

CONTRIBUTION OF ROBERT MAYNARD HUTCHINS
TO EDUCATION

by

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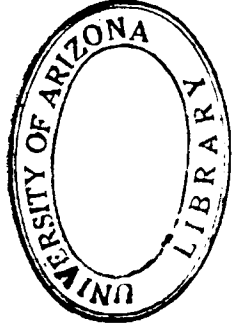
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CHAPTER I

INTRODUCTION

It is the purpose of this thesis to explain the contributions of Robert Maynard Hutchins to education by showing his influence upon higher education in the United States. He has contributed in two general ways: first of all, by his formulation of clearly defined aims of education, and secondly, by his achievements toward attaining these aims. His accomplishments have been mainly on the university and higher learning level, although his influence on adult education has been great.

Mr. Hutchins is a living crusader and pioneer in the field of education. Although he is only fifty-one years of age, he has achieved much toward developing what he considers a sound, working plan of liberal education. He has been subjected to much criticism, and continues to be criticised, but his earnestness and sincerity for the cause he believes in have won him admirers as well as critics.

Most of the older leaders in the field of education, including John Dewey, agree with Hutchins' analysis of the fallacies prevalent in the educational system today, even though they do not agree with his prescription for

remedying them.¹

Robert Hutchins' family before him were educators. His father, William James Hutchins, and his brother, Francis, were leaders in the field of education. Robert was born in Brooklyn, New York, on January 7, 1899, son of William James and Anna Laura (Murch) Hutchins. His father at that time was a Presbyterian minister, but by the time Robert was eight years old, his father had moved to Oberlin, Ohio, where he became professor of homiletics. Later his father became president of Berea College, Berea, Kentucky, a position he held for twenty years, when he was succeeded by his son Francis, who was then known for his activities in Yale-in-China.

In 1915, Robert started attending Oberlin College, but after two years he transferred to Yale, where he worked his way through by organizing a co-operative tutoring bureau. In his college days he gained a considerable reputation as captain on the Yale debate club. He went abroad with an ambulance corps in 1917, and a year later was fighting with the Italian Army, which awarded him the Croce di Guerra in 1918 for bravery shown during a campaign against the Germans.²

1. Dewey, John. "Challenge to Liberal Thought", Fortune, 30:155 (August, 1944).

2. Webster's Biographical Dictionary, (G.&C. Merriam Co., Springfield, Mass., 1949).

After World War I was over he returned to Yale and was graduated with an ~~A.B.~~^{A.B.} degree in 1921. After his graduation Mr. Hutchins spent the next year teaching English and history at a Lake Placid school. From there he returned to Yale to study law and after he graduated in 1925, he became a teacher in the law school. Two years later he was appointed dean of the Yale Law School. He received his LL.B. from Yale. He subsequently received honorary degrees from West Virginia University, Lafayette College, Oberlin College, Williams College, Berea College, Harvard University, and Tulane University. Honorary degrees were also bestowed upon him by the University of Copenhagen, University of Illinois, University of Frankfurt, and the University of Stockholm.

Mr. Hutchins was the youngest person ever to be appointed president of an American university. In the year 1929, when he was thirty years of age, the Board of Trustees chose him as the president of the University of Chicago. When he first became president of this university, Hutchins was dubbed the "Boy President", and many refused to take him seriously, as most of the older educators thought of him as some "upstart" who would not last long. However, by 1940 he had held his position longer than most college presidents. At that time only eight universities out of thirty-three had kept their presidents longer than eleven years. In

1945 he was appointed to the rank of Chancellor. Today he has been the leader of the University of Chicago for twenty-one years.³

Hutchins has contributed to education in many ways. First of all, by defining clearly and simply the aims of education and setting forth his program for a practical education in his three books, The Higher Learning in America, No Friendly Voice, and Education for Freedom. He has made practical application of his ideas, as far as possible, by reorganizing the University of Chicago under the Chicago Plan. In addition to this, he is responsible for the Great Books program which comprises the curriculum at St. John's College, Annapolis, Maryland. His work as the director of Encyclopedia Britannica, Inc., and Encyclopedia Britannica Films, Inc., has been of value to schools all over the country.

Even if Hutchins had contributed little to educational reform, he can be admired as a person who has held firmly to his purpose and defended it skilfully over the years in the face of keen opposition.

Hutchins is outspoken in manner, both to his advantage and disadvantage. The forthrightness and sincerity behind

3. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 5.

his candid remarks often win his adversaries over. An example of this is the case of Charles R. Walgreen, of Walgreen Drug Store fame, who was backed up by William Randolph Hearst in causing a state investigation of the University of Chicago to determine the alleged Communistic leanings of Mr. Hutchins and his faculty. After the case was brought to court and tried it was dismissed, but Hutchins had impressed Mr. Walgreen to the extent that he donated \$550,000 as a gift to the University of Chicago.⁴

Although many people admire Hutchins, he has comparatively few close friends. Mortimer J. Adler, whom he brought to Chicago with him from Columbia University to teach the Great Books course, is his best friend. Besides Mr. Adler, Felix Frankfurter, and William Douglas of the U. S. Supreme Court are numbered among his closest friends.

Because he is still living amid his reforms, it is somewhat difficult to evaluate his accomplishments. At least he seems to have awakened educators to the plight of our educational system of today.

The Adult Education program, which Mr. Hutchins started at Chicago University, has spread to universities all over the United States. This program consists of a

4. Mayer, Milton S. "Hutchins of Chicago", Harper's Magazine; 178:346 (March, 1939).

study of the Great Books, and has now come to be known as the Great Books Foundation, which is a non-profit corporation established for the purpose of furthering education among adults.

CHAPTER II

AIMS OF EDUCATION AS SEEN BY ROBERT MAYNARD HUTCHINS

As indicated in the Introduction, one of Mr. Hutchins' contributions has been his clarification of the aims of education. According to him, the goal of life is happiness, which cannot be bought with money, but must be sought in wisdom and goodness. Wisdom and goodness are of our mind and character and can be won and retained by any man able to develop his mind and character by liberal education.

Now wisdom and goodness are the aim of higher education. How can it be otherwise? Wisdom and goodness are the end of human life. If you dispute this, you are at once entering upon a metaphysical controversy; for you are disputing about the nature of being and the nature of man.¹

Hutchins does not believe that everybody should go to college. But he does believe that everybody should be educated as far as his capacity and interests will allow him.

In order to have wisdom and goodness it is necessary for people to acquire knowledge through the cultivation of the intellect or mind. Mr. Hutchins says that information is not knowledge. Knowledge is built of information as a house is built of stones, but a pile of information is no

1. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), p. 23.

more knowledge than a pile of stones is a house.² The characteristic of knowledge is organization, which implies understanding, ordering, and interpretation. In order to gain knowledge, the student should cultivate the intellect and learn to act intelligently. The purpose of education, then, is to teach the student to think independently and clearly. Of course he cannot think without information any more than an automobile can run without gasoline. Emphasis should be upon the way in which he uses information rather than on the information.

A general or liberal education is one which will help students to understand the past and their connection with the past, to understand their fellow men and their relationship to them, and to put them in a frame of mind in which they can deal intelligently with the future when it gets here.³

The aim of education, says Hutchins, should be to frame a program which will prepare young people to take care of themselves under any circumstances.

Since the student will not live in a vacuum when he has graduated, his mind must be so trained that he will act intelligently after he receives his degree. Or to put it another way, the object of the college is the production of intelligent citizens.⁴

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2. Hutchins, Robert M. "We Are Getting No Brighter", Saturday Evening Post, 210:7 (December 11, 1937).
 3. Hutchins, Robert M. "What is the Job of our Colleges", Progressive Education, 14:311 (May, 1937).
 4. Hutchins, Robert M. No Friendly Voice, (University of Chicago Press, 1936), p. 20.

