A classical statue of a man, possibly a philosopher or scholar, stands in a grand, arched doorway. The statue is made of light-colored stone and is draped in a long, flowing robe. The doorway is supported by several columns and features intricate carvings and inscriptions. The overall scene is bathed in warm, golden light, suggesting an interior or a well-lit outdoor space.

You'll wish you
could go back
to school

DISCOVER

CLASSICAL CHRISTIAN EDUCATION

The essential guide for parents

TAKE THE EDUCATION QUIZ

With which statement do you most agree?

1 Success in college and in the job market are the primary reasons I send my child to school.

If my child's education builds wisdom, the natural result will be success in life.

Fathers and mothers have lost the idea that the highest aspiration they might have for their children is for them to be wise... Specialized competence and success are all that they can imagine. Allan Bloom

2 Education should be entertaining so that children can enjoy their childhood.

Education is a joy unto itself for the student who is taught to love learning.

The test and the use of man's education is that he finds pleasure in the exercise of his mind. Jacques Barzun

3 Education trains children in the knowledge and skills that they will need.

Education teaches children the art of learning; it trains the mind in how to think well.

Is not the great defect of our education today... that although we often succeed in teaching our pupils "subjects," we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning. Dorothy Sayers



4

Education at school can be value-neutral. We teach our family values at home.

All education teaches an inherent value system. Therefore, school should instill values consistent with your family's.

Education without values, as useful as it is, seems rather to make man a more clever devil. C.S. Lewis

5

Students need up-to-date training emphasizing technology and science to be prepared for the future.

Students need broad-based knowledge in the context of a Christian worldview to be prepared for an uncertain future.

We don't even know what skills may be needed in the years ahead... We must train our young people in the fundamental fields of knowledge, and equip them to understand and cope with change. ... We must give them the critical qualities of mind and durable qualities of character that will serve them in circumstances we cannot now even predict. John Gardner

Who are these people? Some of the greatest minds of the last 100 years have been warning us about the direction of American education. These represent but a few. Most were academics. All were best-selling authors. All were well-educated. All were deeply concerned about the future of our children and our culture.



ONE INVESTMENT

A lifetime of benefit

Leadership

Discernment

Resourcefulness

Eloquence

Honor

A Christian Worldview



Structure that rewards self-control and personal diligence

- ✧ Students thrive as they meet a higher standard of classroom behavior.
- ✧ Homework and project work emphasize self-reliance and a love of discovery and learning.
- ✧ A lifelong work ethic is encouraged at a young age.

The entire object of true education is to make people not merely to do the right things, but to enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.

John Ruskin

Content and method that develop thinking articulate students

- ✧ Time-tested methods that have been staples in Western culture and the Church since the second century.
- ✧ Socratic teaching, debate, subject integration, and written and oral defense all provide the mental exercise to cultivate powerful minds.
- ✧ Students see the big picture by studying history, philosophy, literature, art, theology, Latin, Greek, logic and rhetoric, math and science.
- ✧ An emphasis on cultivating wisdom rather than just teaching facts and skills.



An environment that challenges students and creates a love of learning

- ✧ A tone of inspiration, fulfillment, joy, and respect are visible throughout.
- ✧ Students cultivate an interest in first principles and ultimate purposes.

Isolating the student from large sections of human knowledge is not the basis of a Christian education. Rather it is giving him or her the framework for total truth, rooted in the Creator's existence and in the Bible's teaching, so that in each step of the formal learning process the student will understand what is true and what is false and why it is true or false.

Francis Schaeffer

THE DILEMMA

Facing modern educators

Manufacturing jobs are going overseas. The American workforce must now be prepared for 'knowledge worker' jobs. But there's a catch. Knowledge worker jobs will go overseas just as quickly unless Americans can excel in education.

As modern education trims "non-productive" subjects like the humanities in a rush to put more emphasis on practical subjects like math and science, it undermines the foundation of education AND students' application of the math and science skills they do have. In the process, the modern approach creates technicians who cannot think, do not have common sense, and do not write or speak well.

If a student wants to be a doctor, some would provide him only with hands-on medical experience and teach him human anatomy and mathematics. Why? Because it is obviously beneficial to specialize your education, right? Sometimes, the obvious answers are wrong.

We learn to think and relate to others through the process of education. By focusing on vocational training, we fail to make either great doctors, great engineers, or great thinkers and citizens.

This is where C.S. Lewis said modern educators make their mistake. They presume that classical education is an unnecessary luxury. Why read Plato or Aquinas or Burke? Why learn Latin or Greek? In our example, what relevance could it possibly have to medicine? The answer is simple, but not obvious. We are not machines to be programmed— we are works to be made. Classical Christian education requires parents to look deeper into the foundation of education. Once you understand its value, you'll wish you could go back to school!

For years, progressive educators have been changing education. By almost every standard, academic performance has declined. The dilemma will continue until we take a fresh look at what works and why.

CAN YOU "PROGRAM" YOUR TEEN? ARE WE MEN OR MACHINES?

If we are bundles of cells that make up a complex organic machine, then our brains must be like a computer. Education would only require that we be programmed and filled with data. Thinking is merely electrochemical. Wisdom comes with knowledge and skills. Art is an illusion. Faith is a crutch.

Christian Answer

If we are creatures made in the image of God, then our minds must be cultivated to grow into their potential. To educate, we must read the great thinkers in history and evaluate their work in the light of God's Word. The mind must be practiced in logic and reason. Art and music provide a unique insight into the mind of God.

Post-Modern Answer

The three great essentials to achieve anything worthwhile are: Hard work, Stick-to-itiveness, and Common sense.

Thomas Edison

CLARITY

In the contrast

Most Modern Education

"Democratic": Every student should attain the same level of achievement.

"Multicultural": Critical of our Western cultural roots, strongly emphasizing imperialism, slavery, and historic Christianity as "what is wrong with America."

Naturalistic: Emphasizes math and science at the expense of art, literature, and history.

Secular: Holds the "spiritual" as personal and separate from education. Avoids deeper philosophical issues.

Values-neutral: All moral positions are relative and hence all positions must be equally treated.

Broken into many subjects: By breaking knowledge into pieces, it can be more carefully studied and thus understood.

Teaches facts and functional skills: Students primarily learn *about* subjects, particularly ones that help them "get good jobs."

Progressive: Always experimenting with new techniques and methods.

Entertainment learning: Entertain students to engage them in the learning process.

Classical Christian Education

Excellence: Take each student to their highest possible potential.

Western: Recognize the great contribution of Western culture to America and the world, including its triumphs and failures while also recognizing the beauty in other cultures.

Universal: Emphasize the humanities, arts and sciences to bring a full perspective.

Integrated: Education is necessarily tied to philosophy and religion in order to train thoughtful students.

Idealism: Standards of right and wrong exist in all subject areas. Students are taught to make judgments accordingly.

Integrated subjects: Subjects should be taught in an integrated way so that students understand the whole as well as the parts.

