



Course Syllabus

EDU511: History of Classical Christian Education; three credits

New Saint Andrews College, Fall and Spring terms 2024-25

Instructor: Christopher R. Schlect, Ph.D. (updated 05/13/2024)

I. Course Introduction and Overview

Today's classical and Christian education movement is a grassroots phenomenon that was born out of the culture wars of the 1970s, '80s and '90s. That era witnessed a generation of ardent Christians who mobilized around family values and a strident critique of mainstream American culture. This mobilization took varying forms: some sought to reform American culture through political and legal channels, and others set about the task of building countercultural institutions. In education, the former impulse introduced new battles over curriculum, vouchers, and charter schools, and the latter led to a dramatic rise in homeschooling and private Christian day schools. These innovators had to confront the question of how to faithfully deliver a sound education in today's context. In order to steer clear of the many problems we saw in mainstream public education, Christian parents and educators searched the past for inspiration and models. From this impulse emerged the renewal of classical and Christian education. This course aims to serve this renewal by introducing some of the great texts in the western tradition of education.

The course traces the rise and development of education in the liberal arts and humanities—from the classical origins of the liberal arts in the ancient world, continuing through its Christianization in early medieval monasteries, to its reworking in the cathedral schools of the later middle ages, and extending into the early modern era with the rise of the humanities. We will bring these writings into conversation with contemporary interpretations of “classical and Christian education” in order to see the ways in which today's movement adopts, adjusts, and diverges from historical precedents. By doing so, the course also aims to foster a robust and fruitful conversation among educators who lived over 1500 years apart from one another.

II. Course Logistics

Course Dates: Fall term—September 16–December 20, 2024; and Spring Term—January 6–April 11, 2025

Access to Course Content: Course resources and information will be disseminated through the College's learning management system, Populi. Students, once they are enrolled, will receive a personal login and instructions for accessing populi. For questions about logging into populi, contact our registrar, Emily Kapuscak, at <registrar@nsa.edu>.

Course Routines: The course is organized into fourteen lessons; most lessons span two weeks (see §VI. *Course Schedule* below). For each lesson, students will participate in written discussion postings on populi and join a live meeting over zoom.

Contacting the Instructor: You can reach me by email at <cschlect@nsa.edu>. I am happy to meet with students by phone or zoom; simply reach out by email to arrange a meeting time. If you have a question about course instructions, expectations, and logistics, chances are that your classmates may have the same question; please post such questions to the course dashboard on populi and I will reply there. Of course, for questions about your individual coursework, reach out by email.

III. Course Objectives

1. Students will read and interrogate key writings from the western tradition of education, writings that span from antiquity up into the early modern era. Specifically,
 - a. Students will compare these historic works to one another;
 - b. For each work, students will identify the authors' context, concerns, and contributions; and,
 - c. They will form their own assessment of each authors' achievements.
2. Students will read key writings from the contemporary movement in classical and Christian education.
 - a. Students will compare these contemporary works to one another;
 - b. They will compare these works to historical writings from the western tradition of education; and,
 - c. They will form their own assessment of each authors' achievements.
3. Students will develop informed answers to the following questions:
 - a. How do ancient, medieval and early modern writers characterize grammar, dialectic, and rhetoric (i.e., the arts of the trivium)? Do they represent them as curricular in nature? Pedagogical? Both? What is the scope or domain of each art? Are they sequenced?
 - b. According to the various writers we read, which arts are the liberal arts? How do they fit within the broader project of preparing a person for life? How do they relate to one another?
 - c. What were the humanities? According to promoters of the humanities, how do the humanities relate to the liberal arts?
 - d. How do contemporary presentations of classical education compare with one another? How do they differ? Identify areas of variety and commonality among contemporary writings in classical and Christian education.
 - e. How do various writers on education—those from the past and from today's CCE movement—treat older fields of study? –Fields such as law, architecture and medicine? Where do such fields figure into their curriculum? What about newer fields such as biology, chemistry, psychology, and others?
 - f. In what respects have prominent writers in today's CCE movement adopted the principles and practices of the past? –Which principles and practices, and from what sources in the past? In what respects do these contemporary writers appropriate and adjust the ways of education in the past? In what ways do they depart from the past?
4. Students will consider how educations delivered in the medieval and early modern eras might inform the education we deliver in our own classrooms today.
5. Students will assert their own viewpoints through discussion and writing assignments.