Intelligence rests upon education, declares Hutchins. The development of the intelligence of our population then rests upon the schools. This being the case, some kind of training for young people up to the age of twenty is necessary, says Hutchins. The reason he gives for extending education to this age is that industry has advanced to a point technologically where it no longer needs the labor of children and adolescents, and has no place for them.

Economic conditions require us to provide some kind of education for the young, and for all the young, up to about the twentieth year.⁵

A liberal education is a process that should go on throughout the whole of life, and the educational system should be able to do its part by the time a young person is nineteen or twenty. Hutchins maintains that this education should begin in the elementary schools, whose aims should be to teach the pupils to be self-sustaining and good citizens. A good citizen has some understanding of the society in which he lives; therefore the duty of the schools is to see to it that the pupils understand the society in which they live. Education not only aims to develop good citizens, but it hopes to make intelligent critics of them. In other words, people should be trained to think for themselves.

Mr. Hutchins says that there should be three major objectives of education. He describes these as the things

5. Hutchins, Robert M. The Higher Learning in America, (Yale University Press, 1936), p. 61.

that mankind as a whole wants:

Now the things we want are good things. First, we want our private and individual good, our economic well-being. We want food, clothing, and shelter, and a chance for our children. Second, we want the common good: peace, order, and justice. But most of all we want a third order of good, our personal or human good. We want, that is, to achieve the limit of our moral, intellectual, and spiritual powers. This personal, human good is the highest of all the goods we seek. As the private good, which is our individual economic interest, is subordinate to the common good, which is the interest of the community, so the common good is subordinate to our personal and human good and must be ordered to it. Any state in which the common good is sacrificed to private interests, or in which the moral, intellectual, and spiritual good of the citizens is sacrificed to the political organization is not a state. It is a fraud subsisting by force.⁶

The trouble with our educational system, says Hutchins, is that stress is placed on success measured in terms of wealth instead of happiness, and that the educational system teaches people how to make money so that they can be successful. The emphasis should be on the intellect rigorously trained for the happiness of the individual and ultimately the salvation of the world. "I suggest that the cultivation of the intellectual virtues can be accomplished through the communication of our intellectual disciplines."⁷

6. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), pp. 88-89.

7. Ibid., p. 60.

In reiterating the importance of training the intellect, Mr. Hutchins says that only this sort of mental discipline will provide us with the joy of understanding. And if we have understanding, we have character. "For one cannot be good without being wise."⁸

Character, according to Hutchins, even if it is well grounded by habits and conventions of early life, may collapse in later years if understanding is not present to support it. For as one grows older, he will confront corrupting influences. Against such pressures as these, habits and conventions will not prevail unless the reason convinces one that they should.

People cannot be wise without being good. Wisdom will enable people to select the means by which they may attain the ends they seek. If they seek the wrong ends, they may turn out to be murderers. Since it is not wise to be a murderer, they will recognize the impossibility of trying to be wise without being good.⁹

Hutchins laments the fact that too many people think happiness is determined by external possessions, such as money, fame, and power. But these material possessions do not make happiness, which is an inner state.

Mr. Hutchins maintains that if people will devote themselves to the virtues of the mind and the character they

8. Hutchins, Robert M. "Why Go To College", Saturday Evening Post, 210:74 (January 22, 1938).

9. Ibid., p. 74

will lead satisfying, even exciting lives.

There is no monotony in the world of the mind and the character. Here the variety of possible experiences is unlimited. Books, people, places take on meaning for them. People will live on a more complex, therefore more interesting, level. They can converse with their fellow men. They will be able to solve their problems, and they will have peace.¹⁰

Therefore, the object of liberal education is the training of the mind for intellectual activity. A person with a mind thus trained has a good chance of earning a good living, but he should not be identified by his houses or yachts, but for his devotion to truth, his courage to be independent, his constructive interest in the community, and his ability to handle ideas, both old and new--according to Mr. Hutchins.

It is impossible to use the mind without knowing how to read, write, and figure. It is impossible to use the mind to operate well in all fields and be prepared for new problems as they arise without having studied the models of greatness in all fields and without having some understanding of the way in which the great issues that have concerned mankind have been met by the best minds of the past. Although the methods of liberal education may vary, and their application may be proportioned to individual differences among students, the aim of liberal education remains constant from epoch to epoch. It is the education of rulers in the use of their minds.¹¹

Hutchins says that if individuals are capable of using

10. Ibid., p. 74.

11. Hutchins, Robert M. "Education and Democracy", School and Society, 69:428 (June 18, 1949).

their minds rationally and intelligently, then society will be able to cope with the problems of the community and solve them successfully to the betterment of all concerned. If the community can properly handle the affairs that arise, then the nation as a whole will be better organized and will operate efficiently. We will then have a true democracy where the citizens are not only allowed, but encouraged, to develop themselves to the fullest extent of their powers, morally, intellectually, and spiritually.

According to Hutchins, the trouble with the schools of today is that they try to protect children from mental effort, they no longer make them think, they have substituted merely dull work for hard work, and are inculcating assorted fragments of information and dead ideas embalmed in textbooks. They have piled up unrelated courses designed not to develop minds but to prepare for making money in anything from beauty culture to bondselling. The shifting of responsibility for everything else to the schools can end only with the elimination of education from the curriculum.

We cannot define education as whatever goes on in educational institutions. . . . It follows that irrelevant or insignificant activities must be excluded, because they consume the time and means needed to achieve the main purpose, and because they confuse the institution about what its main purpose is.¹²

12. Hutchins, Robert M. "Education and Democracy", School and Society, 69:427 (June 1, 1949).

An educational system should be a community and operate like one. As such it needs a common language.

A community must have a common aim, and the common aim of the educational system is the truth. It is not necessary that the members of the community agree with one another, for the basis of community is communication. In order to communicate with one another, the members of the community must understand one another, and this means that they must have a common language and a common stock of ideas. . . . The primary object of education should be to bring out the common humanity. For, though men are different, they are also the same, and their common humanity, rather than their individual differences requires development today as at no earlier era in history.¹³

The common language Mr. Hutchins calls the Great Conversation, which began with the Greeks, the Hebrews, the Hindus, and the Chinese, and has continued up to the present day. This conversation deals with questions of the nature and existence of God, the nature and destiny of man, and the organization and purpose of human society. It should be the object of schools, he goes on to assert, to continue to enrich the Great Conversation. The students should read and discuss the books in which the Great Conversation has been carried on by the greatest men who have taken part in it. This Great Conversation, he thinks, is our cultural heritage which furnishes us with a common language and a common stock of ideas.

13. Hutchins, Robert M. "Morals and Higher Education", The Chicago Round Table, (January 15, 1950), p. 29.

Many people think the classics, or the books that make up the Great Conversation, are too hard for the average student to understand. On this subject, Hutchins says:

The common answer is that the great books are too difficult for the modern pupil. All I can say is that it is amazing how the number of too difficult books has increased in recent years. The books that are now too difficult for candidates for the doctorate were the regular fare of grammar-school boys in the Middle Ages and the Renaissance. Most of the great books of the world were written for ordinary people, not for professors alone. Mr. Adler and I have found that the books are more rather than less effective the younger the students are.¹⁴

What Mr. Hutchins really advocates as the aim of education is a moral, intellectual, and spiritual revolution. For he sees an underlying disorder in our society which is brought about by a great reversal of ends and means. "The world has reached at one and the same moment the zenith of its information, technology, and power over nature, and the nadir of its moral and political life."¹⁵ He maintains that the growth of knowledge and power, however, means nothing unless we know how to use such knowledge and power. To Mr. Hutchins nothing less than a moral, intellectual, and spiritual revolution can save mankind. He says that the scale of values by which we live has given us at last means which can be used

14. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), p. 15.

15. Ibid., p. 40

to exterminate the human race without giving us the will, the reason, or the vision to see the human ends for which these means can be directed to these ends.

