

BUILDING
THE FUTURE
OF EDUCATION

THE LYCEUM INSTITUTE IS DEDICATED TO FORMING THE
INTELLECTUAL HABITS OF QUESTIONING, REMEMBERING,
AND ORDERING OUR KNOWLEDGE. WE CARRY OUT OUR
MISSION THROUGH AN INNOVATIVE USE OF DIGITAL
TECHNOLOGY BUT BASE OUR TEACHING UPON CLASSICAL
WISDOM—FOSTERING TRUE EDUCATION THROUGH
PERSONAL RELATIONSHIPS.

MISSION AND VISION

The Lyceum Institute provides a digital environment dedicated to fostering the philosophical habit—of questioning the truth of things and the good of life—in all its members, as we collectively pursue the never-ending education of a truly mind-liberating nature. Much of education depends upon the atmosphere in which we immerse ourselves, and, in the twenty-first century, we all inhabit a digital atmosphere. The Lyceum Institute seeks a continual, communal, and thoughtful ennobling of that atmosphere.

We aim to bring about a new way of looking at this environment in which we all now live: one which turns not towards distraction or entertainment, not to outrage or ideology or propaganda, but to a humble and serious pursuit of knowledge and wisdom.

Most especially, we seek to transform the conception of education: from the prevailing belief that it is a form of preparation to recognizing it as an integral necessity for the **whole of life**.



WISDOM OF TRADITION

The serious person, not only today but in all eras, is concerned with retrieving and preserving classical education, not only its lessons but also many of its methods. Contributions of the great thinkers and writers of antiquity through the Latin Age and into the neglected figures of the twentieth century today find themselves imperiled by the twin errors of ignorance and ideology.

When the Roman Empire collapsed in on itself during the fifth century AD, darkness settled on the West. The infrastructure of light was no more. Today, we face a different kind of “dark age”: one where our streets may remain bright and our government intact, where taxes are still collected, and police might still patrol—but where darkness clouds the mind.

In such a world, we may have an easier time protecting and preserving the texts of tradition—indeed, even having unprecedented access to them—but risk losing an understanding of them. The Lyceum aims at the retrieval and preservation, and even deepening of tradition’s understanding (along with increasing access to it).

The arts of the classical Trivium—Grammar, Logic, and Rhetoric—have long been called “liberal” because they free the mind from the darkness by which it is now especially threatened, and enable that liberated mind to attain the understanding we desire. Latin and Greek languages open whole eras of



MASTERY OF LANGUAGE

The Foundation of Learning as a Habit

THE CLASSICAL TRIVIUM IS THE CORNERSTONE OF ANY TRULY LIBERAL EDUCATION. WITHOUT A PROPER STUDY OF THESE ARTS, ONE CANNOT MAKE A LEGITIMATE CLAIM TO THINK AND COMMUNICATE WELL.

THROUGH RIGOROUS PRACTICE IN THE ANALYSIS OF LANGUAGE AND ARGUMENT, WE DISCERN THE ESSENTIAL STRUCTURES AND METHODS OF COMMUNICATION.

ART OF GRAMMAR I: FOUNDATIONS

Students learn to identify and analyze parts of the English language through parsing and diagramming.

ART OF LOGIC I: BASICS OF ARGUMENTATION

Practice of identification and analysis of terms, propositions, and basic argumentations in natural language.

ART OF RHETORIC I: DISCOVERY OF ARGUMENTS

A reflective discovery of the methods of appeal, the division of topics in arguments, and their effects.

ART OF GRAMMAR II: COMPOSITION

Combining lessons of the previous courses, students focus on effective communication of their own thinking through the written word.

ART OF LOGIC II: ADVANCED ARGUMENTATION

Students undertake a close examination of abductive inference, inductive methodology, modality in predication and argumentation, and other advanced topics.

ART OF RHETORIC II: STYLES OF PERSUASION

With a strong emphasis upon ethics, students develop their own talents of persuasion in both written and oral forms.

TRIVIUM

THE ARTS OF LANGUAGE
AND REASONING

literature and allow their possessors insight into even texts that have been widely translated into English. And a continual study of the broader philosophical tradition strengthens the habits of thinking engendered by these studies.

THE TRIVIUM

For much of Western civilization's development, the arts of the classical Trivium—Grammar, Logic (or Dialectic), and Rhetoric—provided the basic structure of education. Practice of these three arts cultivate habits of careful thinking and interpretation in their students.

At the Lyceum Institute, we teach Grammar not only that we might closely study the nature and function of the parts of speech and the syntactical rules governing their relations, but also plumb the depths of etymological and analogical significance of language as facilitating our general capacity to learn as such.

