

The incentive for this study is to gain insight into current English practice by examining composition **THE TEACHING OF ENGLISH COMPOSITION:**

CURRENT PRACTICES IN HISTORICAL PERSPECTIVE of its use effectively in contemporary and future utilization of similar media by examining the development of language arts instruction through the ages of western education since the origins of schools in ancient Greece. Most studies are in a chronological of the philosophy and the history of language arts instruction, with special interest in the teaching of English composition

and grade **A thesis written in partial fulfillment of the requirements for the degree of Master of Arts.**

The demarcation of dates for the historical periods is rather arbitrary, following the example of historians themselves. Data concerning particular instructional procedures and texts in some periods, especially the Middle Ages, is sparse and generalized than specified following Professor Boye's admission that "in most cases the scanty information available about the course of events in these periods makes it impossible to trace with any accuracy the development of education in these periods."

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¹William Boye, *The History of Western Education* (London: A. & C. Black, Ltd., 1957), p. 112.

PREFACE

The incentive for this study has been the desire to gain insight into current English problems by considering composition instruction in historical perspective.

To evaluate composition instruction and adapt it more effectively to contemporary and future existence we should begin by examining the development of language arts instruction through the ages of western education since the origin of schools in ancient Greece. What follows here is a combination of the philosophy and the history of language arts instruction, with special interest in the teaching of English composition and grammar since 1500, and a consideration of the present program in the light of future needs.

The demarcation of dates for the historical periods is rather arbitrary, following the example of historians themselves. Data concerning particular instructional procedures and texts in some periods, especially the Middle Ages, is perhaps more generalized than specific, following Professor Boyd's admission that "in most cases the scanty information available about the course of events during this period makes it impossible to trace with any exactness the way in which education was undertaken".¹

¹William Boyd, The History of Western Education (London: A.&C. Black, Ltd., 1928), p. 118.

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Exposed as we are to the curricular concepts and

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through which all of these other studies are conducted and communicated.

However, apart from the futuristic influence of these other subjects, more effective communication is imperative in the fast-moving, far-reaching, internationally-connected world outside the classroom.

Yet, effective communication implies a quality still more essential than curricular technique or technological competence. For man's nature to function and to develop properly according to the Divine Plan requires an inner communication, a "communication", effected by his highest faculty—human reason—all the more necessary amidst the din and change experienced in our modern milieu.

CHAPTER I
INTRODUCTION

PRIMITIVE COMMUNICATION AND INSTITUTIONS

Exposed as we are to the curricular concepts and controversies of "new math", "new French", "new science", etc., one would be naive not to anticipate a "new" presentation of the language arts—oral and written expression—the media through which all of these other studies are conceived and communicated.

However, apart from the futuristic influence of these other subjects, more effective communication is imperative in the fast-moving, far-reaching, internationally-complex world outside the classroom.

Yet, effective communication implies a quality still more essential than curricular fashion or technological competition. For man's nature to function and to develop properly according to the Divine Plan required an inner communication, a "composition", effected by his highest faculty—human reason—all the more necessary amidst the din and change experienced in our modern milieu.

²John Carroll, *The Study of Language* (Cambridge, Mass.: Harvard University Press, 1961), p. 75.

³J. I. Bergson (ed.), *Language, Learning, and Thought* (New York: Harper & Bros., 1934), p. ix.

CHAPTER I

PRIMITIVE COMMUNICATION AND INSTRUCTION

Words are part of man's nature
and reach not his ears only,
but his very soul.

Longinus On the Sublime

Before we consider the function and development of human communication we should first establish a definition of the one who communicates—man. It is in him that human communication has its source, and for his purposes that it functions, for "there are many indications that language is a vehicle of personality as well as of thought, for when the person speaks, he tells not only about the world but also, through both form and content, about himself".² And because of this special significance to both interior and exterior rapport, "language—including the structurings of perception and experience which language dictates—occupies a far more important role in the formation of human experience than has yet been acknowledged by the majority of students of the social and psychological sciences".³

²John Carroll, The Study of Language (Cambridge, Mass.: Harvard University Press, 1961), p. 79.

³S.I. Hayakawa (ed.), Language, Meaning, and Maturity (New York: Harper & Bros., 1954), p. ix.

There are many definitions of "man". Here we shall accept Scholastic philosophy's reputable assertion that he is a "rational animal".⁴ Furthermore we accept the widely held philosophic principle that there is nothing in the intellect which was not first in the senses--that the senses feed external experience and reality to man's innate reason. We should crown these considerations of human nature with the biblical description of man as made in the "image and likeness" of God.⁵

With this philosophical and scriptural basis we learn next from psychology and experience that man is also basically a social being and needs the association of other humans and the variety offered by external nature for his proper development;⁶ --note the lengthy period of growth dependence of children upon parents, and the usually deteriorating effect of prolonged isolation.

The specific form of this primitive socialization is yet to be determined. The characteristics which most obviously distinguish man from the animal are his reason and his social propensity. In man these two are truly mutually dependent. The intellect requires association with other intellects and external reality for its

⁴ Rev. Henri Grenier, Thomistic Philosophy (Charlottetown: St. Dunstan's University, 1950), III, 218.

⁵ Gen. 1:26. A History of Eastern Education (New York: Macmillan Co., 1960), p. 4.