Teaches critical thinking: Students learn to think beyond subject-matter. Content is not the goal—wisdom is.

Traditional: Hold to educational standards that have a clear record of success.

Engage and challenge: Students will meet a high standard and enjoy the sense of achievement.

WHAT CHANGED?

The legacy of the founders

When our form of classical education was refined in 18th century America, it produced some of the greatest thinkers, scientists, pastors and leaders who ever lived. What changed?


In 19th century America, educators adapted education to meet the needs of the immigrants. Later, the technological push of the 1950's put yet another face on education— training technologists. The irony?



Classical education accomplishes all of these goals better than what replaced it. It prepares students for life.

Many of the world's best schools still use classical methods. Why? Because they

know what works. From SAT scores to career success, from character to wisdom, it happens that the classical method prepares students better than any other form of education.

America's K-12 Education— then and now			
	Leadership Education	Immigrant Education	Technology Education
Education's Focus	Citizens who could govern and think well, with integrity	"Americanizing" new emigrants and literacy (3R's)	Train for good jobs and equality
	pre-1860 <i>(Founding Fathers)</i>	c. 1860-1940	1945-Present
 <p>Classical education accomplishes all three goals</p>			
<small>Sources: Derived from PBS Documentary "School: The Story of American Education" and other sources.</small>			

At the time this nation was formed, our population stood at around 3 million. And we produced out of that 3 million people perhaps six leaders of world class— Washington, Adams, Jefferson, Franklin, Madison, and Hamilton. Today, our population stands at 245 million, so we might expect at least 80 times as many world-class leaders— 480 Jeffersons, Madisons, Adams, Washingtons, Hamiltons, and Franklins. Where are they?

John Gardner, American novelist and classicist

A RESTORATION

Time-line



1947

Dorothy Sayers, a classicist, mystery author, and Christian writes *The Lost Tools of Learning* which points out the dangerous shift away from "true education." In this essay, she recalls the ancient foundation of education-- the trivium-- and explains why it is essential to education.



1981

C.S. Lewis writes *The Abolition of Man* in which he establishes the fundamental failure in modern education. In his famous "men without chests" passage, Lewis accuses modern educators of stripping Truth and humanity from education, resulting in the Abolition of Man.



1982

David Hicks writes *Norms and Nobility* in which he closely associates classical education with moral education to create a new model for classical Christian education.



1991

Mortimer Adler writes *The Paideia Proposal* and launches the successful Paideia Group for the restoration of classical education. Adler is best known for editing *The Great Books of the Western World* and *The Encyclopedia Britannica*.



1994

Douglas Wilson writes *Recovering the Lost Tools of Learning* which recounts Sayers essay and makes a case for restoring classical education in Christianity. He also discusses the development of Logos School in 1981.



1994

Association of Classical Christian Schools founded which now represents over 150 schools.



1996

New Saint Andrews College is founded as a Classical and Christian College.



1998-2003

Torrey Honors Institute founded by Dr. John Mark Reynolds using the classical Christian approach at BIOLA University.

ACCS schools demonstrate academic excellence. For example, Logos School wins statewide competitions and generates several National Merit Scholars (scoring in the 98th or 99th percentile on the PSAT's).

2007

Conferences of the ACCS, Society for Classical Learning, The CiRCE Institute, and other regional meetings attract thousands of teachers, administrators, and parents to study classical Christian method and content.

Sources include *Classical Education: Towards the Revival of American Schooling*. Gene Edward Veith and Andrew Kern.

THE LOST METHOD

How does it work?



Thousands of parents are rediscovering what education can mean. Rather than assuming a full classroom, a good teacher, and 7 hours at school equates to “education,” these parents realize that what happens in those 7 hours matters.

THE FOUNDATION

The educational system called “classical education” was developed over two millennia with the goal of developing young minds to be wise. The foundation of classical education is the trivium. The trivium's three phases of learning are adapted to three phases of development in children—grammar, logic, and rhetoric.

GRAMMAR

Young children (grades k-6) are uniquely adapted to memorize. They learn chants,

Socrates sought to guide his student into authentic knowledge. He did it via a method of discreet, guided questioning. He engaged his student in deep dialogue [forcing] the student to think his way to a sound conclusion. Socrates wanted to teach his students to think. The goal of thinking is truth. With this method, knowledge is supported by understanding and the student goes beneath the surface to penetrate the truth of the matter. RC Sproul

songs, and rhythmic verse well and can be taught an enormous amount of information, much of which is retained for a lifetime. By exercising this ability, students remain practiced in the art of memorizing. Modern educators often overlook memorization once the student learns to read and write well in about the third grade. As with many skills, if you don't develop memory at this phase, you'll lose it. Students so enjoy memorizing that they will make up playground songs or chants on their own!

LOGIC

Early adolescent children (grades 7-8) become argumentative. Their ability to draw conclusions from a series of facts begins to develop. This is called the dialectic or logic phase. Most modern educators overlook this phase, except with regard to higher math. Classical schools teach formal logic, logical fallacies, and reasoning skills through tools like the Socratic method and Aristotelian logic. These subjects are foreign to most of us unless we learned them in college. They practice students in the science of accurate thinking. In this phase, the subject matter is not as important as what conclusions the students may draw from knowledge.

RHETORIC—AN ESSENTIAL SKILL

In high school, students begin to develop a sense of how others perceive them. They become self-conscious about fashion, vocabulary, mannerisms and various other forms of expression. Classicists called this the rhetoric phase. Students in this phase learn to speak and write well. They learn to relate to their audience with clarity and persuasion. Without the ability to communicate, the best ideas go unheard and are impotent.

INSPIRED TO LEARN

Beyond the foundation of the trivium, the classical method inspires learning. Because

classical education cuts with the grain through the developmental phases of the trivium, it naturally appeals to students. Rather than “bawling words into the ears” of students, classical education engages their minds. Gifted classical teachers inspire students to investigate, contemplate, debate, and pursue knowledge. By encouraging students to love learning, a lifelong gift is communicated.

INTEGRATION

Finally, integration between subjects presented with a Christian worldview ties the world together. Math, science, philosophy, and history are interwoven in a way that relates all subjects to a whole. As students integrate subjects, scriptural truth is integrated as well. This affects students deeply. The continuity between a student's faith and his rational mind is a reward few Christians enjoy. Classicism provides this perspective unlike any other form of education. The peace of knowing Christ's truth as it integrates with His world provides a powerful shield against the hostile questions posed in college and later in life.



NO RIGHT ANSWERS?

Over 2000 years ago, Socrates taught his pupils by asking them questions. In today's classrooms, teachers refuse to judge anyone's idea.

Socratic discussions have all but disappeared from the k-12 classroom in the past 50 years. Why? Modern educators don't see the point. Since they believe all people express their own truth, it's a waste of classroom time to hear anyone's opinion.