Similarly, our study of Logic clarifies how linguistic expressions signify the products of our thought and clarifies rules of both deduction and methods of abductive and inductive reasoning—teaching us principles for both formal validity and soundness. But we carry this out with a continued emphasis upon the necessity of resolving our logical demonstrations to the reality of the world.

Finally, through a thoughtful engagement with Rhetoric, we learn to bring our expressions ethically into persuasive articulation by grasping the methods through which beliefs are formed. Here we discover the most-intimate effects of language on the person, both as recipient and as utterer.

Through these studies, one becomes more insightfully-attuned to the whole world, both as it is constituted by nature and by culture. Most especially, it allows us to understand how we dwell among other minds, and therefore, how we might live well in the universe of human discourse.

PHILOSOPHY

There is no unified purpose and thus no unity in any institution of higher education that does not make philosophy both a priority and an end in its teaching and curriculum. The human being is ennobled by pursuit of wisdom—and, indeed, no one can deny us this pursuit. But all too often, the university diverts the student from the highest of learning towards something lesser. This lesser-orientation can be seen in the contemporary avoidance of truly asking questions. The practice of philosophical inquiry, though it is concerned with speculative truths, nevertheless consists in a kind of art, and that art consists principally in asking good questions, and asking them in the right manner.

Most other fields—particularly those that seek to instill training ordered towards practical accomplishments—teach students not to question, but only to find the relevant information. This information serves only to accomplish the intended outcome of production. We might admire the student who retains

that information readily for future use; but do we admire how that particular information ennoble the student him- or herself? Contrariwise, consider the person we regard as wise. That individual might possess a great deal of information, and likely does, but it is not this possession that draws our admiration; rather, it is the way in which the mind understands the particular in light of the universal. The wise illuminate all things by the greatest truths.

“To philosophize means to withdraw—not from the things of everyday life—but from the currently accepted meaning attached to them, or to question the value placed upon them.”

Josef Pieper

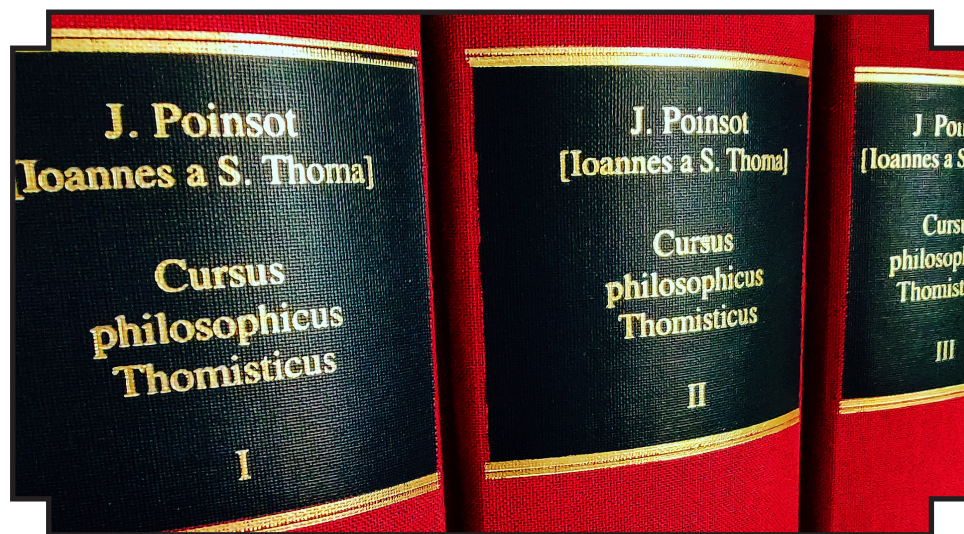
The Philosophical Act

To grasp these truths is a matter of prolonged inquiry—an inquiry that does not seek information by which problems may be solved, but rather the causes by which things exist.

Moreover, bereft of guidance and companionship in this pursuit, many pitfalls await even the most brilliant thinker. Our questions and attempts at answers are sharpened by bringing them into conversation with others, and their assertions and inquiries likewise bring new life into our own minds as well.

Thus, we bring a philosophical attitude into every avenue of the intellectual life at the Lyceum Institute. But of course, we hold the attitude of philosophical inquiry most explicitly in our dedicated philosophy seminars, which encompass a wide range of topics: ethics and politics, metaphysics and semiotics, law and culture, knowledge and history, and everything in between. Through thoughtful, communal inquiry, we deepen our desire for wisdom.

Students participating in these seminars are encouraged to bring their inquiries into a coalescent form through undertaking composition of an essay in reflection upon what they have learned.