⁶ Floyd L. Ruch, Psychology and Life (Chicago: Scott, Foresman & Co., 1953), p. 60.

knowledge and nurture, and conversely mature human society depends upon intelligence. Thus it is obvious that for proper human develop-

ment there must be a fertile basis of broad experience and inter-
personal relationships, and this can be effected only by varied
contact and communication. Professor Good's comment that "civili-

zation is never inherited" is certainly valid, for civilization

and education are based upon "the powers of articulate speech,
of connected thought, and of inventing and making tools, weapons,

clothing, and shelter".⁷ The tower of Babel incident⁸ graphically
illustrates how lack of proper communication causes confusion,

whereas enlightened communication has produced the splendours of
a Notre Dame and the intricacies of a telecommunications satellite.

At the time of man's beginnings on earth there had to
be communication before any communal human life or activity could

be effected. The specific form of this primitive communication
is yet uncertain, but the most natural elements even then were

sounds, gestures, and pictographs. One language authority takes
us back to our origins with the remark that

the one great and widespread means of communication which
probably came long before speech, but which still accompanied
it, is gesture . . . and one might say even that all facial
expressions—smiles, frowns, pouts, etc., are a form of

⁷ H.G. Good, A History of Western Education (New York: Macmillan Co., 1960), p. 4.

⁸ Gen. 11:2-9.

gesture. Everything you do that is perceptible to the eye carries a meaning, and to that extent is language.⁹

Instruction in the forms of human communication dates from the very origin of man on earth, and at first it was just as primitive as the forms of communication themselves. In his study of western education Professor William Boyd states:

The training and instruction of the young for the business of life is one of the most ancient concerns of mankind. Far back in remotest prehistory, when man was slowly emerging out of brutishness with the help of a feeble but growing social tradition, learning was doubtless in large measure a matter of experience and imitation. But even so early as the later paleolithic age, when the first true men lived in Europe, there must have been a more or less deliberate education. Achievements in art so perfect as those which appear in the best of the animal pictures engraved on horn and ivory or drawn on cave walls could only have been attained by definite teaching. It is not until we come further down the course of time into the neolithic age . . . that we begin to touch firm ground. . . . Then at a time much later, and yet thousands of years ago, civilization grew up through slow centuries in the river valleys of Egypt and Babylonia. New education came into being to meet needs never before felt. This education was dominated by the invention of writing and the creation of complex social institutions based on written records. It was primarily a matter of mastering the very difficult new art, and applying it in trade, government, and all the branches of learning. This was a task so highly specialized that the home could not accomplish it; and so for the first time in the history of man the school made its appearance.¹⁰

Along the same line of thought we read elsewhere that primitive words were based on action, need—not abstract; they

⁹ Mario Pei, All About Language (Philadelphia: Lippincott & Co., 1954), p. 18.

¹⁰ Ibid., p. 14.

¹¹ Boyd, p. 1.

(This., p. 1)

sprang from man's desire to set a pattern—to sort out the universe".¹¹ And such thinking can be applied to our approach to language and language instruction today just as pertinently as to earlier eras because "language, a function growing out of life, reflecting every phase and aspect of life, and influencing life, cannot be treated as a subject independent of the realities it represents".¹²

In further observing the reasons for the rise of schools in the pre-Greek world Professor Good comments that they

seem everywhere to have been connected with the temples and the worship of the gods. As the art of writing developed, as religious doctrines and forms of worship came to be written down, schools became necessary to teach priests and people to read the sacred literature. They became still more essential as the language changed and the older language of the cult, which had become standardized and invariable, ceased to be intelligible without special study.¹³

Ancient exercise tablets found in the ruins of a Babylonian schoolhouse bear a message which tells us something of the past and is still the ideal today: "He who shall excel in tablet-writing shall shine as the sun".¹⁴

¹¹ Miriam Chapin, How People Talk (New York: The John Day Co., 1947), p. 43.

¹² Robert M. Estrich and Hans Sperber, Three Keys to Language (New York: Rinehart & Co., 1952), p. vi.

¹³ Good, p. 14.

¹⁴ Ibid., p. 9.

CHAPTER II

GREECE

Greek tradition attributes to Solon (c. 640-560 B.C.) the earliest educational directive—that every boy should be taught to swim and to read. He further declares the general understanding of our times is in Greece, the motherland of our administrative policy for existing schools. Whether these first "civilization".¹ He continues:

It was not till the civilization of Greece had developed its education that the first recognizably European schools arose, with programs of studies and methods of teaching fundamentally akin to those of modern times; and from that day to this, Greek thought about education, and the Greek practice of education, have been mighty formative influences in every European country. Rome, to which we are more immediately debtor, did her greatest service to the world by carrying on the Greek traditions and adapting them to the new conditions of western lands.²

The philosophy behind Greek education was that Athenian the world in which man lives is not something foreign to his nature as man, but is in very truth an ordered world in which he can work out his own purposes. Beginning with the discovery that the mysterious powers on which all life depends are not alien to humanity, they went on to the discovery that it was possible to be at home in the world, and on that faith built up a wonderful structure of art, science, philosophy, and free political life in the little city states.³

However, in early Greek writings like the Iliad and the Odyssey there is comparatively little reference to any system

¹ Boyd, p. 2.

² Ibid.

³ Ibid., p. 5.

of formal education, either in home or school. Allusions to it in early literature portray education as wholly practical, and suggest that a definite responsibility for training rested on the father.⁴ The boy has learned his letters and is beginning to understand what is written. Then at last the gods have willed that Greek tradition attributes to Solon (c.640-559 B.C.) the earliest educational directive—that every boy should be taught to swim and to read. He further dictates the general administrative policy for existing schools. Whether these first schools and educational policies were formed largely from the example of some older oriental institution or were simply the product of Greek life cannot be determined. However, the latter basis is quite possible as there was developing a need for leaders in politics and in maritime trade, as well as a literary tradition. Boyd concludes that "there were schools in Athens early in the seventh century, and that like the later Athenian schools they were the outcome of private enterprise and not a creation of the State".⁵

The earliest schooling in Greece consisted of gymnastic training, but unlike the militaristic Spartans, the Athenians with their finer aesthetic sense added music study, and with these were soon included other subjects needed for life in a

⁴ Ibid., p. 7.