The educational system should join in an effort to reverse the scale of values by which our society lives. To Hutchins' way of thinking this system should educate people to live instead of to make a living. "This fallacious belief that education can in some way contribute to vocational and social success has done more than most things to disrupt American education."¹⁶

"The best practical education is the most theoretical one."¹⁷ In other words, it is the principles which the rising generation requires if it is to find its way through the mazes of tomorrow. Hutchins says that change is so rapid on every front that what one generation has learned of practical affairs in the realm of politics, industry, business and technology is of little value to the next. No one can tell what tomorrow will be like; hence the principles must be learned today so that they can help us tomorrow.

Like Thomas Jefferson, who thought that everybody should have three years of schooling, Mr. Hutchins advocates universal

16. Hutchins, Robert M. "Higher Education Today", An address made to the University Club, Philadelphia, Pa., (October 29, 1948), p. 8.

17. Ibid., p. 8.

education. The kind of universal education that he believes in places a sound character and a trained intellect above all other aims. These can help the citizen to work out for himself a set of principles by which he may live.

Only by such a set of principles rationally arrived at and firmly held, can the democratic man hope to be more than a transitory phenomenon lost in the confusion of a darkening world.¹⁸

18. Ibid., p. 12.

CHAPTER III

ACHIEVEMENTS IN EDUCATION

One of Mr. Hutchins' contributions to education lies in his accomplishments at the University of Chicago for the past twenty-one years. The work of that university and all that it incorporates needs to be explained before an understanding of Robert Maynard Hutchins' influence can be reached.

When the University of Chicago was founded in 1891, with William Rainey Harper as its first president, it was a pioneer in the reformation of education in America. It was established as an institution for experimentation in educational affairs, with emphasis on research and graduate study. The ultimate goal of the institution was to develop an intelligible program of liberal education. The ideas embodied by the program thus set up furnished the basis for the Chicago Plan now in operation. By the middle of the 1920's the ambitions of universities over the country had come to lie in research. Although almost all universities had started as colleges, the success attendant upon specialized investigation persuaded them that their role

lay in further investigation.¹

Mr. Harper established the junior college in hope that it would gradually take over the collegiate functions that universities in the Middle West were carrying. He hoped that the example of Chicago would assist other educational institutions to become universities.

Mr. Harper's hopes were fulfilled in some respects. The example of Chicago did assist other institutions. In fact, the growth of universities in the Middle West is attributed largely to Mr. Harper's efforts. The junior colleges spread too. Robert Maynard Hutchins' contribution to education has been his development and extension of the ideas on which the University of Chicago was founded.

The University as it stands today was reorganized by him in 1930, primarily in the interest of administrative simplification.² His reorganization reduced the number of independent budgets and the number of independent officers reporting to the president from eighty-four to four. It eliminated the Junior and Senior Colleges of Arts, Literature, and Science, and the Graduate Schools. It created a College, which was a two-year unit ending its work at the end of the sophomore year. Four Divisions were set up in 1931 which

1. Announcements, University of Chicago, (May 25, 1949), p. 7.

2. Ibid., p. 7

were to begin their work at the beginning of the junior year. These Divisions were the Humanities and the Biological, Physical, and Social Sciences. The deans of these divisions had the power to recommend the budgets of and appointments to the departments under their jurisdiction.

A little later the office of the Dean of Students was created with a view to consolidating the twenty or more independent offices that had dealt with various aspects of student life, and with a view to relieving the deans of the College, Divisions, and Professional Schools of the responsibility of dealing with the problems of students.³ This development did not detach other groups in the University from an interest in students. For example, the Medical School co-operated with the Dean of Students in the establishment of a Student Health Service. Mr. Hutchins gives his opinion of the importance of this administrative reorganization in his State of the University:

I believe that the University could not have gone through the depression without cutting faculty salaries if the president had had to deal with the eighty-four independent budgets and budgetary officers that he confronted before 1930.⁴

The value of reorganization to education and research was more important than the administrative aspects. The faculty of the College was made autonomous, and was established

3. Ibid., p. 13.

4. Hutchins, Robert M. "The State of the University," Tower Topics, (March, 1950), p. 6.

for a specific task. Since there was little opportunity for the University to provide the liberal education necessary, it was developed through the College.

When the College was established in 1930, it was a two-year unit. As time passed, this unit was found to be inadequate to achieve the educational aims of the College, which was established to supply all with a liberal education. Finally it seemed to be the natural thing to affiliate the College with the last two years of high school rather than with the Divisions. So in 1933 the University High School was combined with the College. This arrangement provided a unified and coherent group with time enough to work out a liberal education. However, the arrangement remained a paper action for several years. In 1937 courses of study contemplating entrance at the end of the sophomore year of high school and graduation four years later were worked out.

The revision of the credit system at Chicago is attributed to Mr. Hutchins, who was opposed to the principle of electives. As he stated in Education for Freedom:

The least satisfactory method of determining the intellectual progress is that by which students are expected to achieve a certain number of credits with a certain arithmetical average based on recitations and examinations given and graded by the teachers who have taught the courses. When, as under the elective system, the student may determine what courses he will "take", the result is likely to be a reflection not of his intellectual progress but of his ingenuity in

picking the easiest courses given at the most convenient times and places.⁵

When the University revised the credit system, it decided to set up an examination system. In order to avoid examinations given by the teachers who taught the courses, a Board of Examinations was created, with the University Examiner as its chief executive officer. All College examinations, including the placement tests, are constructed by the Board of Examinations, which also is expanding its service to the Divisions and Schools in the development of their examinations.

The University of Chicago abolished the requirement of attendance at classes shortly after Mr. Hutchins became president. The theory in doing this was that education is a matter of will, and a man cannot be educated against his will. The principle that the student is intelligent enough to select the subjects he should study but that he is not intelligent enough, or purposeful enough, to keep on studying them unless he is required to attend classes seemed a curious principle to Mr. Hutchins.⁶ He also thinks that requirement of attendance at classes removes one incentive to good teaching. If the students have to come anyway, why should the teacher extend himself? The incentive of being a good

5. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), p. 74.

6. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 6.

teacher in order to have students is important and more appealing. When compulsory attendance was abolished, attendance at classes increased rather than diminished.⁷

Under the old academic system it is considered important that a student spend four years in an educational institution in order to earn a degree. If he obtains a degree earlier or later than the group with which he enters, it is most unusual. The University of Chicago adopted the rule that the student might obtain his degree when he had demonstrated through placement tests or comprehensive examinations that he had acquired an education, provided he complied with the minimum residence requirement of one year. Some students have obtained degrees in one or two years. Some of them have received wide publicity. Their achievement has often obscured the more significant aspect of the Chicago Plan, that content and demonstrated achievement, rather than time-serving, are grounds for awarding degrees.

In the College curriculum of the Chicago Plan, the Humanities, the Social Sciences, and the Biological and Physical Sciences are all taught from the standpoint of liberal education.⁸ A course in the physical sciences, for example, was given not to train specialists in physics

7. Ibid., p. 7.

8. Hutchins, Robert M. No Friendly Voice, (University of Chicago Press, 1936), p. 112.

but to introduce the student to what every educated man should know about physics. Gradually an effort was made, and is still going on, to combine the natural science courses into one. A further effort at unification appears in two courses offered in the last year of the College, called Orientation, Integration, and Interpretation and History of Western Civilization. Although the student had been educated more broadly than students in other colleges, it was properly felt that these final attempts at synthesis should be made before he graduated.⁹

Specialization in the College is reduced to a minimum. All students must pass the same examinations. The individual differences of students are provided for by different methods of preparation and the privilege of taking examinations when the student wants to take them and by the privilege of staying away from classes and preparing for examinations as one likes. All students who are going into professional schools and divisions are required to have a liberal education first. This idea is one of the strong points that Mr. Hutchins stresses, as he believes that everyone should have a liberal education.¹⁰

It was not until 1942 that the members of the faculty

9. Hutchins, Robert M. "The State of the University," Tower Topics, (March, 1950), p. 6.

10. Hutchins, Robert M. The Higher Learning in America, (Yale University Press, 1936), p. 61.

of the University of Chicago agreed to award the B.A. degree to those who were graduating from the College. The decision to award this degree on graduation from the College was justified on the ground that the College had worked out a liberal education equal to that for which the degree had formerly been conferred.