IV. Required Readings

A. Historical Texts (Students are responsible to obtain these texts. Some titles are in the public domain and can be accessed online.)

Augustine, *On Christian Teaching*. Translated by R. P. H. Green. Oxford World's Classics. New York, NY: Oxford University Press, 2008.

Basil the Great. "Address to Young Men on the Right Use of Greek Literature." In *Essays on the Study and Use of Poetry by Plutarch and Basil the Great*, translated by Frederick Morgan Padelford. New York, NY: Henry Holt and Co., 1902.

https://www.google.com/books/edition/Essays_on_the_Study_and_Use_of_Poetry_by/8siAAAAAMAAJ

Cassiodorus Senator, *Institutiones Divinarum et Saecularium Litterarum*. Available versions:

Option 1 (most recommended): Cassiodorus. *Cassiodorus: "Institutions of Divine and Secular Learning" and "On the Soul."* Translated by James W. Halporn. Translated Texts for Historians 42. Liverpool University Press, 2004.

Option 2: Cassiodorus Senator, *An Introduction to Divine and Human Readings*, trans. Leslie Webber Jones (Columbia University Press, 1946)

Comenius, Johann Amos. *The Great Didactic, Part II.—Text*. Translated by M. W. Keatinge. London: Adam and Charles Black, 1907. Available online at <http://archive.org/details/cu31924031053709>.

Hugh of St. Victor. *The Didascalicon of Hugh of Saint Victor: A Guide to the Arts*. Translated by Jerome Taylor. Records of Western Civilization. New York, NY: Columbia University Press, 1991.

Kallendorf, Craig W., trans. *Humanist Educational Treatises*. The I Tatti Renaissance Library. Cambridge, MA: Harvard University Press, 2002.

Martianus Capella. *Martianus Capella and the Seven Liberal Arts, Volume II: The Marriage of Philology and Mercury*. Translated by William Harris Stahl, Richard Johnson, and E. L. Burge. Vol. 2. Records of Western Civilization. New York, NY: Columbia University Press, 1992.

Quintilian, *Institutio Oratoria* (selections). Note: this is a large work; we will be reading only books I, II, and X. This important text is available in three versions:

Option 1 (most recommended, but also most expensive): Quintilian, *The Orator's Education*. Translated by Donald A. Russell. Loeb Classical Library. Cambridge, MA: Harvard University Press, 2002. This edition is five volumes; the required selections for this course appear in volumes 1 and 4.

Option 2: Quintilian. *Quintilian on the Teaching of Speaking and Writing: Translations from Books One, Two, and Ten of the "Institutio Oratoria."* Edited by James J. Murphy and Hugh C. Wiese. 2nd edition. Carbondale, IL: Southern Illinois University Press, 2015. This volume includes all the required selections for this course.

Option 3: Quintilian. *Institutio Oratoria*. Translated by H. E. Butler. 4 vols. Loeb Classical Library. Cambridge, MA: Harvard University Press, 1922. This edition is in four volumes; the required selections for this course appear in volumes 1 and 4. This version is in the public domain and therefore available at this link:

<https://books.google.com/books?id=y0EFAQAIAAJ>.

and also at this link:

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Quintilian/Institutio_Oratoria/

B. Contemporary Works (students are responsible to obtain these texts)

Clark, Kevin, and Ravi Jain. *The Liberal Arts Tradition: A Philosophy of Christian Classical Education*, revised edition. Camp Hill, PA: Classical Academic Press, 2021.

Checking on editions.

Jaeger, C. Stephen. *The Envy of Angels: Cathedral Schools and Social Ideals in Medieval Europe, 950-1200*. Philadelphia, PA: University of Pennsylvania Press, 2000.

Littlejohn, Robert, and Charles T. Evans. *Wisdom and Eloquence: A Christian Paradigm for Classical Learning*. Wheaton, IL: Crossway, 2006.