⁵ Ibid., p. 17.

literate community—reading, writing, and counting. Plato gives us a description of the school program through Protagoras, the first sophist:

When the boy has learned his letters and is beginning to understand what is written, they put into his hands the works of the great poets in which are contained many admonitions and tales, and praises of the worthy men of old. These he is required to learn by heart in order that he may imitate them and desire to become like them. . . . And they introduce him to poems written by great lyric poets; and these they set to music, and make their harmonies and rhythms quite familiar to the children's souls, in order that they may learn to be more gentle and harmonious and rhythmical, and so more fitted for speech and action; for the life of man has need of harmony and rhythm in every part. . . . This is what is done by rich people who have the means.⁶

Sometime about fourteen or fifteen the sons of the wealthier citizens entered the gymnasium to undergo a two-year advanced course of physical exercises. They were now expected to attend the civic assembly, the theatre, and the law courts. In a more informal way they were to observe in public the art forms on display, the discussion of their elders, and the dramatic presentations of the theatre. Life itself was their real educator.

During the first half of the fifth century B.C. there were important changes in the economic and political life of the Athenians. The extension of trade and sea power produced a new class of wealthy merchants who replaced the landed aristocracy

⁶ Ibid., p. 19.

⁷ Ibid., p. 24.

⁸ Ibid.

and their predominantly agricultural community life. The changes led to the establishment of a democracy in which every free-born citizen, whether rich or poor, had an equal share. These developments produced a demand for education to fit youth for new conditions and opportunities; and there appeared a new class of teacher, the "sophist" or "travelling scholar", with a more or less inductive method of instruction.

In reading of these early schools we find that "democratic government, even more in Greece than in modern times, put power into the hands of the orator, and it was the desire of every aspirant after political distinction to fit himself to be an effective speaker".⁷ With this purpose for education a distinction was made between the physical and artistic subjects which gave stamina and form to expression, and the literary subjects which contributed matter and dramatic structure. The latter comprised reading, writing, arithmetic, and the memorizing of works from the literary past.⁸ The art of speech or even of life, but the quest for truth and goodness. For this the main thing was not to be committed to memory, but the employment of the fundamental ideas relating to life and the world.¹⁰ Disciples of the sophists carried on the new approach to teaching in Athens, but a method which was suitable enough for teachers who wandered from city to city was unsatisfactory for settled teachers with the same students to instruct over a considerable period of time. Thus, for those students who attached themselves to one particular instructor, there grew up

⁷ Ibid., p. 24.

⁸ Ibid.

permanent schools of higher learning with definite courses of lectures, criticism, and discussion. The most famous and most influential of these schools were founded by Isocrates (436-338 B.C.) in his own home near the Lyceum, and by Plato (427-347 B.C.) in the Academy. Although dissociating himself from the Sophists, Isocrates was in most respects a Sophist himself. However, because of the greater opportunity he had to give longer periods of study and practice in the rhetorical art, his instruction went beyond the scope of the Sophists.

In his school the pupils did not merely learn the theory of debate, but actually debated. They were set to write and to speak on all manner of current and historical topics, and were made to criticize their own efforts and the efforts of their fellows in the light of the principles expounded and illustrated by their master; and thus they acquired both facility in expression and enlightened views of life, to help them in their future work.⁹

With Plato:

the main concern was not practice, but theory; not the attainment of the art of speech or even of life, but the quest for truth and goodness. For this the main thing was not the acquiring of a fixed body of philosophical doctrines to be committed to memory, but the employment of the dialectical method of Socrates for the discovery of the fundamental ideas relating to life and the world.¹⁰

⁹ *Ibid.*, p. 27.

¹⁰ *Ibid.*

The process of dialectic, which Plato called the unending discourse of thinking was, with the Sophists, the

In the Republic Plato advocates the limitation of education to the ruling class, and desires a more perfect organization of the whole course of education. He considers the importance of education for both the individual and the State. Boyd comments: "Education, as Plato views it, is essentially a process of interaction between the individual and society, in which all the characters of humanity that are embodied in the collective virtue and wisdom condition and direct the individual evolution".¹¹

He continues that Plato felt that only insofar as the child entered into the spirit of the State by taking part in civic life and studying its literature, science, and philosophy could he develop himself properly. Every person in the State, irrespective of sex or of social rank, is to receive the training which will enable him to play the part for which he is best fitted. The common people, who lack capacity for government, are to get no education except what they absorb from living in a well-regulated community; members of the ruling class who show a practical ability but lack philosophical insight should get a training for military service, and for subordinate positions in government. He considers that only those who have acquired a knowledge of the supreme good through the study of dialectic are capable of directing the State.