The Master's degree, which usually represents a year's attendance at a graduate school, is granted after three years of advanced study and research at the University of Chicago for graduates of the College or one year of study for graduates of four-year institutions.

The Board of Examinations has developed placement tests which attach little weight to time served or credits accumulated. A student is admitted to any given school or any given year of a school of the University of Chicago on the basis of his capacity to do its work as shown by the results of tests taken. Students are graduated in the same way.

The program is so organized that properly qualified students may enter at any level and be placed in the appropriate classes through a system of placement examinations.¹¹

Mr. Harper succeeded in making the University a distinguished center of research from the date of its foundation. By the time Mr. Hutchins became president in 1929, the

11. Announcements, University of Chicago, (May 25, 1949), p. 9.

University was renowned for the achievements of its scholars.

"The names of men in fields as far apart as Physics and Oriental Studies, Mathematics and English Literature, were known throughout the world."¹²

The University is still doing everything it can to create an atmosphere in which scholars can learn from one another, for the purpose of having a community of scholars rather than a collection of scholars. Mr. Hutchins has done much to develop the theory that a liberal education should promote communication among scholars, instead of isolating them.

The desire to promote communication among members of the faculty led in 1943 to the formulation of the policy under which the University will not profit from patents and will not permit its professors to do so. The University feels that, since its support comes from the public, the results of its researches should be freely available to the public. It also feels that the atmosphere of secrecy that surrounds work designed to produce patents is inimical to that sense of community which should characterize a university.

One feature of the University of Chicago has always been

12. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 8.

its emphasis upon academic freedom. Under Mr. Hutchins it has continued to stand for the right of the professor to investigate and teach according to his conscience, and for his right as a citizen to do and say whatever other citizens may legally do and say.

The question of salaries at the University of Chicago has always been an interesting one. From the beginning, Mr. Harper paid higher salaries than other universities in order to get the best teachers he could find.

To carry out his educational program, Harper utilized the promise of salaries higher than the then customary levels and his persuasive eloquence to assemble a remarkable faculty which included eight college and university presidents and a number of outstanding scientists and scholars.¹³

Hutchins has continued the Harper policy. During the depression years, Mr. Hutchins did not cut the salaries of the faculty.

I believe that the University could not have gone through the depression without cutting faculty salaries if the president had had to deal with the eighty-four independent budgets and budgetary officers that he confronted before 1930.¹⁴

In recent war years when fluctuations in the cost of living soared, the Board of Trustees raised the salaries to compensate for the added costs of living. There were no figures

13. Announcements, University of Chicago, (May 25, 1949), p. 6.

14. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 6.

available as to the salaries paid the professors, but they are such as to compensate in part for the loss of potential outside earnings. Any outside earnings of the faculty accrue to the University.

The education of research men and advanced students has improved since the reorganization of 1930. Mr. Hutchins says, "The development of the M.A. programs in the Divisions is, I believe, a major contribution to education."¹⁵ The prospective specialist is expected to acquire a liberal education. After he begins to specialize, he may take his M.A., but he is expected to understand the relation of his field to the whole of knowledge and to other fields in the same area.

The University of Chicago has contributed much to research. During the war the University was host to many nuclear scientists in their work on the atomic bomb. It was the prime contractor for the Metallurgical Laboratory, the Argonne Laboratory, and the Clinton Laboratories at Oak Ridge. When the war was over, some of the scientists expressed a desire to remain together. In order to make this possible, the Board of Trustees accepted the responsibility of founding the Institute for the Study of Metals, the Institute for

15. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 10.

Nuclear Studies, and the Institute of Radiobiology and Biophysics.¹⁶ Leading men who had worked on the Manhattan Project were appointed to the staff.

When the Institutes were founded, the University had no money on hand to support them. Government support was offered, but the Board did not wish the government to monopolize the study of peacetime applications of the new force. However, terms were met whereby the government agreed to finance this work without dominating the process. Now many governmental agencies are contributing to the Institutes. Besides that, industry is supporting them in the amount of \$650,000 a year. Thus the research of atomic energy is financed partly by the government and partly by industry, with neither having any say in the supervision of the work done in this research. The only terms are that industry and the government shall be informed of all developments. The sponsors are free to make what they can in their own business of the information they receive. The group of scientists concerned with the problems of atomic energy is the largest of its kind in the world.¹⁷

The estimated budget of the University of Chicago is \$39,000,000 a year. This money comes from several sources.

16. Announcements, University of Chicago, (May 25, 1949), p. 8.

17. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 12.

Approximately 13% comes from governmental agencies. Private endowments furnish the funds for the major part of its support.

Another feature of the work developed at Chicago is the Midwest Interlibrary Center. It is a library where books that are not currently wanted on the campus can be shipped for the benefit of all participants. So far there are ten institutions who belong.

In 1943 Sears, Roebuck and Company gave the Encyclopedia Britannica, Inc. to the University of Chicago as a gift. At first the Board of Trustees was unwilling to accept the gift unless money could be found for working capital. Mr. William Benton, then a vice-president of the University, supplied the needed capital from his own funds, and the University decided to operate the Company for profit. It also purchased the motion picture subsidiary of the Bell System and renamed it Encyclopedia Britannica Films. With advice from the faculty, the Encyclopedia Britannica was revised and the Encyclopedia Britannica Junior completely rewritten. Since the University of Chicago took over the Encyclopedia Britannica, Inc., its sales have increased approximately five-fold.¹⁸ Today it is a profitable corporation which operates on a royalty basis.

18. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 16.

In collaboration with members of the faculty, Encyclopedia Britannica, Inc., has been working since 1943 on a set of "Great Books of the Western World" designed for the liberal education of adults. The date of publication is uncertain, because the editorial work is not yet finished.

Adult education is another outstanding feature of the University of Chicago. Mr. Harper, as early as 1895, tried to bring the University and the city of Chicago together through afternoon and evening classes in the Loop. The University Press was established to further aid this purpose. When Hutchins became president, he instituted a program called the "University of Chicago Round Table", which is the oldest educational program in radio. This program has been of help in the education of adults. His Great Books Foundation has further aided this adult education program. For several years during the 1930's Hutchins taught a class in the Great Books to an evening group of Chicagoans which was known as "The Fat Men's Course". He later had to give this up as his duties became more numerous.

The Great Books Foundation grew out of the work of the University College in organizing discussion groups throughout the country. The program expanded so rapidly that it was soon too much for the University to handle, and the Great Books Foundation was established to manage it.

The classes are now held from coast to coast under the sponsorship of local agencies interested in the education of adults. It is an independent, non-profit corporation that was started under the University auspices.¹⁹ The University is also sponsoring Mortimer Adler's project to compile a giant index of the Great Books--a learned cross-file of all the great ideas the great minds have ever voiced.