Wilson, Douglas. *The Case for Classical Christian Education*. Wheaton, IL: Crossway, 2003; or the reprint edition published at Moscow, ID: Canon Press, 2022.

C. Additional Miscellaneous Works (these selections will be provided on populi)

Alcuin. *De Grammatica*. Translated by Wenden Scholars. *Shield Wall* 2, no. 1 (Fall/Winter 2016): 37–45. Available on populi.

_____. *Disputatio Pippini*. Translated by Caleb Harris, Emily Kapuscak, Anneliese Mattern, and Joseph Roberts. Moscow, ID: By the translators, 2022. Available on populi.

Augustine. “On the Catechizing of the Uninstructed” (selections), in *St. Augustine: On the Holy Trinity, Doctrinal Treatises, Moral Treatises*, translated by S. D. F. Salmond, Vol. 3. The Nicene and Post-Nicene Fathers, First Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1956. Available on populi.

Classis 14 no. 4 (Autumn 2007). The entire issue is dedicated to discussion of Littlejohn and Evans, *Wisdom and Eloquence*. Available on populi.

Classis 31 no 1 (Fall 2023). The entire issue is dedicated to discussion of Dorothy Sayers, “The Lost Tools of Learning.” Available on populi.

Cothran, Martin. “Classical Education Is More Than Method.” *The Classical Teacher*, Spring 2018, 40–42. See populi. Also available here: <https://www.memoriapress.com/articles/classical-education-is-more-than-a-method/>

John of Salisbury, *Metalogicon* (selections), from *The Metalogicon: A Twelfth-Century Defense of the Verbal and Logical Arts of the Trivium*. Translated by Daniel McGarry. Philadelphia, PA: Paul Dry Books, 2009. Available on populi.

Milton, John. “Of Education,” 1644.

https://www.dartmouth.edu/~milton/reading_room/of_education/intro.shtml.

Schlect, Christopher. “What Is a Liberal Art?” *Principia: A Journal of Classical Education* 1, no. 1 (October 17, 2022): 75–91. <https://doi.org/10.5840/principia20229224>.

Williams, Brian A. “Editorial: Introducing Principia and Classical Education.” *Principia: A Journal of Classical Education* 1, no. 1 (October 17, 2022): 1–14. <https://doi.org/10.5840/principia202211/21>.

V. Assignments

A. Discussions (20% of overall course grade)

1. Introductory Discussion (Lesson 1)

This is the first discussion forum assignment on the course page on Populi. It should help you become familiar with how discussion forums work. See Populi for more specific instructions.

2. Discussions (Lessons 2-12)

All students will participate in six online discussions (see lessons 2-12). See Populi for more specific instructions.

B. First Project (25% of overall course grade)

Students shall select one of two options to fulfil this requirement.

Option B1: Paper

Prepare a paper that analyses two historical texts from the first half of the course. The paper should (a) focus upon one specific element, issue, or question; (b) advance a historical thesis; and (c) draw significantly upon at least two historical texts from this course to support the thesis. (d) Length: 1300-1700 words.

Students who pursue this option should submit an abstract to the instructor on or before December 3. The abstract should be 150-200 words, and should lay out the paper's proposed thesis and lines of reasoning in support of the thesis.

Option B2: In-Service Training Exercise

Design a training exercise for a group who serves at your school—a group such as board members, administrative staff, faculty, or interested parents. Imagine you will lead the group through ONE of the main historical texts assigned in the first half of this course (Quintilian, Augustine, Cassiodorus, Martianus). While you may or may not actually carry this out at your school, to fulfill this assignment you must develop a plan for such an exercise, along with supporting materials.

Here are the particular materials you will prepare:

1. Cover sheet or dashboard that includes the following information

- The book you select
- The composition of the group (board members, faculty, parents, etc.)
- Basic schedule: How many sessions? Duration and frequency of sessions?
- Overall objectives for the exercise

2. Supporting materials

- Prepare a 1,000-1500 word introductory essay. Your essay should place the book in its historical context, identify its major themes and features, and relate it to your school's philosophy, mission, vision, and/or curriculum.