CLASSICAL LANGUAGES

πάσα τέχνη καὶ πάσα μέθοδος, ὁμοίως δὲ πράξις τε καὶ προαίρεσις,
ἀγαθοῦ τινὸς ἐφίεσθαι δοκεῖ

“Every art and every inquiry, and similarly every action as well as
choice, is held to aim at some good.”

Aristotle

Nicomachean Ethics 1.1

To be sure, there are many pleasurable and practical benefits of language study—for instance, the ability to enjoy a beloved foreign film without subtitles or to use a language to advance one’s professional career. While we acknowledge these benefits, our primary concern with the study of language is the reward of its various intellectual benefits. Some of these benefits include the following: an increased understanding of universal grammar, or the grammatical principles common to all languages; the ability to read the great works of the Western world in their original languages; the development of conversational and listening skills; and many more.

From these diverse particular benefits, there emerges an intellectual dexterity irreplacable by the student possessing a single language alone. The capacity to navigate the interpretation and expression of concepts by not only using entirely different semantic units but to learn their proper modes of expression across different syntactical structures, and to grasp the pragmatic environments of communication through the languages in which ancient texts were first written—this is a great intellectual skill. And not only do the grasp of Latin and Greek allow us entry into the original languages of many great works in the West, they allow us to engage with those ideas in a deeper and more nuanced manner.

LATIN PROGRAM

Our Latin program is constituted by three courses in the Foundations series and a number of advanced studies, including: Scholastic Latin, Prose Composition, Prose & Poetry, Moral Epistles of Seneca, and more.

We offer a wide range of selections, and focus upon reading classic Roman authors (such as Caesar, Virgil, and Quintilian), Scripture, and authors of the Latin age of philosophical and theological composition—from Augustine through Joannes a Sancto Thoma.

GREEK PROGRAM

Beyond the three Foundations courses, our Greek students are exposed to advanced studies through great works authored by Xenophon, Herodotus, Thucydides, Plato, Aristotle, and many others.

While we focus on the Attic dialect of the Classical period—that used by most of the famous authors of antiquity—we are thereby enabled easily to pick up Koine and Homeric dialects as well, allowing a broad range of studies, from the Epic to the Biblical.