At the University of Chicago College the Great Books Course is taught as a Seminar class with Mortimer Adler (whom Mr. Hutchins brought with him to Chicago in 1929 from Columbia University²⁰) as instructor and Milton Mayer as co-instructor. These instructors, with Mr. Hutchins, believe that the Great Books Program promotes communication, leads to the development of standards of criticism, advances comprehension of the tradition in which we live, and brings the ideas of the greatest thinkers to bear upon the problems of contemporary life.²¹ The program also has made a contribution to the curriculum by creating an atmosphere in which the humanities and the social sciences may flourish. The leaders of this new venture are convinced that the Great Books Program is helping people to understand the ends of

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19. A list of colleges and Universities furnished by Benjamin Hitz, Jr., of, the Great Books Foundation (July 24, 1950).
20. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), p. 12.
21. Hutchins, Robert M. The Higher Learning in America, (Yale University Press, 1936), p. 81.

human life and social organization, and that it is also helping them to share in the highest aspirations of the human spirit, which, to these leaders, is as significant as prolonging life and improving the material conditions of existence. The Great Books Program is based upon one hundred classics, ranging from Homer to Freud. The list has been compiled with the aid of various educators, and is being revised from time to time. Following is the present list of the Great Books:

Homer:	Iliad and Odyssey
Aeschylus:	Oresteia
Herodotus:	History
Sophocles:	Oedipus Rex, Oedipus at Colonus, Antigone
Hippocrates:	Ancient Medicine and Airs, Waters, and Places
Euripides:	Medea, Hippolytus, The Trojan Women
Thucydides:	History of the Peloponnesian War
Aristophanes:	Frogs, Clouds, Birds
Aristarchus:	On the Sizes and Distances of the Sun and Moon
Plato:	Dialogues
Aristotle:	Organon, Poetics, Physics, Politics, Ethics, Metaphysics, de Anima
Archimedes:	Selected Works
Euclid:	Elements
Apollonius:	Conics
Lucretius:	On the Nature of Things
Virgil:	Aeneid
The Bible	
Epictetus:	Moral Discourses
Nicomachus:	Introduction to Arithmetic
Plutarch:	Lives
Tacitus:	The History, The Annals
Ptolemy:	Mathematical Composition (Almagest)
Galen:	On the Natural Faculties
Plotinus:	Enneads
Augustine:	Confessions, On Music, Concerning the Teacher

Justinian: Institutes
 Saga of Burnt Njal
 Aquinas: On Being and Essence, Treatise on God, Treatise
 on Man
 Dante: Divine Comedy
 Chaucer: Canterbury Tales

 Machiavelli: The Prince
 Rabelais: Gargantua
 Copernicus: On the Revolutions of the Spheres
 Calvin: Institutes
 Luther: On Christian Liberty

 Montaigne: Essays
 Gilbert: On the Loadstone
 Cervantes: Don Quixote
 Shakespeare: Plays
 Bacon: Novum Organum

 Kepler: Epitome of Astronomy
 Harvey: On the Motion of the Heart
 Galileo: Two New Sciences
 Descartes: Geometry, Discourse on Method, Meditations
 Hobbes: Leviathan

 Moliere: Tartuffe
 Pascal: Pensees
 Milton: Paradise Lost
 Racine: Phedre
 Spinoza: Ethics, Theological-Political Treatise

 Newton: Principia Mathematica
 Locke: Second Treatise on Civil Government
 Huygens: Treatise on Light
 Berkeley: Principles of Human Knowledge
 Leibniz: Essay on Dynamics, Discourse on Metaphysics,
 Monadology

 Swift: Gulliver's Travels
 Hume: Treatise of Human Nature
 Montesquieu: Spirit of Laws
 Fielding: Tom Jones
 Voltaire: Candide, Micromegas

 Rousseau: Social Contract
 Gibbon: Decline and Fall of the Roman Empire
 Smith: Wealth of Nations
 Kant: Critique of Pure Reason, Critique of Practical
 Reason
 Constitution of the United States

Federalist Papers
 de Tocqueville: Democracy in America
 Melville: Moby Dick
 Lavoisier: Treatise on Chemistry
 Hegel: Philosophy of History

Goethe: Faust
 Lobachevski: Theory of Parallels
 Faraday: Experimental Researches in Electricity
 Boole: Laws of Thought
 Darwin: Origin of Species

Bernard: Introduction to Experimental Medicine
 Dostoevski: The Brothers Karamazov, The Possessed
 Marx: Capital
 Tolstoi: War and Peace
 Dedekind: Essays on Numbers

Maxwell: Electricity and Magnetism
 Flaubert: Madame Bovary
 Ibsen: Ghosts, Rosmersholm
 James: Principles of Psychology, Essays in Pragmatism
 Freud: Studies in Hysteria, The Interpretation of Dreams

Cantor: Transfinite Numbers
 Hilbert: Foundation of Geometry
 Poincare: Science and Hypothesis
 Nietzsche: Beyond Good and Evil
 Kierkegaard: Philosophical Fragments

In 1939 the University of Chicago abandoned intercollegiate football, because to Mr. Hutchins football is a symbol of the non-educational aspects of educational institutions. Since students are supposed to go to college because they want an education, this was done in the interest of the students, and to clarify what a university is. This abolition of football did not dry up extra-curricular activities, as there are 143 student organizations on the campus of one

kind or another.²² In regard to the abolishment of intercollegiate football, Mr. Hutchins made the following statement:

I greatly fear that my administration will be remembered solely because it was the one in which intercollegiate football was abolished. Yet I regard this action as the most rudimentary application of common sense and think it has importance only because it has demonstrated the proposition, which should be self-evident, that a university can flourish without a football team and that it is, in fact, likely to be a better university without one.²³

By 1945 the University of Chicago was reorganized again. This time Robert Maynard Hutchins was made Chancellor, and Ernest C. Colwell, the president. The Chancellor is responsible to the Board of Trustees for the management of the University; the President is responsible to the Chancellor for its educational operations. A Central Administration was organized which is composed of the Chancellor, the President, the Vice-President, and Dean of Faculties, R. W. Harrison; the Vice-President in charge of Development, Lynn A. Williams, Jr.; and the Vice-President in charge of Business Affairs, J. A. Cunningham. The purpose in organizing the Central Administration was to simplify administration.²⁴

22. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 18.

23. Ibid., p. 18

24. Announcements, University of Chicago, (May 25, 1949), p. 8.

There are now several universities in the nation which have a chancellor. Among them are: Nebraska, Kansas, Buffalo, Syracuse, Mississippi, Washington in St. Louis, New York, Vanderbilt, and Chicago.

In an address made to the University of Minnesota, Mr. Hutchins made the following statements about the Chicago Plan at the University of Chicago:

It may well be that everything that we are doing is wrong. I do not greatly care if it is, for I trust to the intelligence of educators to point out our errors and thus save both themselves and us from the final fatal consequences of our mistakes. So the Chicago Plan is not the only plan. . . . The only reason that I think it worth while to present it here is that it may serve to remind us that even in times of great financial distress it is possible for us to direct some attention to what is, after all, our main task, the improvement of education in the United States. 25

Walter Lippmann gave his opinion of Hutchins' work toward liberalizing education:

And I venture to believe. . . . that in the future men will point to St. John's College and say that there was the seedbed of the American Renaissance. 26

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25. Hutchins, Robert M. No Friendly Voice, (University of Chicago Press, 1936), p. 197.
26. Lippmann, Walter. "The St. John's Program", New York Tribune, (December 27, 1938).

CHAPTER IV

THE PROGRAM AT ST. JOHN'S COLLEGE

A true picture of Mr. Hutchins' achievements can not be drawn without considering his work at St. John's College in Annapolis, which is the third oldest college in the United States.¹ While he was still teaching law at Yale, Hutchins was very much interested in the work that was going on in some universities toward establishing a Great Books program. At Columbia a Great Books course was being taught under the title of a General Honors Course, with Mortimer Adler, John Erskine, Richard McKeon, and Mark Van Doren as the original instructors. Scott Buchanan and Stringfellow Barr, at the University of Virginia, were also working on a program which would include the classics in the curriculum. At the same time Alexander Meiklejohn, president of Amherst, was attempting to revise his curriculum to provide for the Great Books program.

When Robert Hutchins accepted the presidency of the University of Chicago, he took Mortimer Adler and Richard McKeon of Columbia with him to teach the Great Books course.²

1. Bulletin of St. John's College in Annapolis, (March, 1949), p. 65

2. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), p. 12.