Classical Christian education continues to invest classroom time in Socratic discussions. Christ taught that He was Truth. That Truth could be found. And that there was only one Truth. Socrates believed this principle as well, though he did not know Christ.

In this context, classical Christian education believes that you learn to discern Truth more accurately when you have a well-trained mind. Discussions in our classroom develop the skill of discernment. Everyone is encouraged to answer, but not every answer is correct. That's why we invest the time. There is Truth and we value it enough to help students develop the skill to understand it. The subject matter is not as important as the process of discovering Truth.

Teaching must be the development of natural inclinations, for which purpose the tutor must watch his pupil and listen to him, not continually bawl words into his ears as if pouring water into a funnel. Good teaching will come from a mind well-made rather than well-filled.

Montaigne

TRIVIUM

The lost tools of learning

Stages of t

Pre-Grammar



Grades K-2

Traits

- ✧ Obviously excited about learning
- ✧ Enjoys games, stories, songs, projects
- ✧ Short attention span
- ✧ Wants to touch, taste, feel, smell and see.
- ✧ Imaginative and creative

In the classroom

Guided discovery; explore; find things; use lots of tactile items; sing; play games; chant; recite; color, draw, paint; build; use body movements; short creative projects; show and tell; drama; hear/read/tell stories; field trips.



Logic

Traits

- ✧ Still excitable but needs challenges
- ✧ Critical, enjoys debate
- ✧ Likes to organize items
- ✧ Shows off knowledge
- ✧ Wants to know “behind the scenes” facts
- ✧ Curious about *why* for most things
- ✧ Acts as though they are more knowledgeable than adults



Grades 7-8

In the classroom

Time lines, charts, maps (visual materials); debates, persuasive reports; drama re-enactments, role playing; evaluate and critique (with guidelines); formal logic; research projects; oral/written presentations; guest speakers, trips.

the Trivium

Grades 3-6

Traits

- ✧ Excited about new, interesting facts
- ✧ Likes to explain, figure out, talk
- ✧ Wants to relate topic to their own experiences
- ✧ Likes collections and organizing items
- ✧ Likes clever chants and rhymes
- ✧ Easily memorizes
- ✧ Can assimilate another language well



In the classroom

Lots of hands-on work, projects; field trips; drama; make collections, displays, models; integrate subjects through above means; teach and assign research projects; recitations, memorization; drills, games.

Grades 9-12

Traits

- ✧ Concerned with present events, especially related to their own lives
- ✧ Idealistic, interested in justice and fairness
- ✧ Moving toward special interests or topics
- ✧ Can synthesize and do more independent work
- ✧ Desires to express feelings, own ideas
- ✧ Concerned with how others view them

In the classroom

Drama, oral presentations; guide research in major areas with goal of synthesis of ideas; many papers, speeches, debates; give responsibilities, e.g. working with younger students, organize activities; in-depth field trips, even overnight; worldview discussions.



Grammar

Rhetoric

Source: Adapted from the Lost Tools Illustrated Chart. Copyright: Tom Garfield, Logos School, Moscow, ID

THE LOST CONTENT

If it works, don't fix it



GREAT MINDS begin by reading great books. Progressive educators see the great minds of history as stair steps toward our present enlightened society. As such, they are behind us and irrelevant. Classical Christian educators view history as a valuable learning tool.

LITERATURE brings the great ideas of history alive. Students who read great literature write better because they have history's best teachers. Great books let you think and feel the brilliance of history's most influential people.

PHILOSOPHY asks the age-old foundational questions about man, God, and nature. In Christianity, we have the answers. Classical Christian education sets students on a firm foundation for understanding and integrating all of life.

THEOLOGY: Scripture provides us with everything we need to know about God. Theology organizes it. Students who know their theology have a better grasp of the Bible. Classical educators call theology the "Queen of the Sciences."

ART: People's beliefs about the world are reflected in their art. By studying music, theater, and the fine arts in their historical context, we come to know the views that produced them.



HISTORY: PURSUE MORE THAN TRIVIA

In 390 AD, the Roman Emperor Theodosius attacked a village called Salonica for rebelling against the local Roman garrison. Historical facts like this seem to be of little consequence today. Why study them? Even if you learn the facts in grade school, you'll probably never use them, right? Wouldn't it make more sense to study recent history, science, or math?

The study of history is central to classical education. As with many great accomplishments, the link between *what* we study and *why* it makes better thinkers is not always obvious.

Western history, art, and literature provide a unique window into the formative cultures of our own. If you simply learn the who, what, when, and where of history, you probably won't get

much out of it.

When a student immerses himself in the mind of historical people, he develops a sense of perspective. He slowly comes to realize the limits of his own worldview and how those limits affect his thinking. This is the great power of the classical approach— it permits us to act with reason rather than presumption.

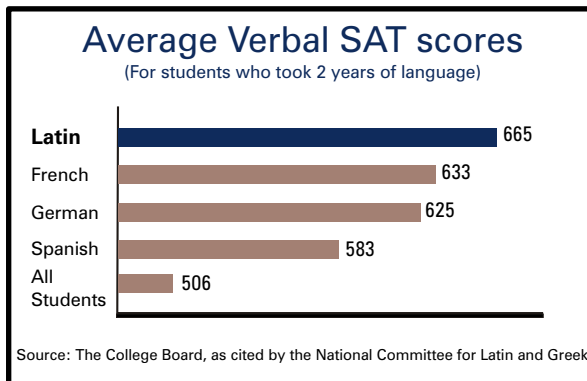
Ambrose, Bishop of Milan, threatened Theodosius with excommunication for his role at Salonica, which reshaped the role that Christianity would play in government to the present day. The student develops a clear understanding of church-state separation without taking anything for granted because he understands the principles at work. Wisdom depends on knowledge in the proper context. History is that context.

SCIENCE AND MATH: From Archimedes to Newton, from Galileo to Pascal, the golden era of science belonged to classicists. One distinction between classical education and a liberal arts education is our emphasis on science and math. Students at classical schools perform well in advanced science and math.

LOGIC AND RHETORIC are not only methods, they are also subjects. Aristotle systematized logic and rhetoric. We study these to learn the science of thinking and the art of verbal and written communication.

LATIN'S POWER ON THE SAT

According to those who administer the SAT, students who take 2 years of Latin score an average of 152 points higher on their SAT's. Why is Latin such a valuable academic tool?