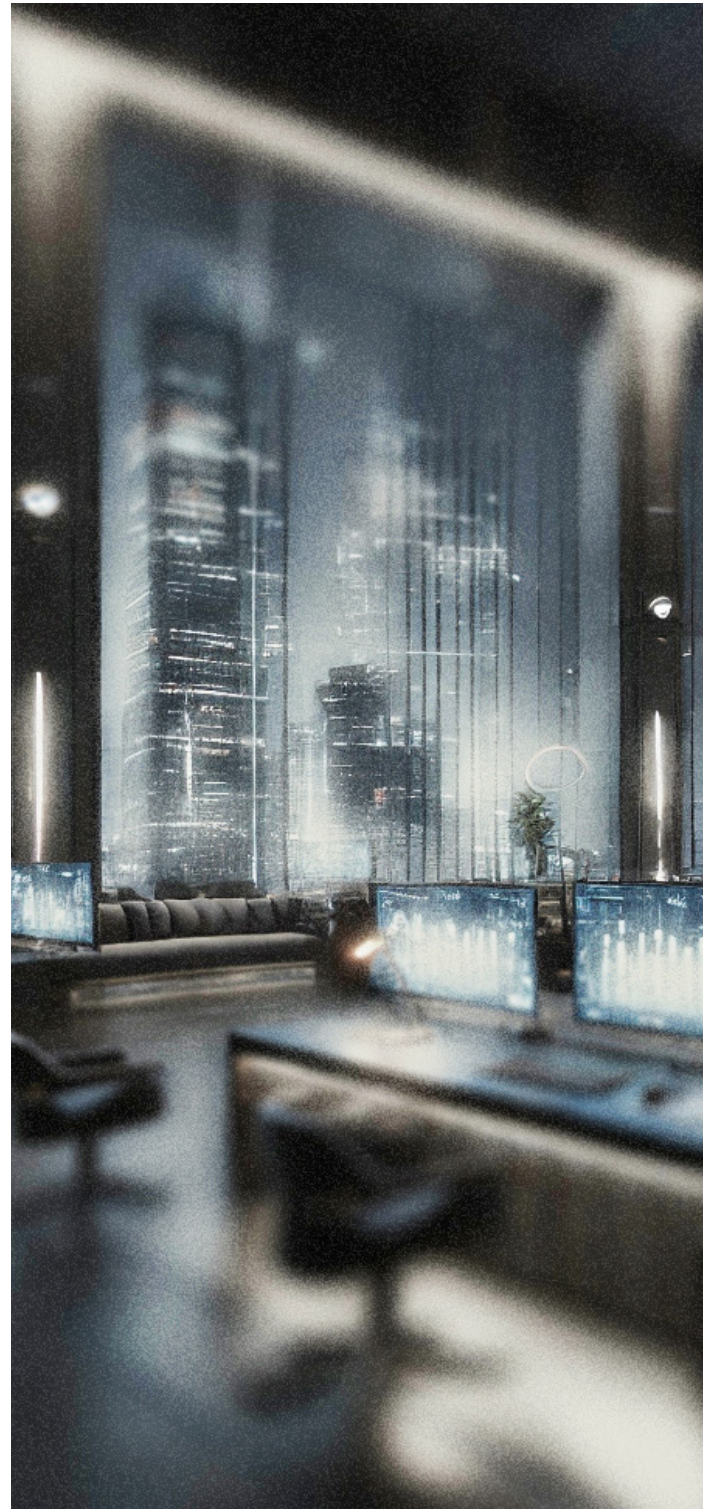


THE FUTURE OF EDUCATION

Although the retrieval and preservation of classical wisdom remains now (as always it will be) essential to genuine learning, this does not mean that we need only return to the past to answer all our difficulties. We face unique challenges that require an unprecedented cognitive dexterity in not only a few, but in the many. Most especially, the context of a post-industrial world and the ubiquity of the information age demand that we face up to a complex novel reality.

One crucial aspect to this new world: we need a constant environment of higher education. Even the very best four-year colleges leave their students in need of deeper habits and the means for their continual reinforcement. Our immersion in a world of constantly-new information—regardless of profession or location—demands keenly sharpening the habits of interpretation.

Neglecting the reinforcement of these good habits ensures that they will be displaced by



bad ones. Fortunately, the very technological advances which have unleashed this flood may also be used to provide just such an environment.

Since 2019, the Lyceum Institute has been carefully developing programs that seek understanding of our new media of communication and affect integration of genuine education within the technological environments of the 21st century.



TECHNOLOGY

It is not uncommon to look at the problems unleashed upon the world by the technological revolution—especially of digital networked computing, i.e., the internet—and feel overwhelmed, perhaps even inclined to despair. However, although we do not believe technology to be neutral, we do believe that good use of this technology (and a use more suited to its own nature) can be greatly beneficial to the human psyche, both for the individual and in our social and cultural development.

In fact, the current dominant ways of using the internet are contrary to the nature of the technology itself, which is inherently ordered to preservation and high-fidelity representation. There are great dangers to that representative capacity—such as the possibility of manipulating the data, or of blurring the lines between reality and fantasy—but, coupled with intellectual and moral virtues, this technology can greatly facilitate our ability to inquire, remember, and order our knowledge.

Furthermore, our ability to communicate and thus form communities can also be improved. For those living far-flung from centers of education, who can afford neither time nor expense to pursue higher education in a university, the internet opens new possibilities: not simply to access content, but to communicate with persons, especially with genuine educators and fellow travelers in the pursuit of wisdom, in small, personal, and dynamic settings of real conversation.

Importantly, and oft-neglected in many contemporary educational approaches, we emphasize understanding the technological medium itself. Not understanding an instrument that we use, especially one we use so frequently, leaves us open to abuses of that instrument. Thoughtful reflection upon the digital environment under the light of the classical tradition will allow greater insight into how it may

be integrated into a fully human life. Thus, without carelessly or thoughtlessly embracing technology, the Lyceum Institute encourages its understanding, so that it may be used well—enhancing our lives in not merely material fashions, but in ways truly human.

RELATIONSHIPS

A marked increase in loneliness across generations, especially of the young, has been observed in the digital age. But we believe this loneliness is not necessarily the fault of our technology alone. Rather, what primarily motivates that experience of isolation is a fundamental misunderstanding of what it means to be human.

For centuries, the Western world has operated under the notion that each human being exists as an essentially-individual and essentially-private entity. We think of ourselves as private-first, and public only by choice and contract: viewing our relationships with the rest of the world as contingent and, mostly, voluntary.

While the most obvious impact of this unjustified individualist presupposition occurs in the political sphere, so too it stunts our educational growth. Learning does not happen “in one’s own head”—but rather through conversation, through speaking with others: truly hearing what they say and striving to express one’s own thoughts to them too. This public exchange of thought occurs not only with peers but also with teachers. And it is not only a voluntary contract into which one occasionally enters, but an essential necessity to the very formative activity of learning itself.