But this part of the Chicago Plan was not sanctioned by the faculty and Board of Trustees, so it was necessary for him to work them into the program gradually. Today they occupy only a part of his original plan for their place in the curriculum, for they are taught as a Seminar course instead of comprising the whole course of study for the College.

The program at St. John's is the only place where the philosophy of Hutchins is actually in practice to the extent that he had hoped it would be. As he remarked himself: "The course of study I propose is now in force at St. John's College, Maryland."³ He maintains that a theoretical education is the most practical one, since it helps one to become a rational being by developing his moral, intellectual, and spiritual powers.

In 1937 Stringfellow Barr and Scott Buchanan, who had left the University of Virginia and joined the faculty of Chicago, were urged by Hutchins to leave Chicago and set up the Great Books Program at St. John's College. This they did, with Barr serving as president, and Buchanan, as dean. A few years later they were joined by Alexander Meiklejohn from Amherst.

At St. John's, there is no specialization, and the

3. Hutchins, Robert M. "The Organization and Subject-Matter of General Education." School and Society, 47:388 (March 26, 1938).

elective system is disregarded. The school is based on the theory that a liberal arts college should not be operated like a department store that is open to customers, for if it is operated as such, the elective system must be established where the customer is always right. Rather, as Mr. Barr himself says:

It is a hospital, in which a very terrible disease is treated, a disease that has ravaged mankind for centuries and that threatens to assume epidemic proportions in several European countries today. It is the disease of ignorance and stupidity, and good diet and hard exercise are indicated--intellectual as well as physical --if our colleges propose to check it at these shores. St. John's is that sort of a hospital, and the staff have decided that it is mock modesty for physicians to disclaim a knowledge of medicine and invite the patient to choose his own medicine, according to color or taste, and that it is chicanery to offer the good bedside manner. Instead, at the risk of appearing arrogant to their fellow practitioners, they have decided to meet those professional responsibilities which educators assumed for centuries must be met, and to prescribe the cure, on the grounds that patients are free to go to another hospital if they lack confidence in the staff of this one.⁴

The entire course of study, made up of some hundred or more of the greatest books, is required for all students alike. During the freshman year, the older books are read (in English), and by the time the student is a senior he is reading more recent writers, such as Freud, James, Cantor, Hilbert, Poincare, Tolstoi, and Darwin.⁵ Besides reading

4. Barr, Stringfellow. "John Doe Goes to St. John's." Progressive Education; 16:23 (January, 1939).

5. Bulletin of St. John's College in Annapolis, (March, 1949), p. 20.

these books, the students are all required to take two years of Greek, one year of German, and one year of French. By such a curriculum as that at St. John's, Mr. Hutchins thinks that a liberal education can live up to its name and be liberal.

The students do not receive grades in their courses, but are required to pass general examinations at the end of each year. During the fourth year, each student is required to write a thesis on some subject of interest to him, which is quite like that required for a Master's degree in other schools. The Great Books themselves are considered the real teachers with the faculty members at St. John's acting as tutors. All students are required to attend seminars twice a week and a formal lecture once a week.⁶ About half of these lectures are given by outside lecturers and the rest by faculty members. They are delivered formally in the evening for the purpose of a sustained and artistic exposition of a subject matter that may have been studied in fragments in other ways. No single faculty member gives more than three lectures during any one year.

There has been a great deal of criticism heaped upon the sponsors of the St. John's program. However, despite many attacks, St. John's is continuing to show steady pro-

6. Ibid., p. 25

gress, and it is thought by some that the day will come when St. John's will take its place in the history of American education. ". . . in the future, men will point to St. John's College and say that there was the seedbed of the American Renaissance."⁷

7. Lippmann, Walter. "The St. John's Program." New York Tribune, (December 27, 1938).

CHAPTER V

EVALUATION

It is somewhat difficult to evaluate the influence of Robert Maynard Hutchins since he is still living amid his experiments. He has been rather widely criticised, and in any attempt to show his contribution to education, the major criticisms should be considered.

Some critics have pointed out that Hutchins is not the originator of the educational theories attributed to him. Milton S. Mayer, who is co-instructor of the Great Books Seminar course at the University of Chicago, makes this point by saying:

the Chicago Plan was not Hutchins' idea at all. Liberalization of Method has long been the keystone of Progressive Education, and before that, of the educational system advocated by Plato. Hutchins' contribution was to do something about it at the college and university level, where the idea had been kicking round without a taker.¹

The last part of Mr. Mayer's statement needs qualifying, since the work at such universities as Columbia, Amherst, Wisconsin, Minnesota, and others, would tend to indicate that liberalization was already effective in some schools.

Whether or not Hutchins is actually responsible for

1. Mayer, Milton S. "Hutchins of Chicago", Harper's Magazine; 178:347 (March, 1944).

the innovations accredited to him, his role as the protagonist in these movements has led critics to direct their attacks upon the plan at Mr. Hutchins.

Adverse criticism by other educational leaders has been directed toward three issues present in Mr. Hutchins' educational theories; namely, (1) vocational education (2) the nature of knowledge, or primary causes, and (3) the Great Books. Although various writers and commentators have attacked practically every phase of his program at one time or another, for the purpose of this thesis, the three points mentioned cover the major criticism of several recognized leaders in the field of education.

Mr. Hutchins' stand on vocational education has provoked a great deal of adverse criticism. But before some of these criticisms are given, the viewpoint of Mr. Hutchins should be stated. When, on October 17, 1944, he was inducted as the fourth honorary rector of the University of Dubuque in Iowa (the three preceding him who received this recognition were Thomas Mann, E. Stanley Jones, and Harold Stassen), he made an address in which he defined his attitude toward vocational education. The following quotations are from the University of Dubuque's News Service release:

The task of the educational system is not to train hands for industry, but to prepare enlightened citizens for our democracy and to enrich the life of the individual by giving him a sense of purpose which will illuminate not merely the 40 hours he works, but the 72 he does

not. . . . Man should have clear and humane ends; and to clarify his ends and make them appropriate to humanity he needs philosophy and religion. . . . Such a philosophy will be achieved only through the kind of education which integrates, in theory and practice, the three factors (science, philosophy, and religion) belonging to the perfection of human nature and reconciles them in the thought and life of men. Those who receive such an education may work in coming generations toward the great modern synthesis which shall put everything in its place.²

In accord with the views held by Mr. Hutchins on this subject are those of Mark Van Doren. Mr. Van Doren is an author who has written rather extensively on liberal education. He is also Professor of Education at Columbia University. In one of his books, called Liberal Education, he has expressed his opinion of the place for vocational education in the schools of today:

The most painful single thing about contemporary American education is the system of "vocational choice" which extends down as far as the high schools. In college this would be an evil, and in fact it is; but even the high school student is nagged until he declares what he wants to do when he grows up. The boy who knows that much about himself is one out of a thousand. The rest pretend they know; and from that moment are channeled toward a life which they may not discover to be the wrong one until they are middle-aged. . . . There is not the hurry we suppose there is--and so supposing, threaten our society with a caste system of predestined trades and professions such as democracy may find it difficult to survive.³

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2. Hutchins, Robert M. Dubuque News Service, (October 17, 1944).
 3. Van Doren, Mark. Liberal Education, (Henry Holt & Co. New York, 1943), p. 168.