- 1 Latin is a powerful vocabulary builder. Over 50 percent of English words come from Latin. The power comes because a single Latin word may represent the roots of five or ten English words. By learning Latin prefixes and endings, as well as Latin roots, students are capable of comprehending many English words that they've never heard.
- 2 English is an amalgamation of several different languages and therefore has many exceptions—its structure is hard to follow. Because of this, English speakers may never learn the structure of the language. Latin's syntax and grammar are an excellent "ideal" language from which to learn. A student of Latin is better equipped to write well in English.
- 3 Training in Latin not only gives the student a better understanding of the roots of English vocabulary, it also lays the foundation for learning other Latin-based languages like French, Spanish, Portuguese, Italian, and Romanian. Perhaps 80% of each of these languages derive their vocabulary from Latin.
- 4 For professional careers like law and medicine, Latin provides yet another bonus. Because these fields require precision in language, Latin is typically their base for technical terms and names. Students of Latin are readily prepared for these professions.
- 5 The power to persuade is one of the strongest powers a human can exert. The precision of Latin and Greek provides their students with an English linguistic tool that cannot be achieved in any other way. Using the right word, at the right time, in the right context is empowered by the study of classical languages.

Most of all, perhaps, we need an intimate knowledge of the past. Not that the past has anything magical about it, but we cannot study the future. *C.S. Lewis*

LOST CHRISTIANITY

Worldview

IDEAS, CONSEQUENCES, AND WORLDVIEW

Only 9% of Americans who call themselves "born again" Christians have a Christian worldview.* The consequences of shallow Christianity are evident both inside and outside the church. Many of us grew up going to modern schools learning "secular" subjects and attending Sunday school or Bible class. This has conditioned our minds to think categorically about the world. Our brains inadvertently think in terms of the spiritual and the day-to-day. Inconsistencies between our formal education and our Christianity have further polarized our thinking. This mental separation results in a dysfunctional worldview. Students who develop an accurate Christian worldview are able to take God out of His compartment.

Today we have a weakness in our education process ... We tend to study all our disciplines in unrelated parallel lines. This tends to be true in both Christian and secular education. This is one of the reasons why evangelical Christians have been taken by surprise at the tremendous shift that has come to our generation.—Francis Schaeffer

Classical Christian education solves this problem in several ways. Through intellectual and spiritual integration, students develop a thorough Christian worldview. We take a more integrated approach to literature, art, history, science, math, and theology with the latent philosophies of each subject brought to the forefront.

Rather than confining Christianity to a Bible class, we view all subjects through the lens of Scripture.

No single truth is adequately comprehended till it is viewed in harmonious relations to all other truths of the system in which Christ is the centre.—A.A. Hodge

THE IMPACT OF A CLASSICAL CHRISTIAN EDUCATION

We seek to graduate mature students who are well-suited to challenge the conventions of our society, rather than falling prey to them.

The right defense against false sentiments is to inculcate just sentiments. By starving the sensibility of our pupils we only make them easier prey to the propagandist when he comes.—C.S. Lewis

Often, even Christian educators adopt the tool box of the modern educator. Their texts, their educational structure, and their educational frameworks inadvertently compromise true education.

WHERE'S THE CHAPEL? OR THE BIBLE CLASS?

They're in the classroom. We integrate biblical truth into every subject. This is why our form of education is uniquely able to build solid Christian worldviews.

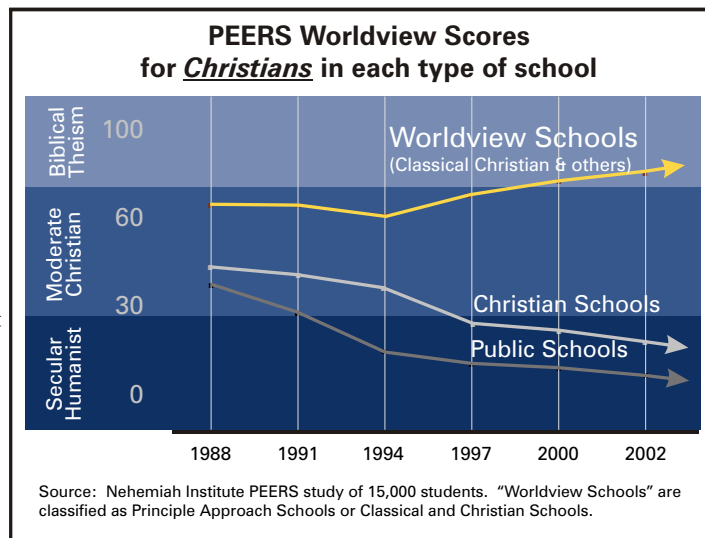
Why is *infinity* an essential concept in higher math? What was the historical context for Christ's coming? How is art a reflection of our divine image? What does DNA tell us about design? How does language help us relate to God?

Some Christian schools emphasize a great Bible curriculum. They may even use "Christian" curriculum for science or history. Classical Christian education goes a step further.

For us, Bible is not a subject, but a lens. It provides perspective. It enlightens every subject as we use the light of scripture to help us understand every subject in every way. The difference is evident in every classical and Christian classroom.

* Source: The Barna Group of Ventura, CA. Christian worldview defined as believing absolute moral truths exist and that they are defined in the Bible; Jesus lived a sinless life; God is the all powerful and all knowing creator of the universe; He still rules it; Salvation is a gift of God that cannot be earned; Satan is real; Christians have a responsibility to share their faith; and the Bible is accurate in all of its teachings.

The Nehemiah Institute has tracked the worldview of high-school students in a variety of school settings since the mid-1980's. The news has not been good. Both Christian and public schools are failing to teach students to think Christianly. The test measures a variety of attitudes. While the test is not perfect, it presents a generally realistic picture of worldview in America's schools. The test measures biblical attitudes about all areas of life, including moral, social, political, and economic.



What we want is not more little books about Christianity, but more little books by Christians on other subjects--with their Christianity latent. ... Our Faith is not very likely to be shaken by any book on Hinduism. But if whenever we read an elementary book on Geology, Botany, Politics, or Astronomy, we found that its implications were Hindu, that would shake us. ...In the same way, it is not books on Christianity that will really trouble [the unbeliever]. But he would be troubled if, ... the best work on the market was always by a Christian. — C.S. Lewis

For more information on worldview education, please see our reading list on page 19.

The academic excellence permeated by a Christian worldview in classical Christian schools allows our students to become good stewards of their God-given minds. However, we don't stop there. We value students who serve with their hearts as well as their minds. To the extent God's grace allows, we seek to encourage great servants with great minds.



We need prayer, Bible study, worship, fellowship and witnessing. But if we focus exclusively on these disciplines and in the process we ignore our responsibility to redeem the surrounding culture our Christianity will remain privatized and marginalized.

Charles Colson

MYTHS

Three common misperceptions



Myth: Classical education was fine back then, but we need modern education in a modern world.

Fact: Classical education teaches students facts, provides them with logical tools to use those facts, and perfects the student's ability to relate those facts to others. This fundamental skill-set is more valuable today than it has ever been. The process of teaching students to think extends far beyond filling their heads with knowledge. Modern education, to varying degrees, has succeeded in teaching facts and some skills. Classical education helps students draw original, creative, and accurate conclusions from facts and then formulate those conclusions into logical and persuasive arguments.

Modern subjects based in science and technology are taught in classical schools, through classical methods. Parents who are exposed to classical education recognize that its "back to the basics" approach contrasts with the distractions of modern education. Is the classical method applicable in a modern, technological age? The technology we have today was invented, in large part, by the classically educated.