For those who want to know, understand, and share the truth, being an essentially isolated individual will not suffice. Thus, the Lyceum strives to foster not only relationships among our members—enrolled and faculty alike—but also with other like-minded institutions. We can do more for the truth together than apart.

INTELLECTUAL HABITS: QUESTIONING

Communal relationships with others may help in many areas of our education, but perhaps in nothing else so profound as learning to question. The limitation of one's own perspective can be greatly lessened by sharing in an intellectual environment with others: an environment that does not demand conformity to an ideology but which, rather, engenders the love of truth and draws us deeper into it by honest and thoughtful questioning.

Too few persons today know at all, in fact, how to ask a question. Rather, we have learned only to seek sufficient information; exhibited in our ready turn to search engines whenever we wish to know some particular. This swift query-response structure (already, in some way, trained by the manner in which we use reference texts such as the dictionary or encyclopedias) discourages us from contemplating with any depth that which we do not know.

Moreover, not knowing how to think deeply about the questions we have, we struggle also to articulate them—to say what it is, truly, that we are asking. Nor, given the apparent sufficiency of our search-engine queries, do we revise or revisit our questions.

To the contrary, the intellectual environment of the Lyceum Institute encourages continual questioning, and continual revisitation of those questions. We encourage inquisitive constancy and continual development of humility: realizing that no question is ever fully settled, that we grow constantly in the process of understanding, and that challenging inquiry is what nourishes that growth.

FOUR QUESTIONS

Derived from the thought of Aristotle

WHETHER IT IS?

*The question of discovery:
is there an object of intellectual inquiry here?*

WHAT IS IT?

*The question of definition:
How can we articulate the intelligibility
of the object?*

WHETHER IT IS A FACT?

*The question of description:
Does our definition really articulate the being
of the object?*

WHY IS IT?

*The question of demonstration:
Can we say why the thing is what we say
it to be?*



ARCHIVES AND THE LIVING CONVERSATION

Fostering the continual and recursive process of continual questioning is the capacity of digital technology to preserve and maintain high-fidelity representations. Not only do we seek to preserve the wisdom of the past, that is, but so too we archive our efforts at understanding that wisdom. With thousands of hours of recorded Faculty lectures, Trivium course discussions, and philosophy seminars—as well as carefully curated texts from across the ages (in an ever-growing digital library that preserves both classic texts and ignored thinkers alike)—we are building a “digital monastery” to protect wisdom against both ignorance and ideology.

Just as the monasteries not only preserved but developed learning—leading to the early universities of the twelfth and thirteenth centuries—so too our preservation is not mere archival storage, but part of a *living conversation*. Our lessons build upon each other—and our students build upon our lessons. In an age where the majority of thought attends only to the moment, the *hinc et nunc*, we ought to cultivate a contrary habit, which instead seeks not to ignore what is happening now, but to understand it as merely a part of the whole.



I'VE OFTEN FELT OUT OF PLACE.
FROM A YOUNG AGE,
I SPENT A LOT OF TIME READING AND
THINKING ABOUT THESE IDEAS—DOING
SO, REALLY, IN PURSUIT OF TRUTH.

BUT I HAD TROUBLE WITH THE FINDING
PERSONS WHO DESIRED THE SAME. THOSE
CLOSEST TO ME AND THOSE AROUND ME
ARE NOT INTERESTED IN PURSUING SUCH
THINGS. FOR A TIME, I FOUND INTERESTED
PERSONS IN COLLEGE. BUT SHOULD THESE
CONVERSATIONS BE RELEGATED TO THE
IVORY TOWER OF ACADEMIA? BY NO
MEANS.

I FIND THAT I'M NO LONGER LOOKING
FOR SUCH PEOPLE. I'VE FOUND THEM,
I'VE FOUND THE PLACE:
IT IS RIGHT HERE.

BEA CUASAY
COLUMBANUS FELLOW 2024-2026



INTELLECTUAL HABITS: REMEMBERING

This archival preservation does not, moreover, excuse us from having to remember. On the contrary, our approach to learning fosters recursion: revisiting the same topics and questions again and again, bringing new insights each time.

Commonly, memory today is seen through the metaphorical lens of data storage and retrieval—as though our minds are computer drives, simply waiting to be filled with information to be called upon when needed. Contrariwise, we understand memory as a matter of personal experience constituted through complex relations. The centrality of personal experience to memory resonates with the importance of thinking deeply about our questions: for we remember best the questions and answers that are of importance to us, and we must feel the weight of those questions to recognize their importance.