- Prepare a lesson for each group session. For each session,
 - (a) Identify which part of the book is assigned for this session;
 - (b) Frame study questions that point readers to the text and guide them through it. These are questions that can be answered from the text itself.
 - (c) Pose questions or topics for discussion. These questions should prompt the group to assess the reading, and also bring the reading to bear upon the school's mission, vision, philosophy, curriculum, and/or instructional practices.

C. Second Project (25% of overall course grade)

Students shall select one of three options to fulfil this requirement.

Option C1: Paper

Requirements are the same as for Option B1 above, but the paper should feature two historical texts from the second half of the course.

Option C2: In-Service Training Exercise

Requirements are the same as for Option B2 above, except that the text should be one from the second half of the course (i.e., Hugh of St. Victor, humanist treatises, Comenius).

Option C3: Extended Paper

This option is available to students who selected Option B1 for their first project.

Revise and expand the paper submitted for the first project. This paper will analyze the same two historical texts as before, together with one or two additional texts from the second half of the course. The paper should (a) focus upon one specific element, issue, or question; (b) advance a thesis; and (c) draw significantly upon at least three historical texts from this course to support the thesis. Texts must be drawn from both the first and the second half of the course. (d) Length: 2500-3500 words.

D. Final Exam (30% of overall course grade)

Students will be examined orally by the instructor. Exam times arranged by appointment.

VI. Recommended Readings

Adler, Eric. *The Battle of the Classics: How a Nineteenth-Century Debate Can Save the Humanities Today*. New York, NY: Oxford University Press, 2020.

Alcuin. *The Rhetoric of Alcuin & Charlemagne*. Translated by Wilbur Samuel Howell. New York, NY: Russell & Russell, 1965.

_____. *De dialectica*. PL 101: 950–976. <https://archive.org/details/patrologiae curs25goog>

_____. *De orthographia*. PL 101: 902-920. <https://archive.org/details/patrologiae curs25goog>

- _____. *Dialogus de rhetorica et virtutibus*. PL 101: 919-950.
<https://archive.org/details/patrologiaecurs25goog>
- _____. *Grammatica*. PL 101: 850–902. <https://archive.org/details/patrologiaecurs25goog>
- Ames, William. *Technometry*. Translated by Lee W. Gibbs. Haney Foundation Series 24. Philadelphia, PA: University of Pennsylvania Press, 1979.
- Arnold, Duane W. H., and Pamela Bright, eds. *De Doctrina Christiana: A Classic of Western Culture*. Christianity and Judaism in Antiquity 9. Notre Dame, IN: University of Notre Dame Press, 1995.
- Augustine. *On Order*. Translated by Silvano Borruso. South Bend, IN: St. Augustines Press, 2007.
- Bauer, Susan Wise, and Jessie Wise. *The Well-Trained Mind: A Guide to Classical Education at Home*. Fourth edition. New York, NY: W. W. Norton & Company, 2016.
- Boethius. *Fundamentals of Music*. Edited by Claude V. Palisca. Translated by Calvin M. Bower. Music Theory Translation Series. New Haven, CT: Yale University Press, 1989.
- Chadwick, Henry. *Boethius: The Consolations of Music, Logic, Theology, and Philosophy*. New York, NY: Oxford University Press, 1981.
- Comenius, Johann Amos. *The Analytical Didactic of Comenius*. Translated by Vladimir Jelinek. Chicago, IL: University of Chicago Press, 1953.
- _____. *The Great Didactic, Part I.—Introductions*. Translated by M. W. Keatinge. New York, NY: Russell & Russell, 1967. <http://urweb.roehampton.ac.uk/digital-collection/froebel-archive/great-didactic/Part%20one%20Introductions.pdf>
- _____. *Orbis Sensualium Pictus*. Translated by Charles Hoole. London: John Sprint, 1705.
<https://archive.org/details/johamoscommeniio00come>. A more readable version is here:
<https://www.gutenberg.org/files/28299/28299-h/28299-h.htm>
- Donnelly, Phillip J. *The Lost Seeds of Learning: Grammar, Logic, and Rhetoric as Life-Giving Arts*. Harrisburg, PA: Classical Academic Press, 2021.
- Gregory, John Milton. *The Seven Laws of Teaching*. Boston, MA: Congregational Sunday School and Publishing Society, 1886. <https://archive.org/details/sevenlawsteachi01greggoog>
- Grendler, Paul F. *Schooling in Renaissance Italy: Literacy and Learning, 1300-1600*. Baltimore, MD: The Johns Hopkins University Press, 1989.
- Hicks, David V. *Norms and Nobility: A Treatise on Education*. New York, NY: Praeger, 1981.
- Illich, Ivan. *In the Vineyard of the Text: A Commentary to Hugh's Didascalicon*. Chicago, IL: University of Chicago Press, 1993.
- Isidore of Seville. *The Etymologies of Isidore of Seville*. Translated by Stephen A. Barney. New York, NY: Cambridge University Press, 2006.
- John of Salisbury. *The Metalogicon: A Twelfth-Century Defense of the Verbal and Logical Arts of the Trivium*. Translated by Daniel McGarry. Philadelphia, PA: Paul Dry Books, 2009.
- Kennedy, George A. *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric*. Writings from the Greco-Roman World. Atlanta, GA: Society of Biblical Literature, 2003.
- _____, and Giles Laurén. *Quintilian: A Roman Educator and His Quest for the Perfect Orator*. Sophron, 2013.