Classical education teaches children the timeless skills of thinking, reasoning, logic, and expression. Our subject matter is as up-to-date as that found in other schools. We simply add a depth and dimension through this time-tested method.

Myth: Classical education is unnecessarily difficult.

Fact: Children enjoy learning. They are wired for it. Assuming that a child will not be able to succeed in a challenging environment is tempting, but simply untrue.

A common assumption is that a demanding curriculum results in unhappy children. As adults, learning new things can be uncomfortable. However, children are fascinated by what they learn. The excitement of children learning Latin grows as they become able to describe the world in a language that most adults do not understand. The rich and complex texture of classical literature is amplified by youth. Science and the history of Western Civilization come alive for those who hunger to know about their world. For the unconvinced, a visit to a classical Christian school is sure to demonstrate that our students love to learn.

Classical schools maintain order in the classroom. This does not translate to stoic classes where interaction is limited to an occasional, downcast "yes sir." Students are not allowed to be disruptive, but they are constantly encouraged to offer observations, ask questions, interact, and make comments. The classical method encourages a stimulating and enjoyable learning environment for students.

Myth: Classical education is too extreme.

Fact: Classical education teaches children "with the grain" - complementing their developmental phase with the appropriate teaching method. Parents are rightfully skeptical of anything that differs boldly from the norm. However, classical education was the norm 100 years ago because it worked.

Conventional education has taken an experimental approach to educating our children over the past four decades. Many different methods have been tried and later scrapped when they failed. This constant state of change in education creates an environment where anything "traditional" seems extreme. Classical education provides a basic structure upon which we can build effective, successful students. We are not advocating an experiment. Rather, we are seeking a return to a system proven for over 1,000 years.

YOUR CHILD'S EDUCATION

It's worth reading about



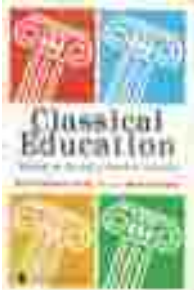
Written 10 years after “Recovering the Lost Tools of Learning” this book is a fascinating look at what works and why. Far from a treatise on educational theory, this book provides hard hitting evidence of why a classical Christian education is important for every Christian. Why do only 23% of American 8th graders test proficient in math? How does television impact our children's education? What does the Bible say about charter schools? Why have the worldviews of Christian students plummeted since 1988, even in Christian schools? What two types of schools return the highest Christian worldview scores? Who should read it? Everyone. If you only read one book on classical Christian education, this should be it.



Douglas Wilson's 1991 seminal work jump-started the restoration of classical and Christian education in America. Mr. Wilson points to the serious problems with modern education and presents a revolutionary alternative that redefines what we think of as “education.” He points out that k-12 education must be thoroughly Christian, in a way that brings every subject into perspective through God's word. He uses Dorothy Sayers' essay “The Lost Tools of Learning” (included in the book) to prescribe a better way to restore the educational excellence of the Christian tradition. If you're new to classical Christian education, or if you've never read this book, read it!



In fewer than 50 pages, Dr. Perrin explains the essentials of classical education in a colloquial, engaging style. How did classical education come to be? Why does classical education work? Why does it prepare students well for college? If you want to understand the “why’s” behind this time-tested education, or if you want to know the essential “nuts and bolts,” this book helps you to a higher level of understanding. There are plenty of excellent “weighty” books on classical Christian education. If you’re looking for a quick, convincing read, this book is worth your time.



If history creates perspective, this book provides perspective on classical education and American education in general. Coauthored by Gene Edward Veith and Andrew Kern, you can walk through the recent history of classical education. Veith and Kern demonstrate the variety and depth of numerous school movements that continue to grow as they restore education in America. From the inner city, to the evangelical Christian suburbs, the restoration takes many forms. You'll find them all intriguing.

We are having a revival of feelings but not of the knowledge of God. The church today is more guided by feelings than by convictions. We value enthusiasm more than informed commitment.

-1990 Gallup poll on religion

A FULFILLING LIFE: When the grace and Truth found in scripture are matched with a mind that thinks Christianly, we can live in the harmony that only a consistent Christian worldview brings about. Romans 12: 1-2 calls this “renewing your mind.”

A CLOUD... American education is in trouble. Academically, kids are less capable than they were 50 years ago. This problem is dwarfed by the moral crisis. Even Christian kids are failing to think or act like Christians. In a culture that is marching away from God and away from standards, our youth need the lost tools of learning.

... WITH A SILVER LINING: Christians have an opportunity to break away from the influence of modern education and return to education that instills a Christian worldview *and* prepares students academically. Since the 1990’s, classical and Christian education has enjoyed rapid growth as it expands worldwide. Imagine the potential impact as Christians return to their traditional role as intellectual leaders in the culture.

HELP RESTORE CHRISTIAN CULTURAL LEADERSHIP: As mainstream educators struggle, the opportunity to return Christianity’s intellectual leadership to the fore is upon us. We can impact the culture for Christ when we remain relevant. If we yield intellectual ground, we marginalize the Gospel. Please join us as we accept the challenge to glorify God with our minds and take back the culture for Christ.

"And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is that which is good and acceptable and perfect." Romans 12:2

The Lost Tools Of Learning

By Dorothy Sayers

Paul M. Bechtel writes that Dorothy Leigh Sayers (1893-1957) briefly entered on a teaching career after graduating from Oxford. She published a long and popular series of detective novels, translated the "Divine Comedy," wrote a series of radio plays, and a defense of Christian belief. During World War II, she lived in Oxford, and was a member of the group that included C.S. Lewis, Charles Williams, J.R.R. Tolkien, and Owen Barfield. By nature and preference, she was a scholar and an expert on the Middle Ages. In this essay, Miss Sayers suggests that we presently teach our children everything but how to learn. She proposes that we adopt a suitably modified version of the medieval scholastic curriculum for methodological reasons. "The Lost Tools of Learning" was first presented by Miss Sayers at Oxford in 1947.

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

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

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

When we think about the remarkably early age at which the young men went up to university in, let us say, Tudor times, and thereafter were held fit to assume responsibility for the conduct of their own affairs, are we altogether comfortable about that artificial prolongation of intellectual childhood and adolescence into the years of physical maturity which is so marked in our own day? To postpone the acceptance of responsibility to a late date brings with it a number of

psychological complications which, while they may interest the psychiatrist, are scarcely beneficial either to the individual or to society. The stock argument in favor of postponing the school-leaving age and prolonging the period of education generally is there is now so much more to learn than there was in the Middle Ages. This is partly true, but not wholly. The modern boy and girl are certainly taught more subjects--but does that always mean that they actually know more?