The process of dialectic, which Plato called the reasoned discourse of thinking men, was both the basis and the

¹¹ Ibid., p. 37.

summit of his educational program. It was the system of dialogue or discourse which he acquired from the Sophists, but which he expanded to have it embrace not only debating and discussion for their own sake, but for the pursuit and elucidation of the ideal of truth and goodness.¹²

With the gradual evolution of democracy the emphasis on oral instruction increased. One source mentions that history provides evidence that the degree of emphasis placed upon oral communication is a barometric measurement of the freedom of society. It was in Sicily in 466 B.C. after democracy was established that Corax of Syracuse formulated suggestions of public speaking to aid the Sicilian people in pleading for restitution of property taken from them by Thrasybulus. It was in the democratically governed Greek cities that Pericles and Antiphon won renown as orators and it was upon this experience that Aristotle drew to produce his great treatise on rhetoric.¹³

Aristotle used the dialectic approach with an even greater emphasis on individual development through education. Aristotle recognizes a deeper and more personal aim for education. Following Plato he considered education in relation to the State, and the aim of education was the supreme art of politics. He states in the Politics: "A city can be virtuous only when the citizens who have a share in the government are virtuous".¹⁴

The faculty of reason was for Aristotle man's distinctive feature, and education was the instrument for self-

¹² Ibid., p. 38.

¹³ C.W. Edney, "Oral Communication in General Education," Communication in General Education, ed. Earl J. McGrath (Dubuque, Iowa: Wm. C. Brown Co., 1949), p. 37.

¹⁴ As quoted in Boyd, p. 37.

realization through the cultivation of reason. He elaborates: "The care of the body ought to precede that of the soul, and the training of the appetitive part should follow. None the less our care of it must be for the sake of reason, and our care of the body for the sake of the soul".¹⁵

Plato was interested in mathematics and he endeavoured to lead the young to a knowledge of the supreme good by means of mathematical science and dialectic. Aristotle's interests were more predominantly in biology and history and it was more along these lines that he developed his dialectic. "The whole life," he says, "is divided into two parts, business and leisure, war and peace, and all our actions are divided into such as are useful and such as are fine. . . . We ought to choose war for the sake of peace, business for the sake of what is fine".¹⁶ Thus, Aristotle recognizes a deeper and more personal aim for education, an inner development through speculative thought, to which all other activity is subordinated. Boyd concludes:

Plato was ready to recognize the possibility of a small ruling class rising above the limits of civic duties and finding a law for themselves in the ideas of the good. Aristotle carries this doctrine a stage further, and discovers that in every man the highest part of the soul can only find perfect satisfaction for itself outside the life of any State. The discovery marks the transition from a merely civic education to the broader education for which nothing that is human is alien.¹⁷

¹⁵As quoted in Boyd, p. 40. Education (New York: Holt, Rinehart and Winston Inc., 1930), p. 27.

¹⁶As quoted in Boyd, p. 44.

¹⁷Ibid.

In actuality the Athenian education system for the upper class around and after the time of Plato and Aristotle consisted basically of the elementary and secondary levels. A student entered the former at about age six. The curriculum offered three subjects: literature—which included reading and writing; music—learning to play the lyre; and gymnastics. Even before boys could read they listened to and memorized excerpts from Homer and Hesiod as a basis for instruction in literary and civic culture. Reading began with first learning the alphabet and learning to spell. Then, as soon as the student could recognize the letters, he began to write.

Writing materials consisted of a stylus or metal rod used on a wax tablet. In later centuries parchment and papyrus came into use, but the wax tablet was still used for practice work. The teacher dictated passages which the students copied and then memorized. The Greeks did not have any stories written especially for children, so the boys plunged at once into Homer. In one account we read that "they acted out scenes as they went along, and they discussed the background in great detail, thus learning history, geography, and philosophy as well. As much as possible was memorized. The Greek boy read little prose but much poetry and drama."¹⁸

¹⁸ Luella Cole, A History of Education (New York: Holt, Rinehart, and Winston Inc., 1950), p. 27.

As quoted in Cole, p. 40.

For some centuries general schooling stopped at a relatively elementary level, when a child was thirteen or fourteen. But gradually a desire for further education developed, especially among the more wealthy. In the developing secondary school "there was further study of music and literature, a great deal of rhetoric, some composition, and oratory. The latter was useful because men frequently made speeches, if not in public then at the houses of friends".¹⁹ Beyond the secondary level there developed the schools of philosophy already mentioned, centering around the person and house or garden of more outstanding teachers.

Greek education thus produced a formal, organized beginning of school instruction. It was yet quite elementary in its approach, but the basic educational principles developed have served, more or less, as the guiding formula for education to our present day. The training received in the arts of communication was directed towards personal development and civic welfare. Plato summarized its significance:

When the boy has learned his letters and is beginning to understand what is written, as before he understood only what was spoken, they put into his hands the works of great poets, which he reads at school; in these are contained many admonitions, and many tales, and praises, and encomia of famous men, which he is required to learn by heart, in order that he may imitate or emulate them and desire to become like them.²⁰

¹⁹ Ibid., p. 38.

²⁰ As quoted in Cole, p. 40.

Reflecting on the work of the Greek schools and the contribution of Plato in particular, Longinus concluded that

This writer (Plato) shows us . . . that another way leads to the sublime. . . . It is the imitation and emulation of previous great poets and writers. And let this be an aim to which we steadfastly apply ourselves. For many men are carried away by the spirit of others as if inspired. . . . From the great natures of the men of old there are borne in upon the souls of those who emulate them what we may describe as affluences, so that even those who seem little likely to be possessed are thereby inspired and succumb to the spell of the other's greatness.²¹

Early Roman education, like that of Greece, was primarily of the spirit, not of the intellect, and was fostered by the family before the advent of schools. Its purpose was to produce high ideals of service to one's family and to one's country. The first formal schooling was instituted in Rome during the third century before Christ, but was not open to the general public until later. This schooling had the same objectives as the Greek school, to develop virtue and a desire for public service, but different means were employed. The Greeks stressed the ideals of general culture and of self-development, whereas the Romans preferred the ideal of utilitarian, vocational training by means of apprenticeship.²²

In contrast to the State encouragement of schools in Greece the schools in Rome were more practically independent

CHAPTER

1. THE ROMAN SCHOOL

²¹ Longinus, Aristotle's Poetics and Longinus on the Sublime, ed. Charles Sears Baldwin (New York: Macmillan Co., 1930), p 81.

undertakings, with really no political encouragement. Dr. Cole states that "they were **CHAPTER III** responsive to the need for a wide and scholarly education for the future citizens of a city that ruled the known world."