This stand on vocational education called forth criticism from some outstanding leaders in the field of education. John Dewey attacked the subject in his Problems of Men, where he made the following statements:

At the very time when an important, perhaps the important problem in education is to fill education having an occupational direction with a genuinely liberal content, we have, believe it or not, a movement, such as is sponsored for example by President Hutchins, to cut vocational training off from any contact with what is liberating by relegating it to special schools devoted to inculcation of technical skill. Inspiring vocational education with a liberal spirit and filling it with a liberal content is not a utopian dream. It is a demonstrated possibility in schools here and there in which subjects usually labelled "practically useful" are taught charged with scientific understanding and with a sense of the social-moral applications they potentially possess.⁴

Furthermore about vocational education, Dewey goes on to say that

To split the system, and give to others, less fortunately situated, an education conceived mainly as specific trade preparation, is to treat the schools as an agency for transferring the older division of labor and leisure, culture and service, mind and body, directed and directive class, into a society nominally democratic.⁵

This statement of Dewey's implies that he thinks Hutchins advocates an education for the elite. But contrary to this idea is the case as indicated by Hutchins' words:

4. Dewey, John. Problems of Men, (Philosophical Library, New York, 1946), p. 32.

5. Dewey, John. Democracy and Education, (The Macmillan Company, New York, 1916), p. 372.

To propose liberal education for all is certainly not proposing to limit education to an intellectual elite. It is proposing that every citizen have the education that used to be limited to an intellectual elite. . . .I reject the notion that some of our rulers are incapable of being educated for their task of ruling. I insist that, if some of them act as though they were incapable, it is because we have not found out how to teach them, not because they cannot learn.⁶

William C. Bagley, author and Professor Emeritus at the College of Education, Columbia University, also attacked the views of Hutchins in an article in School and Society:

Vocational education of the right sort, administered in co-operation with business and industry but under truly educational ideals, can fill a gap in the scheme of "integration". The important task of vocational education is, as far as possible, to make every form of socially essential or otherwise socially useful work a fine art or a profession or, through the applications of science, a combination of the two. Dr. Hutchins' position seems not only to fail to recognize this as a desideratum but to be decidedly, even militantly, opposed to it.⁷

In the light of the opinions given, it can readily be seen that viewpoints differ on the issue of vocational education.

Hutchins tells the story that when the University of Minnesota asked thirty-seven industries in the Twin Cities what specific training they wanted high-school boys to have if they were going to work for them, they all unanimously replied that they wanted them to have no specific training

6. Hutchins, Robert M. "Education and Democracy", School and Society; 69:427-8, (June 18, 1949)

7. Bagley, William C. "The Attitude of President Hutchins Toward Vocational Education", School and Society; 60:340 (November 25, 1944).

at all.⁸

Much can be said for those who hold that vocational education should be integrated with liberal education. However, it is rather hard to conceive of a person's having much time for liberal education while acquiring skill in some particular vocation.

Another feature of Hutchins' program over which there is much controversy, is the nature of knowledge, or primary causes. This issue is of course largely a philosophical question. First of all, Mr. Hutchins' stand on this subject should be presented. In The Higher Learning in America, he wrote as follows:

Our purpose of education is to draw out the elements of our common human nature. These elements are the same in any time or place. Education implies teaching. Teaching implies knowledge. Knowledge is the truth. The truth is everywhere the same. . . . If education is rightly understood, it will be understood as the cultivation of the intellect. The cultivation of the intellect is the same good for all men in all societies.⁹

From these statements, it can be seen that Hutchins thinks that man, by his inherent and necessary essence, is the same in all ages, climes, and cultures. He posits a faculty which arrives at truth independently of the methods.

8. Hutchins, Robert M. No Friendly Voice, (University of Chicago Press, 1936), p. 126.

9. Hutchins, Robert M. The Higher Learning in America, (Yale University Press, 1936), pp. 66-67.

This viewpoint on the nature of knowledge is based on that held by some of the older educators. St. Thomas Aquinas, for instance, in Summa Theologica, says:

It is therefore evident that, as regards the general principles whether of speculative or practical reason, truth or rectitude is the same for all, and is equally known by all.¹⁰

Along the same line, Tocqueville in Democracy in America, expresses the importance of theoretical studies over practical applications. He elevates the primary causes to the position of first place in education:

In the present age the human mind must be coerced into the theoretical studies; it runs of its own accord to practical applications; and instead of perpetually referring it to the minute examination of secondary effects, it is well to divert it from them sometimes, in order to raise it up to the contemplation of primary causes.¹¹

Newman and Hutchins both believe in the training of the intellect. For Cardinal Newman stated in his book, The Idea of a University:

If then the intellect is so excellent a portion of us, and its cultivation so excellent, it is not only beautiful, perfect, admirable, and noble in itself, but in a true and high sense it must be useful to the possessor and to all around him. . . .not useful in low, mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, or power, or a treasure, first to the owner, then through him to the world.¹²

10. Aquinas, St. Thomas. Summa Theologica, Part II (First Book) Q. 94, Article 4, pp. 47-48.

11. Tocqueville, Alexis de. Democracy in America, Part II (First Book), Chapter X, p. 46.

12. Newman, John Henry (Cardinal). The Idea of a University, (Longmans, Green, and Co., New York, 1899), p. 164.

On the opposite side of this issue is John Dewey, who has the following to say about Hutchins' ideas of the nature of knowledge:

The issue of the immutable versus the changing involves the question of whether the method of inquiry and test that has wrought marvels in one field is to be applied so as to extend and advance our knowledge in moral and social matters. Is there an impassable gulf between science and morals? Or are principles and general truths in morals of the same kind as in science--namely, working hypotheses that on one hand condense the results of continued prior experience and inquiry, and on the other hand direct further fruitful inquiry whose conclusions in turn test and develop for further use the working principles used?At bottom the issue is drawn between dogmas (so rigid that they ultimately must appeal to force) and recourse to intelligent observation guided by the best wisdom already in our possession, which is the heart of scientific method.¹³

Mr. Dewey maintains that "man is a changing being and moral practices and aims change from place to place and time to time."¹⁴ He would attack the problems of modern education by scientific experimentation with new ideas as they arise.

This issue is metaphysical, and the humanistic views of Hutchins and the scientific method of approach as held by Dewey represent the two schools of thought on this subject of the fundamentals.

The third feature that will be considered in this

13. Dewey, John. Problems of Men, (Philosophical Library, New York, 1946), p. 156.

14. Dewey, John. "Challenge to Liberal Thought", Fortune; 30:180 (August, 1944).

evaluation, is that of the Great Books. Mr. Hutchins' stand on this can best be gleaned from his own words in Education for Freedom:

I suggest that the cultivation of the intellectual virtues can be accomplished through the communication of our intellectual tradition and through training in the intellectual disciplines. This means understanding the great thinkers of the past and present, scientific, historical, and philosophical. It means a grasp of the disciplines of grammar, rhetoric, logic, and mathematics; reading, writing, and figuring. It does not, of course, mean the exclusion of contemporary materials. They should be brought in daily to illustrate, confirm, or deny the ideas held by the writers under discussion.¹⁵

Mr. Van Doren is also an exponent of the Great Books theory. To him an education with these books is the best means of improving our society. In his own words:

An educated society is one whose members know the same things, and have the same intellectual powers. . . . The great tradition tells how such a situation could and did come about, for the great tradition is among other things the history of intellectual events, at the same time that it contains in itself the cure. The classics of our world, the great books, ancient and recent, in which the Western mind has worked and played, are more essential to a college than its buildings and its bells, or even its teachers; for these books are teachers from which every wise and witty man has learned what he knows. They are the one accessible source of whatever ideas have existed and survived their times. The common possession of the experience they offer would civilize any society that had it, not by stopping controversy but by giving it the new lease of a start which all could understand.¹⁶

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15. Hutchins, Robert M. Education for Freedom, (Louisiana State University Press, 1943), p. 60.
16. Van Doren, Mark. Liberal Education, (Henry Holt & Co., New York, 1946), pp. 149-150.