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

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

Have you ever followed a discussion in the newspapers or elsewhere and noticed how frequently writers fail to define the terms they use? Or how often, if one man does define his terms, another will assume in his reply that he was using the terms in precisely the opposite sense to that in which he has already defined them? Have you ever been faintly troubled by the amount of slipshod syntax going about? And, if so, are you troubled because it is inelegant or because it may lead to dangerous misunderstanding?

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

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

Are you occasionally perturbed by the things written by adult men and women for adult men and women to read? We find a well-known biologist writing in a weekly paper to the effect that: "It is an argument against the existence of a Creator" (I think he put it more strongly; but since I

have, most unfortunately, mislaid the reference, I will put his claim at its lowest)--"an argument against the existence of a Creator that the same kind of variations which are produced by natural selection can be produced at will by stock breeders." One might feel tempted to say that it is rather an argument for the existence of a Creator. Actually, of course, it is neither; all it proves is that the same material causes (recombination of the chromosomes, by crossbreeding, and so forth) are sufficient to account for all observed variations--just as the various combinations of the same dozen tones are materially sufficient to account for Beethoven's Moonlight Sonata and the noise the cat makes by walking on the keys. But the cat's performance neither proves nor disproves the existence of Beethoven; and all that is proved by the biologist's argument is that he was unable to distinguish between a material and a final cause.

Here is a sentence from no less academic a source than a front- page article in the Times Literary Supplement: "The Frenchman, Alfred Epinas, pointed out that certain species (e.g., ants and wasps) can only face the horrors of life and death in association." I do not know what the Frenchman actually did say; what the Englishman says he said is patently meaningless. We cannot know whether life holds any horror for the ant, nor in what sense the isolated wasp which you kill upon the window-pane can be said to "face" or not to "face" the horrors of death. The subject of the article is mass behavior in man; and the human motives have been unobtrusively transferred from the main proposition to the supporting instance. Thus the argument, in effect, assumes what it set out to prove--a fact which would become immediately apparent if it were presented in a formal syllogism. This is only a small and haphazard example of a vice which pervades whole books--particularly books written by men of science on metaphysical subjects.

Another quotation from the same issue of the TLS comes in fittingly here to wind up this random collection of disquieting thoughts--this time from a review of Sir Richard Livingstone's "Some Tasks for Education": "More than once the reader is reminded of the value of an intensive study of at least one subject, so as to learn the meaning of knowledge' and what precision and persistence is needed to attain it. Yet there is elsewhere full recognition of the distressing fact that a man may be master in one field and show no better judgement than his neighbor anywhere else; he remembers what he has learnt, but forgets altogether how he learned it."

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

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

thing by the right end, will start off by doodling about on an odd piece of material, in order to "give himself the feel of the tool."

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

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

Now the first thing we notice is that two at any rate of these "subjects" are not what we should call "subjects" at all: they are only methods of dealing with subjects. Grammar, indeed, is a "subject" in the sense that it does mean definitely learning a language--at that period it meant learning Latin. But language itself is simply the medium in which thought is expressed. The whole of the Trivium was, in fact, intended to teach the pupil the proper use of the tools of learning, before he began to apply them to "subjects" at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of a language, and hence of language itself--what it was, how it was put together, and how it worked. Secondly, he learned how to use language; how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument. Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language-- how to say what he had to say elegantly and persuasively.

At the end of his course, he was required to compose a thesis upon some theme set by his masters or chosen by himself, and afterwards to defend his thesis against the criticism of the faculty. By this time, he would have learned--or woe betide him-- not merely to write an essay on paper, but to speak audibly and intelligibly from a platform, and to use his wits quickly when heckled. There would also be questions, cogent and shrewd, from those who had already run the gauntlet of debate.

It is, of course, quite true that bits and pieces of the mediaeval tradition still linger, or have been revived, in the ordinary school syllabus of today. Some knowledge of grammar is still required when learning a foreign language--perhaps I should say, "is again required," for during my own lifetime, we passed through a phase when the teaching of declensions and conjugations was considered rather reprehensible, and it was considered better to pick these things up as we went along. School debating societies flourish; essays are written; the necessity for "self-expression" is stressed, and perhaps even over-stressed. But these activities are cultivated more or less in detachment, as belonging to the special subjects in which they are pigeon-holed rather than as forming one coherent scheme of mental training to which all "subjects" stand in a subordinate relation. "Grammar" belongs especially to the "subject" of foreign languages, and essay-writing to the "subject" called "English"; while Dialectic has become almost entirely divorced from the rest of the curriculum, and is frequently practiced unsystematically and out of school hours as a separate exercise, only very loosely related to the main business of learning. Taken by and large, the great difference of emphasis between the two conceptions holds good: modern education

concentrates on "teaching subjects," leaving the method of thinking, arguing, and expressing one's conclusions to be picked up by the scholar as he goes along' mediaeval education concentrated on first forging and learning to handle the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature.

"Subjects" of some kind there must be, of course. One cannot learn the theory of grammar without learning an actual language, or learn to argue and orate without speaking about something in particular. The debating subjects of the Middle Ages were drawn largely from theology, or from the ethics and history of antiquity. Often, indeed, they became stereotyped, especially towards the end of the period, and the far-fetched and wire-drawn absurdities of Scholastic argument fretted Milton and provide food for merriment even to this day. Whether they were in themselves any more hackneyed and trivial than the usual subjects set nowadays for "essay writing" I should not like to say: we may ourselves grow a little weary of "A Day in My Holidays" and all the rest of it. But most of the merriment is misplaced, because the aim and object of the debating thesis has by now been lost sight of.

A glib speaker in the Brains Trust once entertained his audience (and reduced the late Charles Williams to helpless rage by asserting that in the Middle Ages it was a matter of faith to know how many archangels could dance on the point of a needle. I need not say, I hope, that it never was a "matter of faith"; it was simply a debating exercise, whose set subject was the nature of angelic substance: were angels material, and if so, did they occupy space? The answer usually adjudged correct is, I believe, that angels are pure intelligences; not material, but limited, so that they may have location in space but not extension. An analogy might be drawn from human thought, which is similarly non-material and similarly limited. Thus, if your thought is concentrated upon one thing--say, the point of a needle--it is located there in the sense that it is not elsewhere; but although it is "there," it occupies no space there, and there is nothing to prevent an infinite number of different people's thoughts being concentrated upon the same needle-point at the same time. The proper subject of the argument is thus seen to be the distinction between location and extension in space; the matter on which the argument is exercised happens to be the nature of angels (although, as we have seen, it might equally well have been something else; the practical lesson to be drawn from the argument is not to use words like "there" in a loose and unscientific way, without specifying whether you mean "located there" or "occupying space there."

Scorn in plenty has been poured out upon the mediaeval passion for hair-splitting; but when we look at the shameless abuse made, in print and on the platform, of controversial expressions with shifting and ambiguous connotations, we may feel it in our hearts to wish that every reader and hearer had been so defensively armored by his education as to be able to cry: "Distinguo."