Roman education not only perfected Athenian practice in oral and written expression, but gave them a preeminence over all other subjects, with the exception of law. school, the school of rhetoric. Early Roman education, like that of Greece, was "primarily of the spirit, not of the intellect,"¹ and was fostered by the family before the advent of schools. Its purpose was to produce high ideals of service to one's family and to one's country. The first formal schooling was instituted in Rome during the third century before Christ, but was not open to the general public until later. This schooling had the same objectives as the Greek school, to develop virtue and a desire for public service, but different means were employed. The Greeks stressed the ideals of general culture and of self-development, whereas the Romans preferred the ideal of utilitarian, vocational training by means of apprenticeship.²

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¹Cole, p. 56.

²Ibid., p. 57.

³Cole, p. 67.

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With the institution and later development of schools in Rome there came a four-fold division of educational levels: the "ludus," or elementary school, the grammar school, the school of Rhetoric, and the university. The general formation of these were as follows:

TABLE 1

TYPES OF SCHOOLS IN ROME*

Approx. age of pupils	Name of School	Teacher	Curriculum	Comparative level of school today
6-12	Ludus	Ludi Magister	Reading Writing Arithmetic	Elementary
12-18	Grammar School	Grammaticus	Grammar Literature	Secondary
14-19	School of Rhetoric	Rhetor	Grammar Rhetoric- Dialectic	College
21-45	Greek or Roman University	Professor	Rhetoric Law, etc.	University

*Cole, p. 67.

³ Ibid., p. 60.

References to the elementary Roman schools paint a rather gloomy picture of poor teaching, harsh discipline, and monotonous procedures, alleviated only by constant physical exercise and sports in the open air. The pupils belonged mainly to the lower class, as the more wealthy families provided private tutors for their children. For most children the few elementary years spent at the "ludus" were the extent of formal education. Certainly girls did not receive any further school training, as their main task was to be that of a domestic and the home was considered the proper place for such instruction. In all, the main concerns of a Roman of good family were war and politics, and little thought was given to any form of knowledge which did not bear directly on the business of life.⁵

Professor Boyd tells us that:

Rome, having conquered Carthage by 202 B.C., was driven by the inevitable urge of her destiny into the series of struggles with the nations to the east that made her supreme in the Mediterranean, and it became necessary for her to broaden the education of her people to include a knowledge of Greek, the language spoken over more than half of the civilized world. The Greeks, for their part, were not slow to offer their services to the conquerors. Adventurers of all kinds, and among them teachers of grammar, rhetoric, philosophy, and all the arts and sciences, flocked to Rome in great numbers. . . . Grammar and rhetoric appealed to the Romans even more than to the Greeks, and were welcomed with a whole-hearted enthusiasm and made the basic studies of their higher education.⁶

⁵Ibid., p. 67.

⁶Ibid.

The first Latin grammar school was established by a Roman knight at the beginning of the first century B.C., and this was followed by the establishment of schools of Latin rhetoric. From this time Latin literature and rhetoric were taught as well as Greek. The result was a system of education that was Greek in form, but Roman in content:⁷

The work of the grammar schools centered around Homer and Virgil, with incidental additions from other poets and dramatists. The Odyssey and the Aeneid were studied intensively not only as literature but as sources of history, geography, religion, customs, and morals. In work of this sort a teacher had a chance to deal with such matters of style and theme as are today discussed by teachers of English literature. The training in these schools included also work in composition, which varied from asking a child to reproduce in his own words the story of a fable, to demanding original compositions on themes derived from the Greek or Roman classics. Most of the work in composition was of necessity oral, since there was no paper to write on. The pupil began his speaking career with simple narration, progressed to the discussion and illustration of maxims and proverbs, and eventually graduated into themes chosen from his reading in the classics. At this point, his oral exercises took a turn towards argumentation. This change was usually coincident with his entrance into the school of rhetoric. Another exercise was the translation of stories from Greek into Latin, or vice versa.⁸

According to Quintilian, "grammar"—from which the school derived its name—comprises two aspects of study: the art of correct speech, and the explanation of the poets; that is, grammar in the modern sense, and literature. The word originates

⁷Boyd, p. 67.