On this subject of the Great Books, John Dewey's criticism stands out particularly, since he is one of the top-ranking educators of today. In Problems of Men, published in 1946, he states:

The idea that an adequate education of any kind can be obtained by means of a miscellaneous assortment of a hundred books, more or less, is laughable when viewed practically. A five-foot bookshelf for adults, to be read, reread, and digested at leisure throughout a lifetime is one thing. Crowded into four years, and dealt out in fixed doses, it is quite another thing. . . . It marks reversion to the medieval view of dependence upon the final authority of what others have found out--or supposed they had found out--and without the historical grounds that gave reason to the scholars of the Middle Ages. . . . The reactionary movement is dangerous (or would be if it made serious headway) because it ignores and in effect denies the principle of experimental inquiry and firsthand observation that is the lifeblood of the entire advance made in the sciences--an advance so marvelous that the progress in knowledge made in uncounted previous millenniums is almost nothing in comparison.¹⁷

It seems to the writer that Dewey does not treat the idea fairly, since Hutchins does not indicate that a study of these books will furnish an education in itself. Hutchins proposes that a student needs to be trained to read. It is hoped that during four years of supervised reading of the Great Books, the student will have developed skill and interest in reading which will carry over after college in helping him to further his education, which goes on throughout the whole

17. Dewey, John. Problems of Men, (Philosophical Library, New York, 1946), pp. 149-150.

of life.

From the material presented in this chapter, it is hoped that the writer has indicated the three great issues on which Hutchins is in disagreement with the scientific approach best illustrated by the distinguished educator and philosopher, John Dewey.

Regardless of whether or not Hutchins is responsible for the achievements attributed to him, the fact remains that he is the one at whom the criticism is aimed. That he has influenced higher education in America can hardly be disputed. Whether his influence has been beneficial or not will continue to be debated.

Mr. Milton S. Mayer says that Hutchins is responsible for two things at least. First of all, "he has raised the discussion of education from the trivial".¹⁸

Whatever the shortcomings of Hutchins' proposals--it would seem that education owes something to the man who awakened it to its plight, even though in doing so he felt himself compelled to nudge it with a meat axe.¹⁹

In addition to this, Hutchins is responsible for the money that has been running the University of Chicago for the past twenty years. As Mayer goes on to say:

Hutchins has been more than moderately successful. . . .He is one of the country's most

18. Mayer, Milton S. "Hutchins of Chicago", Harper's Magazine, 178:348 (March, 1939).

19. Ibid., p. 351

notorious money-raisers, and he receives approximately 1000 speaking invitations a year. He may not have made friends, but he has influenced people.²⁰

No one can deny that Hutchins' influence has been sufficient to provoke criticism from leading men in the field of education today. Nor can it be denied that he has posed basic questions and stimulated discussion of fundamental concepts. This influence in arousing educators should be included among Hutchins' achievements.

20. Ibid., p. 354.

CHAPTER VI

SUMMARY

In view of the fact that Mr. Hutchins is a person about whom there has been so much controversy, it is not easy to summarize his achievements. The fact that he is still living makes it difficult to evaluate his influence.

Some of his major achievements have been at the University of Chicago during the past twenty years. The many changes at this university under the Chicago Plan have been attributed to him. The credit system and compulsory class attendance were abolished during the early period of his presidency. Then in 1939, intercollegiate football was abolished. When he first became president, Hutchins reorganized the administrative system, which reduced the number of independent officers reporting to the president from eighty-four to four. He also made structural reforms which consisted of joining the last two years of high school with the first two years of college and calling this the College. The last two years of the college became a part of the University where three years are usually spent in completing the requirements for the Master's degree. Under this plan the University was also divided into four Divisions; namely,

the Humanities, Biological, Social, and Physical Sciences. Mr. Hutchins said that this reorganization of the University of Chicago made for simplification of administration and integration of the liberal education of the College with the advanced learning of the four Divisions of the University.¹

Besides the work at the University of Chicago, Mr. Hutchins has promoted the work at St. John's College in Maryland. Here the entire curriculum consists of a study of the Great Books over a period of four years. In advocating a program of this kind, Hutchins and the administrators of St. John's believe they are providing the means for achieving a liberal education.

The Adult Education Program which Hutchins has furthered also consists of a study of the Great Books. He organized this program in an effort to provide some method whereby adults could cultivate the intellect. For Hutchins thinks that a study of these books will help all:

It will also develop habits of reading and standards of taste and criticism that will enable the adult, after his formal education is over, to think and act intelligently about the thought and movements of contemporary life. It will help him to share in the intellectual activity of his time.²

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1. Hutchins, Robert M. "The State of the University", Tower Topics, (March, 1950), p. 5.
 2. Hutchins, Robert M. The Higher Learning in America, (Yale University Press, 1936), p. 81.

This enterprise has become popular in the United States and now classes in the Great Books are held from coast to coast under the sponsorship of local agencies interested in the education of adults. Today there are over 50,000 people involved in this Great Books Program.³

Mr. Hutchins believes that the way to improve a democratic nation is to develop the individual citizens to the fullest extent of their moral, intellectual, and spiritual powers. To do this a common, liberal education which will help them to think for themselves, be critical judges, and understand the society in which they live, is necessary.⁴

To Hutchins all should have this education by attending school at public expense up to the age of nineteen or twenty, where the curriculum consists of a study of the Great Books. This training would also provide a common means of communication for all and would help them to understand the problems of today by making them familiar with how some of the greatest thinkers of the past have dealt with their problems. He maintains that his disciplining of the intellect would "develop insight into human nature, an understanding of the problems that have been faced in the past, and an appreciation

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3. A list of colleges and universities furnished by Benjamin Hitz, Jr., of the Great Books Foundation, (July 24, 1950).
 4. Hutchins, Robert M. No Friendly Voice, (University of Chicago Press, 1936), p. 114.

of the basic virtues without which civilization cannot progress."⁵

No data was available as to the exact number of colleges in the United States that have a Great Books course as elective or required. However, a letter from the Great Books Foundation states that many colleges have Great Books groups meeting on their premises. A list of sixty-eight colleges representing twenty-two states was given. Among those that have such meetings are:

University of Notre Dame, South Bend, Indiana
 University of California, Los Angeles, California
 Denver University, Denver, Colorado
 Purdue University, Lafayette, Indiana
 Missouri State College, Cape Girardeau, Missouri
 University of Kansas City, Kansas City, Missouri
 St. Louis University, St. Louis, Missouri
 Washington University, St. Louis, Missouri
 University of Buffalo, Buffalo, New York
 University of Oregon, Portland, Oregon
 Fisk University, Nashville, Tennessee
 University of Wisconsin Extension Centers, Racine,
 Green Bay, Marinette, Milwaukee, and Wausau, Wisconsin
 State Teachers College, Eau Claire, Wisconsin
 Central State Teachers College, Stevens Point, Wisconsin
 University of Wyoming, Powell, Wyoming
 New Haven Teachers College, New Haven, Connecticut
 University of Indiana, Fort Wayne, Indiana.⁶

Hutchins made the following statement concerning the Great Books Foundation in an address delivered to the University Club at Philadelphia, Pennsylvania, on October 29, 1948:

At the rate at which this program is now expanding, I confidently expect to see 15,000,000

5. Ibid., p. 116

6. A list of colleges and universities furnished by Benjamin Hitz, Jr., of the Great Books Foundation, (July 24, 1950).

people involved in it within five years.⁷

Mr. Hutchins holds radical views that suggest changes which are contradictory to the theories now held by many educators. Nevertheless, he continues to maintain these views despite criticism that he encounters from leaders in the field of education.

After making this study on the contributions of Robert Maynard Hutchins to education, it is the opinion of the writer that Hutchins is sincerely concerned with educational progress, and that he is trying to establish a program that will provide all with the opportunity to achieve a liberal education. If this attempt on his part seems like an idealistic dream, it seems that it should be a dream that more educators should try to make come true.

7. Hutchins, Robert M. "Higher Education Today", An address made to the University Club, Philadelphia, Pennsylvania, (October 29, 1948), p. 10.

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