and procedures. And as one who has a general education, he or she will be able to judge whether or not an explanation is correctly made or an opinion is plausibly argued even if he can not be the judge of the correctness or truth of the details involved. He will have an informed intuition, a capacity for judgment, and a mental habit of intelligent common sense. He will have what one of the fathers of the LAS ideal of education, Isocrates of Athens, called *paideia*.

7.

Dear students, Dear colleagues. We stand at the beginning of a new academic year, and of the course Introduction to Academia. As such, we are involved in the common pursuit of education. Let us honour the tradition of communality of students and teachers. Let us take the first steps on that great path to intellectual pleasures together.

¹⁵ A. Einstein, *Scientific, Moral and Social Ideas*, Paris 1952, 43 (referred to by J. Macoubrey Hubbard, “On Liberal Education”, *Logos* 4 (2001), 178-200, p. 194).

Appendix

A conversation taken from the gentle satire *Scott-King's Modern Europe* by novelist Evelyn Waugh. Classics teacher Scott-King and the headmaster of Granchester, his school, discuss the new school year:

“You know,” [the headmaster] said, “we are starting this year with fifteen fewer classical specialists than we had last term?”

“I thought that would be the number.”

“As you know I’m an old Greats man myself. I deplore it as much as you do. But what are we to do? Parents are not interested in producing the ‘complete man’ any more. They want to qualify their boys for jobs in the modern world. You can hardly blame them, can you?”

“Oh yes,” said Scott-King, “I can and I do.”

“I always say you are a much more important man here than I am. One couldn’t conceive of Granchester without Scott-King. But has it ever occurred to you that a time may come when there will be no more classical boys at all?”

“Oh yes. Often.”

“What I was going to suggest was – I wonder if you will consider taking some other subject as well as the classics? History, for example, preferably economic history?”

“No, headmaster.”

“But, you know, there may be something of a crisis ahead.”

“Yes, headmaster.”

“Then what do you intend to do?”

“If you approve headmaster, I will stay as I am here as long as any boy wants to read the classics. I think it would be very wicked indeed to do anything to fit a boy for the modern world.”

“It’s a short-sighted view, Scott-King.”

“There, headmaster, with all respect, I differ from you profoundly. I think it the most long-sighted view it is possible to take.”