⁸Cole, p. 64.

etymologically from the Greek "graphein", "to write", and became a subject of study as an outgrowth of interest in literary criticism. Curiously enough the source of this interest was in Greek-influenced Alexandria, with the two scholarly keepers of the great library there, Aristophanes and Aristarchus. Both scholars in the fullest sense of the word, they spent their lives in a minute study of Homer and the other Greek poets. Aristarchus especially was responsible for the more formal establishment of grammatical science. On his significance Boyd states:

The beginnings of grammar are to be found in Plato and Aristotle and in the Stoics of the third century, but it was not till Aristarchus had distinguished eight parts of speech—noun, verb, participle, pronoun, article, adverb, preposition, and conjunction—that grammar assumed the form which, with some modifications, it has retained in the studies of the ordinary school ever since . . . The study of grammar, especially in its function as the art of correct speech, occupied a large part of the schoolboy's time. For a textbook he had either the Greek grammar of Dionysius Thrax, a disciple of Aristarchus of Alexandria, which was the forerunner of all modern grammars and continued to be used in Constantinople as late as 1300 A.D., or the Latin grammar of Remmius Palaemon (published about 70 A.D.), which presented a careful study of declensions and conjugations.⁹

Boyd continues:

After the elements of grammar had been mastered, the study of Greek or Latin literature (or of Greek and then Latin literature) began. The poets were the main subjects of study, but it was recognized, in theory at least, that a complete

⁹ Ibid., p. 54.

... selected some story or incident, paraphrased it, argued course should also include the prose writers. The treatment was very thorough. First came the "lectio," the reading of the work to be studied. The instructor read the passage, and the student repeated it after him, trying to give proper effect to his reading by careful attention to accent. Then followed the "enarratio," the teacher's commentary on the passage, consisting of notes on the etymological and grammatical peculiarities, and on the references to history, mythology, philosophy, and science. These notes had to be taken down as the teacher lectured, and subsequently committed to memory. With that went the "emendatio," textual criticism. . . . And finally, when the student was mature enough, "judicium," a critical estimate of the characteristic features of the writer, an appreciation of his merits and defects, perhaps also a comparison of him with other writers. In addition to this elaborate study of his authors, the boy had to reproduce stories in his own words, and to do various exercises in paraphrasing, to make himself facile in the use of Greek or Latin, as the case might be. Obviously there was plenty of work to be done before he was ready to leave the hands of the "grammarian" and enter the Rhetoric school. His training, as Quintilian said, involved "an encyclopedic education," which can only have been approximately completed in rare cases.⁹

Returned back to the text:

In the school of Rhetoric the elementary subjects and practices became more directed towards the professions prominent in Roman society. Cole records that

In the school of Rhetoric they studied debating, oratory, and law; they also read many prose writers in both Greek and Latin. In some cases the curriculum was undoubtedly presented as a narrow, technical training for the future orator and statesman, but in others the linguistic and literary training was of a high order, the quality of each particular school being dependent upon the ability and personality of the master. The work of the school centered about the training of effective speakers. Continuing with the exercises of the grammar school, the boys began with simple problems in argumentation. For instance,

⁹ Ibid., p. 70.

they selected some story or incident, paraphrased it, argued the truth of it, compared and contrasted it with more or less similar stories, reached a conclusion as to its meaning, and usually ended with an exhortation concerning its moral applications. The work included some consideration of the theory of rhetoric, training in inflection of the voice, in the selection of words, in the development of arguments, and even in where and how to introduce a joke. Along with this work went a good deal of practice in declamation, which consisted of reciting from memory a passage from some author or a production of one's own. It was a common thing for a boy to write a speech, have his master correct it, memorize it, and then declaim it before his parents and friends. While these methods of education should have developed whatever power to think a student had, they easily lent themselves to abuse in that the desire to make a dramatic speech as soon as possible often led to the substitution of ornate phraseology for substantial content. . . . The work tended to deteriorate into ornamentation, affectation, formality, and sterility.¹⁰

In the light of this artificiality creeping into the training of the young, Tacitus, in his Dialogue on Orators, had harkened back to the past:

In the days of our ancestors if a young man was being prepared for the forum and public oratory, once he had been given the ordinary home-education and had mastered all the liberal arts, he was brought by his father or his relatives to the most distinguished orator in Rome. By following him about and mixing with his company the young man had an opportunity of listening to all his speeches in the law courts or at a public meeting; and by hearing his patron in a debate or fighting a legal case he learnt how to bear himself in the fray.¹¹

¹⁰ Cole, p. 65.

¹¹ As quoted by Aubrey Gwynn, Roman Education: From Cicero to Quintilian (New York: Russell & Russell, 1964), p. 133.

¹² Ibid.

Seneca also criticized the new trend on an issue just as crucial to present day instruction: "We educate ourselves for the classroom; but not for life; hence the extravagances with which we are troubled, in literature as in everything else."¹²

Influencing curriculum formation and procedures in the Roman schools and those of succeeding generations were the educational philosophies of various writers. One of the first of these was Varro who presented the first recognized work on the liberal arts in his Disciplinarum Libri Novem (c.116 B.C.), no longer extant. This book is believed to have comprised a discussion of grammar, rhetoric, dialectic, geometry, arithmetic, astronomy (astrology), music, medicine, and architecture; the first seven of which were designated from the fourth century A.D. the "Seven Liberal Arts," and constituted the standard course of higher instruction.¹³

Boyd comments: "When Roman education took more systematic form, and literature and rhetoric became the predominant studies of the schools, the encyclopedic interest in the various subjects ceased, and attention was concentrated on oratory as the supreme study."¹⁴

¹² Ibid., p. 169.

¹³ Boyd, p. 73.

¹⁴ Ibid.