For we let our young men and women go out unarmed, in a day when armor was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalized in 1940 when men were sent to fight armored tanks with rifles, are not scandalized when young men and women are sent into the world to fight massed propaganda

with a smattering of "subjects"; and when whole classes and whole nations become hypnotized by the arts of the spell binder, we have the impudence to be astonished. We dole out lip-service to the importance of education--lip- service and, just occasionally, a little grant of money; we postpone the school-leaving age, and plan to build bigger and better schools; the teachers slave conscientiously in and out of school hours; and yet, as I believe, all this devoted effort is largely frustrated, because we have lost the tools of learning, and in their absence can only make a botched and piecemeal job of it.

What, then, are we to do? We cannot go back to the Middle Ages. That is a cry to which we have become accustomed. We cannot go back--or can we? Distinguo. I should like every term in that proposition defined. Does "go back" mean a retrogression in time, or the revision of an error? The first is clearly impossible per se; the second is a thing which wise men do every day. "Cannot"-- does this mean that our behavior is determined irreversibly, or merely that such an action would be very difficult in view of the opposition it would provoke? Obviously the twentieth century is not and cannot be the fourteenth; but if "the Middle Ages" is, in this context, simply a picturesque phrase denoting a particular educational theory, there seems to be no a priori reason why we should not "go back" to it--with modifications--as we have already "gone back" with modifications, to, let us say, the idea of playing Shakespeare's plays as he wrote them, and not in the "modernized" versions of Cibber and Garrick, which once seemed to be the latest thing in theatrical progress.

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

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

My views about child psychology are, I admit, neither orthodox nor enlightened. Looking back upon myself (since I am the child I know best and the only child I can pretend to know from inside) I recognize three states of development. These, in a rough-and- ready fashion, I will call the Poll-Parrot, the Pert, and the Poetic--the latter coinciding, approximately, with the onset of puberty. The Poll-Parrot stage is the one in which learning by heart is easy and, on the whole, pleasurable; whereas reasoning is difficult and, on the whole, little relished. At this age, one readily memorizes the shapes and appearances of things; one likes to recite the number-plates of cars; one rejoices in the chanting of rhymes and the rumble and thunder of unintelligible polysyllables; one enjoys the mere accumulation of things. The Pert age, which follows upon this (and, naturally, overlaps it to some extent), is characterized by contradicting, answering back, liking to "catch people out" (especially one's elders); and by the propounding of conundrums. Its nuisance-value is extremely high. It usually sets in about the Fourth Form. The Poetic age is

popularly known as the "difficult" age. It is self-centered; it yearns to express itself; it rather specializes in being misunderstood; it is restless and tries to achieve independence; and, with good luck and good guidance, it should show the beginnings of creativeness; a reaching out towards a synthesis of what it already knows, and a deliberate eagerness to know and do some one thing in preference to all others. Now it seems to me that the layout of the Trivium adapts itself with a singular appropriateness to these three ages: Grammar to the Poll-Parrot, Dialectic to the Pert, and Rhetoric to the Poetic age.

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

Those whose pedantic preference for a living language persuades them to deprive their pupils of all these advantages might substitute Russian, whose grammar is still more primitive. Russian is, of course, helpful with the other Slav dialects. There is something also to be said for Classical Greek. But my own choice is Latin. Having thus pleased the Classicists among you, I will proceed to horrify them by adding that I do not think it either wise or necessary to cramp the ordinary pupil upon the Procrustean bed of the Augustan Age, with its highly elaborate and artificial verse forms and oratory. Post-classical and mediaeval Latin, which was a living language right down to the end of the Renaissance, is easier and in some ways livelier; a study of it helps to dispel the widespread notion that learning and literature came to a full stop when Christ was born and only woke up again at the Dissolution of the Monasteries.

Latin should be begun as early as possible--at a time when inflected speech seems no more astonishing than any other phenomenon in an astonishing world; and when the chanting of "Amo, amas, amat" is as ritually agreeable to the feelings as the chanting of "eeny, meeny, miney, moe."

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

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

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

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

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

The grammar of Mathematics begins, of course, with the multiplication table, which, if not learnt now, will never be learnt with pleasure; and with the recognition of geometrical shapes and the grouping of numbers. These exercises lead naturally to the doing of simple sums in arithmetic. More complicated mathematical processes may, and perhaps should, be postponed, for the reasons which will presently appear.

So far (except, of course, for the Latin), our curriculum contains nothing that departs very far from common practice. The difference will be felt rather in the attitude of the teachers, who must look upon all these activities less as "subjects" in themselves than as a gathering-together of material for use in the next part of the Trivium. What that material is, is only of secondary importance; but it is as well that anything and everything which can be usefully committed to memory should be memorized at this period, whether it is immediately intelligible or not. The modern tendency is to try and force rational explanations on a child's mind at too early an age. Intelligent questions, spontaneously asked, should, of course, receive an immediate and rational answer; but it is a great mistake to suppose that a child cannot readily enjoy and remember things that are beyond his power to analyze--particularly if those things have a strong imaginative appeal (as, for example, "Kubla Kahn"), an attractive jingle (like some of the memory-rhymes for Latin genders), or an abundance of rich, resounding polysyllables (like the Quicunque vult).

This reminds me of the grammar of Theology. I shall add it to the curriculum, because theology is the mistress-science without which the whole educational structure will necessarily lack its final synthesis. Those who disagree about this will remain content to leave their pupil's education still full of loose ends. This will matter rather less than it might, since by the time that the tools of learning have been forged the student will be able to tackle theology for himself, and will probably insist upon doing so and making sense of it. Still, it is as well to have this matter also handy and ready for the reason to work upon. At the grammatical age, therefore, we should

become acquainted with the story of God and Man in outline--i.e., the Old and New testaments presented as parts of a single narrative of Creation, Rebellion, and Redemption--and also with the Creed, the Lord's Prayer, and the Ten Commandments. At this early stage, it does not matter nearly so much that these things should be fully understood as that they should be known and remembered.

It is difficult to say at what age, precisely, we should pass from the first to the second part of the Trivium. Generally speaking, the answer is: so soon as the pupil shows himself disposed to pertness and interminable argument. For as, in the first part, the master faculties are Observation and Memory, so, in the second, the master faculty is the Discursive Reason. In the first, the exercise to which the rest of the material was, as it were, keyed, was the Latin grammar; in the second, the key-exercise will be Formal Logic. It is here that our curriculum shows its first sharp divergence from modern standards. The disrepute into which Formal Logic has fallen is entirely unjustified; and its neglect is the root cause of nearly all those disquieting symptoms which we have noted in the modern intellectual constitution. Logic has been discredited, partly because we have come to suppose that we are conditioned almost entirely by the intuitive and the unconscious. There is no time to argue whether this is true; I will simply observe that to neglect the proper training of the reason is the best possible way to make it true. Another cause for the disfavor into which Logic has fallen is the belief that it is entirely based upon universal assumptions that are either unprovable or tautological. This is not true. Not all universal propositions are of this kind. But even if they were, it would make no difference, since every syllogism whose major premise is in the form "All A is B" can be recast in hypothetical form. Logic is the art of arguing correctly: "If A, then B." The method is not invalidated by the hypothetical nature of A. Indeed, the practical utility of Formal Logic today lies not so much in the establishment of positive conclusions as in the prompt detection and exposure of invalid inference.