The development of memory itself—the skills of retaining, recognizing, and recollecting—is facilitated across our studies, especially those in the Trivium and in classical languages. The practice of memorizing the parts of speech, declensions, conjugations, rules for syllogistic validity or common topics of rhetorical discourse may seem pedantic and unnecessary. But these objects of study are not only fruitful of themselves; they make it easier to study much else, besides, for they give a kind of order to the complex relationality of our personal experience.

DISPUTATION AND THE TRUTH

Two interrelated truths may be observed regarding how much conversation unfolds in the digital environment. First, the ability to associate freely with whomever one chooses has never been easier. As such, the conversations of online communities not

infrequently become “echo chambers”: wherein no real substantive disagreement is to be found, or, when it is, this disagreement results in ostracism of the dissenting voice.

Second, when stepping “outside” the echo chamber, many respond to disagreement with vitriol, often refusing not only to accept truths articulated by someone asserting an opposed position, but even to question or ask about the meaning of it. Few listen—and even fewer listen with charity.

At the Lyceum Institute, we avoid all sectarian modes of identifying and encourage charitable disputation: for, despite creed or background, our members participate in a common pursuit of the truth, and truth does not contradict truth. This requires, often, admitting that we are or have been wrong. Questioning one another, in charity—in the spirit of Thomas Aquinas, our principal intellectual patron—is a questioning with one another and proves a rich source of developing our personal intellectual experience.

INTELLECTUAL HABITS: ORDERING

Among the chief characteristics of the digital age, as presently misused, is disorder. A breaking news story often produces a chaotic flood of half-truths, non-obvious satires, and salacious headlines, all of which—even when corrected later—shape people’s thinking for months and even years afterwards. Thinking consists primarily in reaction. Though the environment exacerbates this sense of chaos, it originates in a lack of cognitive order in the minds of the many.

A habit of order, that is, consists not merely in organization—it is not simply having information placed in the right tables and columns of a database, of having one’s “files” correctly named and sorted. Rather, order is always order towards. It is necessarily hierarchical. And in thinking, this means having grasped well the

principles of our subject matters. All systematic thinking—whether modern or ancient—depends upon this grasp of principles. Only from the right principles can we arrive at sound conclusions.

By attending carefully to the processes of reasoning and how they conduct us through careful inquiries—building from principles, recalling past experiences—we are able to develop our habits of cognitive order.

IMAGINE SOCRATES, ARISTOTLE, AND PLATO WERE YOUR FRIENDS WHO VISIT WITH YOU ONCE A WEEK TO DISCUSS IDEAS THAT MATTER. ADD TO THAT A FEW OTHER PEOPLE FROM AROUND THE GLOBE ON SIX DIFFERENT CONTINENTS AND EVEN SOME LAUGHS AND YOU HAVE THE LYCEUM INSTITUTE.

THE DISCUSSIONS INSPIRE YOU TO SHARE NEW INSIGHTS AT WORK, HOME AND FRIENDS TO BROADEN THEIR KNOWLEDGE OF CRITICAL THINKING, SIGNS & WONDERS, THEIR PURPOSE ON EARTH AND THE LOVE OF WISDOM.

THE COURSES, SEMINARS, AND OTHER PROGRAMS SPAN A BROAD ARRAY OF TOPICS AND LET YOU FOLLOW AND PARTICIPATE AT YOUR OWN PACE WHILE MAINTAINING A SENSE OF COMMUNITY AND CHALLENGING YOUR INTELLECTUAL CURIOSITY.

DAN TORPEY
ENROLLED MEMBER

ENDOWMENT FUND

The Lyceum Institute Endowment Fund seeks to raise **\$15,000,000 USD** by **2031** to establish a secure foundation for the new paradigm of education.

We have all seen what happens when the institutions of higher learning become hijacked by ideology, and especially when the goals of such ideology displace actual teaching and learning as the goal of the university. But is the solution to start our own schools? To trod the same, worn, crumbling paths? To follow a model that, perhaps, is no longer apt?

Thus we ask: is education nothing more than a preparation for “real life”? Our mainstream institutions seem to think so—while becoming ever-more-detached from reality itself and ever-less-capable of teaching what is real. We at the Lyceum Institute are dedicated to changing the constitution and perception of education by providing a new model. This model holds itself to the principle that education is not extrinsic to the person, but rather belongs to the individual and is realized through his or her intellectual habits. As such, institutions which provide education must view it as an integral part of life itself, rather than a limited course pursued towards a determinate goal.