It is now that we encounter Cicero and Quintilian with their interest in the practical art of oratory. Boyd continues:

Cicero's point of view is that of the man of general culture who considers educational matters as a publicist rather than as an educator. Himself the first to attain to the highest offices in the State by the power of persuasive speech, he thinks of the oratorical education as an essential preparation for public life in Rome, and he labours by precept and example to develop the science and art of oratory.¹⁵

Cicero was convinced, however, that oratory alone was not enough, but that it should be allied with philosophy so that the orator would be a thinker as well and more effectively contribute to public life. In the de Oratore he states:

The lesson of my dialogue is that no man has ever become a great orator unless he has combined a training in rhetoric with all the other branches of knowledge. . . . In my opinion no one can hope to be an orator in the true sense of the word unless he has acquired knowledge of all the sciences and all the great problems of life.¹⁶

And elsewhere he comments, "To train an orator I should begin by finding out the extent of his powers. He would have studied literature for a while, to have been to some school and done some reading, and been taught the rules of rhetoric."¹⁷ Cato had counselled his son: "Grasp your matter, and the words will come of themselves," but Cicero changes the wording somewhat to emphasize his educational theory of eloquence and the need for

¹⁵ Ibid., p. 112.
Boyd, p. 74.

¹⁶ Ibid., p. 113.
As quoted in Gwynn, p. 100.

¹⁷ Ibid., p. 120.
Ibid., p. 102.

broad education: "Abundance of matter will give abundance of words."¹⁸

Cicero continues: "The choice of words, their proper place, and rhythm is easily learnt, or can be picked up without any teaching. But the matter of oratory presents a vast field, which the Greeks have neglected and have thereby been the cause of making our young men ignorant even in their knowledge."¹⁹

Cicero advocated was the cultivation of a "doctus orator," a learned speaker, versed in knowledge and eloquent in speech. Gwynn points out the essential quality of Cicero's perfect man: "humanitas"—a word which "runs like a thread of gold through all the discussions and digressions of the de Oratore—to be a man in all that is most human, and to be human in one's relations with other men."²⁰ Cicero's counsel to his people, and to posterity, was that "we must borrow our virtues from Rome and our culture from Greece."²¹

Quintilian emphasized even more forcefully the value of knowledge as a means to public ends rather than simply a study for its own sake. On this point rests the basic difference between the Roman and Greek objectives of education. In Quintilian's

¹⁸ Ibid., p. 112.

¹⁹ Ibid., p. 113.

²⁰ Ibid., p. 120.

²¹ Ibid.

words: "I should desire the orator, when I am trying to form, to be a kind of Roman wise man, who may prove himself a true statesman, not by private discussions but by personal experience and efforts in public life."²²

Man, he points out, is superior to the animal in virtue and in speech; and therefore his distinctive development consists as much in eloquence as in reason. The orator then is "the good man skilled in speech," and is the only complete man. Quintilian has

an elaborate outline for the schooling of his ideal man, and is concerned especially that it begin as early as possible in the youth's life; a feature to which Cicero did not give consideration.

Because of his concern for the early education of youth Quintilian desired a radical adaptation of instruction to fit these tender years. Thus far most serious instruction had been directed

to the period of the more advanced rhetorical studies when the student was in his teens. Quintilian's approach took into consideration the problems of individual differences and sequential curriculum through all the years.

In rather pointed language Quintilian remarks:

All others who have written on the art of oratory begin by presupposing an ordinary general education, and assume that their task is to give the finishing touch of eloquence.

²² Ibid., p. 253.
As quoted in Boyd, p. 75.

²³ Ibid., p. 251.

Perhaps they despised the preparatory studies as less important; or perhaps they considered them to be outside their proper work, now that the professions are divided; or, most probably, they saw no prospect of popularity for good work on a subject which is very necessary, but unostentatious; men usually admire the roof of a building, and forget the foundations. In my opinion, nothing that is necessary for the training of an orator is foreign to the art of oratory. . . . Therefore, I shall not disdain those less important subjects without which the more important have no place, but shall begin my orator's education just as though he had been given me to bring up from infancy.²³

In The Education of an Orator Quintilian describes his orator in terms reminiscent of Cicero's "doctus orator":

The orator whom we are educating is the perfect orator, who can only be a good man: and therefore we demand of him, not merely an excellent power of speech, but all the moral virtues as well. Nor am I prepared to admit (as some have held) that the science of a righteous and honourable life should be left to the philosophers: for the man who is a true citizen, fit for the administration of private and public business, and capable of guiding cities by his counsels, establishing them by his laws and reforming them by his judgments, is none other than the orator.²⁴

Quintilian defines rhetoric as "the science of speaking well,"²⁵ which presupposes the cultivation of all that is good in man, with accent on moral habits; and he distinguishes from Cicero's "art of speaking so as to persuade"²⁶ which he considers too narrow.

²³ As quoted in Gwynn, p. 185.

²⁴ Ibid., p. 186.

²⁵ Ibid., p. 232.

²⁶ Ibid., p. 231.

Quintilian concludes his directives for the education of the perfect man with the comment: "studendum vero semper et ubique"²⁷— continuous self-education is necessary to achieve so sublime a goal.

It is obvious that Roman educational philosophy and practice though a derivative of Greek education, differed from it in many ways. Boyd concludes that the Roman curriculum was narrower, and more utilitarian:

which showed itself in the subordination of all forms of knowledge and skill to the making of the good citizen and the good orator, and which led to the undue exaltation of the technicalities of grammar and rhetoric as of most account for this practical end . . . but in accordance with the Roman genius for system, the methods of teaching those subjects considered worthy of study attained a much higher degree of mechanical perfection. It was largely for this reason that the Roman model rather than the Greek was followed in the educational reconstruction which began with the passing of the Middle Ages, and that down to the nineteenth century the study of language by analytical methods has almost entirely monopolized the interest of the schools of Europe.²⁸

Boyd tells us that:

Following the example of Alexander the Great, the Romans made it their deliberate policy to introduce their institutions and culture among their subject peoples. Everywhere towns on the model of the imperial city sprang up in the tracks of their conquering armies as centres of administration and control, and in many of these towns schools of grammar and rhetoric were set up for the children of the country . . . and by the second century the Roman schools were practically universal . . . and as they dominated still they were swept away with the Empire itself by repeated waves of barbarian invasion. So slight were the differences made by the passage of time that the account of Roman education given by Quintilian at the end of the first century, sounding up the Nile valley of more than a century before his time, holds²⁸ in all essential respects for every part of the Empire three hundred or more years later.²⁸

²⁷ Ibid., p. 220.