- Lewis, C. S. *The Abolition of Man*. New York, NY: Macmillan, 1947.
- McLuhan, Marshall. *The Classical Trivium: The Place of Thomas Nashe in the Learning of His Time*. Edited by W. Terrence Gordon. Santa Rosa, CA: Gingko Press, 2009.
- Melanchthon, Philip. *Melanchthon: Orations on Philosophy and Education*. Edited by Sachiko Kusukawa. Translated by Christine F. Salazar. Cambridge Texts in the History of Philosophy. Cambridge: Cambridge University Press, 1999.
- Reynolds, Suzanne, *Medieval Reading: Grammar, Rhetoric and the Classical Text*. Cambridge University Press, 1996.
- Stahl, William Harris and Richard Johnson, with E.L. Burge, *Martianus Capella and the Seven Liberal Arts, vol. 1* (Columbia University Press, 1971. This is a book of introduction and commentary on Capella's *De Nuptiis*; it is designed to accompany the translation which appears in volume 2.
- . "To a Better Understanding of Martianus Capella," *Speculum* 40 no. 1 (January 1965), 102-115. One of Stahl's early writings on Capella; it's a helpful introduction.
- Sturm, Johann. *Johann Sturm on Education*. Edited by Lewis W. Spitz and Barbara Sher Tinsley. St. Louis, MO: Concordia Publishing House, 1993.
- Wilson, Douglas. *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education*. Turning Point Christian Worldview Series. Wheaton, IL: Crossway, 1991.

VII. Course Schedule (dates need updating)

See the following pages.