We believe that this integration can be affected by persistently engaging in three mental activities: **inquiring** (inquirere); **ordering** (ordinare); and **remembering** (memorare). By learning to inquire, we discover what we do not know. By learning to order, we discover what we ought to know, or to know better. And by learning to remember, we may build upon past discoveries toward greater heights

of understanding. Developing these activities into intellectual habits sharpens one's interpretation of all phenomena. Our Faculty serve as expert guides in the virtuous direction of these habits, exhibiting their practice through lectures, guidance in reading and discussion, and in their writings: not only teaching what they know, but seeking out further learning still. By teaching philosophy seminars, Trivium and Language courses, and developing unique programs and opportunities for study that fit diverse schedules and adapt to their content, the Faculty bring students deeper into the habit of thinking.

As a whole, the Lyceum Institute community (including not only enrolled members but also the general public who may participate in individual philosophy seminars) demonstrates **an approach to education unconstrained by the limits of time, geography, and cost**—superseding the limited and outmoded approach to learning which has become the norm.

Our Benefactors share and support this vision: bolstering our Institute not as a material investment nor to accomplish a short-term goal, but to revitalize education for decades and even centuries to come. Through gifts to the Endowment Fund, our Benefactors act as stewards for culture, providing generations of students the opportunity to pursue true intellectual flourishing, and liberating minds most-dedicated to the truth from the oppressive strictures of contemporary academia.

We truly believe that our approach establishes **a new paradigm for education, one that goes beyond the university**. Donors to our cause truly are **founders for a new age of learning and understanding**.

Scan the QR code to make a donation today.



FUTURE OF THE LYCEUM INSTITUTE

When I started the Lyceum Institute in 2019, it was an experiment: would people be interested in purely voluntary education for its own sake? Would they accept it being delivered entirely online? Could it develop beyond the project of one person into a true institution?

Five years later, the affirmative answers continue to resound. Hundreds of members log on to our platform every month to take courses, engage in discussions, listen to lectures, and participate in a collective life of the mind—all for the sake of learning, for the purpose of being better-educated and thereby more perfected in the humanity we share in this state of life. A love of the truth, it seems, has only been forgotten. It is my great joy to see it renewed.



Dr. Brian Kemple, Founder of the
Lyceum Institute

After five years of operation, we have continued to see a steady trajectory of growth, adding more students and seminars every year while simultaneously broadening our curriculum in the arts and languages as well—with expanding offerings in Philosophy, the Trivium, Latin, Greek, German, French, History, and Literature.

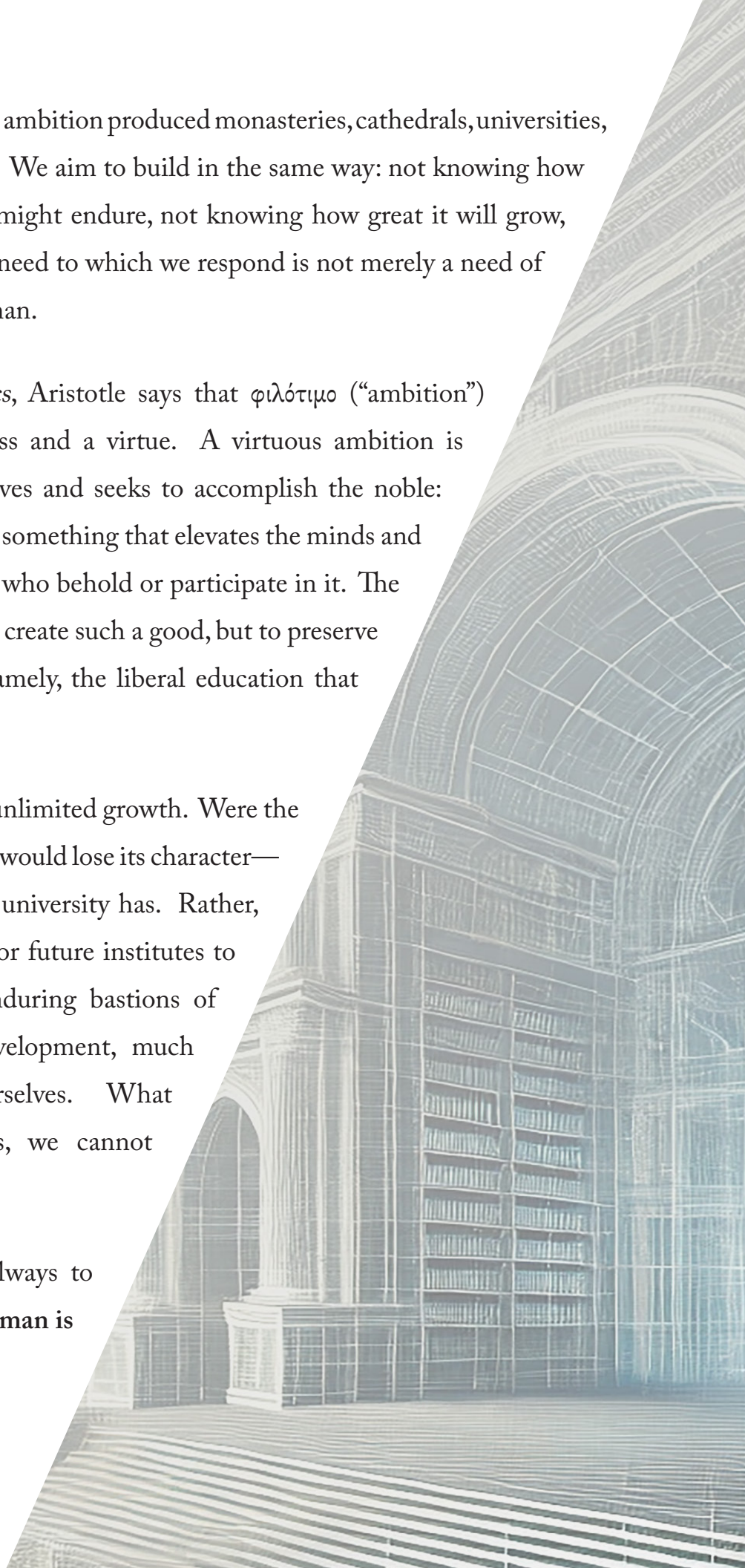
But the horizon of our future stretches much further than the next five, ten, or even twenty years. Once, people of the West sought to build institutions that would long outlast their own lives—that would be integral to life for generations, centuries,