Let us now quickly review our material and see how it is to be related to Dialectic. On the Language side, we shall now have our vocabulary and morphology at our fingertips; henceforward we can concentrate on syntax and analysis (i.e., the logical construction of speech) and the history of language (i.e., how we came to arrange our speech as we do in order to convey our thoughts).

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

Mathematics--algebra, geometry, and the more advanced kinds of arithmetic--will now enter into the syllabus and take its place as what it really is: not a separate "subject" but a sub-department of Logic. It is neither more nor less than the rule of the syllogism in its particular application to number and measurement, and should be taught as such, instead of being, for some, a dark mystery, and, for others, a special revelation, neither illuminating nor illuminated by any other part of knowledge.

History, aided by a simple system of ethics derived from the grammar of theology, will provide much suitable material for discussion: Was the behavior of this statesman justified? What was

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

But above all, we must not neglect the material which is so abundant in the pupils' own daily life.

There is a delightful passage in Leslie Paul's "The Living Hedge" which tells how a number of small boys enjoyed themselves for days arguing about an extraordinary shower of rain which had fallen in their town--a shower so localized that it left one half of the main street wet and the other dry. Could one, they argued, properly say that it had rained that day on or over the town or only in the town? How many drops of water were required to constitute rain? And so on. Argument about this led on to a host of similar problems about rest and motion, sleep and waking, est and non est, and the infinitesimal division of time. The whole passage is an admirable example of the spontaneous development of the ratiocinative faculty and the natural and proper thirst of the awakening reason for the definition of terms and exactness of statement. All events are food for such an appetite.

An umpire's decision; the degree to which one may transgress the spirit of a regulation without being trapped by the letter: on such questions as these, children are born casuists, and their natural propensity only needs to be developed and trained--and especially, brought into an intelligible relationship with the events in the grown-up world. The newspapers are full of good material for such exercises: legal decisions, on the one hand, in cases where the cause at issue is not too abstruse; on the other, fallacious reasoning and muddleheaded arguments, with which the correspondence columns of certain papers one could name are abundantly stocked.

Wherever the matter for Dialectic is found, it is, of course, highly important that attention should be focused upon the beauty and economy of a fine demonstration or a well-turned argument, lest veneration should wholly die. Criticism must not be merely destructive; though at the same time both teacher and pupils must be ready to detect fallacy, slipshod reasoning, ambiguity, irrelevance, and redundancy, and to pounce upon them like rats. This is the moment when precis-writing may be usefully undertaken; together with such exercises as the writing of an essay, and the reduction of it, when written, by 25 or 50 percent.

It will, doubtless, be objected that to encourage young persons at the Pert age to browbeat, correct, and argue with their elders will render them perfectly intolerable. My answer is that children of that age are intolerable anyhow; and that their natural argumentativeness may just as well be canalized to good purpose as allowed to run away into the sands. It may, indeed, be rather less obtrusive at home if it is disciplined in school; and anyhow, elders who have abandoned the wholesome principle that children should be seen and not heard have no one to blame but themselves.

Once again, the contents of the syllabus at this stage may be anything you like. The "subjects" supply material; but they are all to be regarded as mere grist for the mental mill to work upon.

The pupils should be encouraged to go and forage for their own information, and so guided towards the proper use of libraries and books for reference, and shown how to tell which sources are authoritative and which are not.

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

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

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

Is the Trivium, then, a sufficient education for life? Properly taught, I believe that it should be. At the end of the Dialectic, the children will probably seem to be far behind their coevals brought up on old-fashioned "modern" methods, so far as detailed knowledge of specific subjects is concerned. But after the age of 14 they should be able to overhaul the others hand over fist. Indeed, I am not at all sure that a pupil thoroughly proficient in the Trivium would not be fit to proceed immediately to the university at the age of 16, thus proving himself the equal of his mediaeval counterpart, whose precocity astonished us at the beginning of this discussion. This, to be sure, would make hay of the English public-school system, and disconcert the universities very much. It would, for example, make quite a different thing of the Oxford and Cambridge boat race.

But I am not here to consider the feelings of academic bodies: I am concerned only with the proper training of the mind to encounter and deal with the formidable mass of undigested problems presented to it by the modern world. For the tools of learning are the same, in any and every subject; and the person who knows how to use them will, at any age, get the mastery of a new subject in half the time and with a quarter of the effort expended by the person who has not the tools at his command. To learn six subjects without remembering how they were learnt does nothing to ease the approach to a seventh; to have learnt and remembered the art of learning makes the approach to every subject an open door.

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

I will add that it is highly important that every teacher should, for his or her own sake, be qualified and required to teach in all three parts of the Trivium; otherwise Masters of Dialectic, especially, might find their minds hardening into a permanent adolescence. For this reason, teachers in preparatory schools should also take Rhetoric class in the public schools to which they are attached; or, if they are not so attached, then by arrangement in other schools in the same neighborhood. Alternatively, a few preliminary classes in rhetoric might be taken in preparatory school from the age of thirteen onwards.

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

disputation of Abdiel with Satan have the tool-marks of the Schools upon them, and might, incidentally, profitably figure as set passages for our Dialectical studies. Right down to the nineteenth century, our public affairs were mostly managed, and our books and journals were for the most part written, by people brought up in homes, and trained in places, where that tradition was still alive in the memory and almost in the blood. Just so, many people today who are atheist or agnostic in religion, are governed in their conduct by a code of Christian ethics which is so rooted that it never occurs to them to question it.

But one cannot live on capital forever. However firmly a tradition is rooted, if it is never watered, though it dies hard, yet in the end it dies. And today a great number--perhaps the majority--of the men and women who handle our affairs, write our books and our newspapers, carry out our research, present our plays and our films, speak from our platforms and pulpits--yes, and who educate our young people--have never, even in a lingering traditional memory, undergone the Scholastic discipline. Less and less do the children who come to be educated bring any of that tradition with them. We have lost the tools of learning--the axe and the wedge, the hammer and the saw, the chisel and the plane-- that were so adaptable to all tasks. Instead of them, we have merely a set of complicated jigs, each of which will do but one task and no more, and in using which eye and hand receive no training, so that no man ever sees the work as a whole or "looks to the end of the work."

What use is it to pile task on task and prolong the days of labor, if at the close the chief object is left unattained? It is not the fault of the teachers--they work only too hard already. The combined folly of a civilization that has forgotten its own roots is forcing them to shore up the tottering weight of an educational structure that is built upon sand. They are doing for their pupils the work which the pupils themselves ought to do. For the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this is effort spent in vain.