Fall Term (September 16-December 21, 2024)		
Lesson	Dates (<i>not updated</i>)	Assignments and Deadlines
1	Week 1 Sept 16-21	Become oriented to expectations and deadlines. <u>Reading:</u> Quintilian, <i>Institutio Oratoria</i> book I <i>Introductory Discussion due September 20</i>
2	Week 2 Sept 22-28	<u>Reading:</u> Quintilian, <i>Institutio Oratoria</i> book II
	Week 3 Sept 29-Oct 5	<u>Reading:</u> Quintilian, <i>Institutio Oratoria</i> book X <i>Initial posts due October 1 to allow time for replies through October 5</i>
3	Week 4 Oct 7-12	<u>Reading:</u> Augustine: <i>De Doctrina Christiana</i> , books I-III
	Week 5 Oct 13-19	<u>Reading:</u> Augustine: <i>De Doctrina Christiana</i> , book IV <i>Initial posts due October 15 to allow time for replies through October 19</i>
4	Week 6 Oct 20-26	<u>Reading:</u> Cassiodorus, <i>Institutiones Divinarum et Saecularium Litterarum</i> , begin
	Week 7 Oct 27-Nov 2	<u>Reading:</u> Cassiodorus, <i>Institutiones Divinarum et Saecularium Litterarum</i> , finish <i>Initial posts due October 29 to allow time for replies through November 2</i>
5	Week 8 Nov 3-9	<u>Readings:</u> Basil the Great. “Address to Young Men on the Right Use of Greek Literature”
	Week 9 Nov 10-16	<u>Readings:</u> Jaeger, <i>The Emy of Angels</i> , part one <i>Classis</i> 31 no 1 (Fall 2023)—on Dorothy Sayers <i>Initial posts due November 12 to allow time for replies through November 16</i>
6	Week 10 Nov 17-23	<u>Reading:</u> Martianus Capella, <i>De Nuptiis Philologiae et Mercurii</i> , begin
	Nov 24-30	Thanksgiving Break
	Week 11 Dec 1-7	<u>Reading:</u> Martianus Capella, <i>De Nuptiis Philologiae et Mercurii</i> , finish <i>Initial posts due December 3 to allow time for replies through December 7</i> <i>Abstracts for Option B1 due December 3</i>
7	Week 12 Dec 8-14	<u>Readings:</u> Wilson, <i>Case for Classical and Christian Education</i> , begin; and Jaeger, <i>The Emy of Angels</i> , parts two and three, begin
	Week 13 Dec 15-21	<u>Readings:</u> Wilson, <i>Case for Classical and Christian Education</i> , finish; and Jaeger, <i>The Emy of Angels</i> , parts two and three, finish <i>Initial posts due December 17 to allow time for replies through December 21</i> <i>First projects are due January 3</i>
--	Dec 22-Jan 5	Christmas Holiday

Spring Term (January 6-April 12, 2025)		
Lesson	Dates	Assignments and Deadlines
8	Week 14 Jan 6-11	<u>Reading</u> : Littlejohn and Evans, <i>Wisdom and Eloquence</i> , begin
	Week 15 Jan 12-18	<u>Readings</u> : Littlejohn and Evans, <i>Wisdom and Eloquence</i> , finish; and Classis 14, no. 4 (exchange on <i>Wisdom and Eloquence</i>) <i>Initial posts due January 15 to allow time for replies through January 18</i>
9	Week 16 Jan 19-25	<u>Reading</u> : Hugh of St. Victor, <i>Didascalicon</i> , begin
	Week 17 Jan 26-Feb 1	<u>Reading</u> : Hugh of St. Victor, <i>Didascalicon</i> , finish <i>Initial posts due January 28 to allow time for replies through February 1</i>
10	Week 18 Feb 2-8	<u>Reading</u> : Vergerio, <i>The Character and Studies Befitting a Free-Born Youth</i> , in Kallendorf
	Week 19 Feb 9-15	<u>Reading</u> : Bruni, <i>The Study of Literature</i> , in Kallendorf Schlect, "What is a Liberal Art?" <i>Initial posts due February 11 to allow time for replies through February 15</i>
11	Week 20 Feb 16-22	<u>Reading</u> : Piccolomini, <i>The Education of Boys</i> , in Kallendorf
	Week 21 Feb 23-Mar 1	<u>Reading</u> : Guarino, <i>A Program of Teaching and Learning</i> , in Kallendorf <i>Initial posts due February 25 to allow time for replies through March 1</i>
12	Week 22 Mar 2-7	<u>Reading</u> : Comenius, <i>The Great Didactic</i> , begin reading
	Week 23 Mar 9-15	<u>Reading</u> : Comenius, <i>The Great Didactic</i> , finish reading Milton, "Of Education" <i>Initial posts due March 11 to allow time for replies through March 15</i>
13	Week 24 Mar 16-22	<u>Reading</u> : Clark and Jain, <i>The Liberal Arts Tradition</i> , begin
	Week 25 Mar 23-28	<u>Reading</u> : Clark and Jain, <i>The Liberal Arts Tradition</i> , finish; and Williams, "Editorial..." <i>Initial posts due March 25 to allow time for replies through March 29</i>
14	Week 26 Mar 30-Apr 5	Final Examinations
	Week 27 April 6-12	Final Examinations <i>Second projects are due April 12</i>