even millennia to come. This ambition produced monasteries, cathedrals, universities, cities, nations and empires. We aim to build in the same way: not knowing how long the good we produce might endure, not knowing how great it will grow, but with the belief that the need to which we respond is not merely a need of right now, but of being human.

In his *Nicomachean Ethics*, Aristotle says that φιλότιμο (“ambition”) names both a vice of excess and a virtue. A virtuous ambition is that which courageously loves and seeks to accomplish the noble: something beautiful, fitting, something that elevates the minds and spirits of the human beings who behold or participate in it. The Lyceum was founded not to create such a good, but to preserve and provide access to it: namely, the liberal education that ennobles the human soul.

Our plan does not forecast unlimited growth. Were the Lyceum to grow too large, it would lose its character—much as the contemporary university has. Rather, we hope to show the way for future institutes to do likewise; to become enduring bastions of continuing intellectual development, much as we hope to become ourselves. What precisely the future holds, we cannot know.

One truth will continue always to guide us, however: **to be human is to desire knowledge.**



A WORD ON SUBSIDIARITY

Among the difficulties facing a world made truly global is commodification. If we see every object as something to be purchased and sold, we reduce every object to a universal but arbitrary metric: currency. No doubt, this is very useful. But it also makes every object an object of use. This utilitarian perspective flattens out the goods of life.

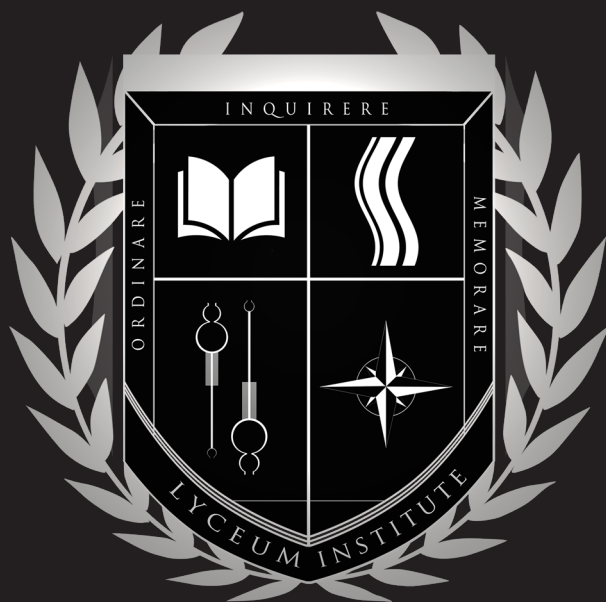
Some goods cannot be appreciated properly if we try to place a dollar-value on their worth, such as love, family, purpose, and education.

We at the Lyceum have structured our funding model, therefore, around the principle of subsidiarity: relying upon those who can pay more to do so, so that those who cannot afford to pay much may still reap the genuine benefits of a real education.

Your charitable contributions allow us to keep our offer of education from becoming flattened into “just another object”.

The Lyceum Institute Incorporated is a registered 501(c)(3) non-profit designated as a public charity, registered in the State of New York.

All donations are tax-deductible.



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