²⁸ Boyd, p. 72.

CHAPTER IV

THE EMPIRE (100-500 A.D.)

Woe to our age,
for the study of letters
has died out among us.

Gregory of Tours, History of the Franks (c.540)

As the Roman Empire expanded and then declined its influence was superseded by the spread of Christianity. When considering educational changes during the period of transition from State to Church domination of life in the first five hundred years after Christ it is necessary to follow two lines of development—that in the imperial schools, and that in the Christian schools.

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¹Ibid., p. 78.

Although at first the Roman emperors took no interest in education they gradually began to show friendly patronage, encouragement, and ultimately supreme control of the schools as they recognized the possibilities for personal or imperial gain from education. However, due to the lack of true purpose and seriousness essential for proper cultural development, the spirit of education began to deteriorate, and the choicest product was the mere verbiage of rhetorical display, based on the ornate and artificial models of Asiatic oratory which had ousted the severer oratory of the great days of Athens . . . An educational system with verbal eloquence as its highest ideal was condemned to decay and death by its remoteness from the realities of life and by its own inner degeneracies.²

Reflecting on the conditions of employment at the time Boyd finds part of the cause for this deterioration:

Up to the end of the third century many of the students of the rhetorical schools had found employment in municipal offices; but the development of the bureaucratic method of government instituted by Diocletian tended to aggrandize the central authority at the expense of the municipalities and to diminish the number of local magistrates and other officials.³

For nearly a thousand years after the Roman Empire disintegrated its language continued to be essential in public life, education, and in the services of the Christian church.

² Ibid., p. 85.

³ Ibid., p. 92.

The language dominated studies for "a child's first school, and educational institutions that die, which do not directly and educational task was, therefore, the mastery of Latin. He had to have not merely a reading knowledge of it but the ability to write it easily and to converse in it . . . There were periods during the time from the end of the empire to the beginning of the Renaissance when education consisted of little more than the study of Latin."⁴ This emphasis on Latin and on the analytic approach in teaching it led to the writing of several long-standing Latin grammar texts. The most popular and lasting of these was the Ars Minor of Donatus (c. 350 A.D.)—"The Ars Minor was not only the basis of all knowledge for centuries, but it determined the terminology of grammar that is still in use today."⁵

Another grammarian of the period was Ausonius. In his own words he epitomized the teaching of Latin grammar and the decaying spirit within the school:

First, it had become wholly verbal. Boys learned only grammar and rhetoric. Second, it had no vitality. For some centuries men had merely imitated the classic writers of Greece and Rome; they wrote grammars, analysed masterpieces, and made lengthy compilations . . . But of originality, there was almost none. Third, education was artificial and removed from life. The exercises upon which the boys practiced had little relation to the world outside them. . . . In the course of time the

⁴ Ibid., p. 72.

⁵ Ibid., p. 74.

imperial schools died because, as one writer has said, 'all educational institutions must die, which do not directly and conspicuously promote either the spiritual or the material interests of man!'⁶

Practice in letter writing had an important place in the curriculum of this period and was a special interest of prominent men. However, "although the training was careful and the art flourishing, the letters were usually sterile, pretentious, and unreal. Since great men collected and preserved their own letters, the work had at least the value of assembling data for the future historian."⁷ In the schools "the curriculum of the last two centuries of their (Roman schools) existence was restricted chiefly to the elements of grammar and rhetoric, and even those were presented by means of greatly abbreviated texts and epitomes—a sort of learning-made-easy arrangement that was no more interesting than it was efficient."⁸

Concurrent with the decline of the Roman Empire was the growth and spread of the Christian church. Surviving the persecutions of the Empire and witnessing the collapse of Roman power the Christian influence developed miraculously and "the church became the main institution for the preservation and transmission of the learning of the ancient world during the Middle Ages."⁹

⁶ Ibid., p. 84.

⁷ Ibid., p. 87.

⁸ Ibid., p. 88.

⁹ Good, p. 60.

With the rise of the Christian religion within the pagan environment of Rome there was a clash of fundamental beliefs and practices, and education was one of the most sensitive issues. At first those Christians who sought education had to attend pagan schools. But finally, to propagate the Christian doctrine and worship, and to provide adequate defense against pagan influence, a program of Christian education was instituted around the year 150. In time not only Christians and proselytes but also many non-Christians attended the new schools.

The first Christian centers for education were the Catechetical schools where prospective converts received religious instruction. However, these gradually expanded in scope and curriculum to include other subjects of study:

The course for the more advanced students, covering a period of some four years, shows plainly the influence of Plato in the order of studies. It began with a training in grammar and logic, followed by a thorough grounding in geometry, physics, and astronomy, leading up to a comparative treatment of philosophy and especially of ethics from the Christian point of view, and culminating in a careful study of the Scriptures. . . . The influence of the Catechetical school was great and far-reaching. Through it Christianity became for the first time a definite factor in the culture of the world and at the same time took into itself all that was best in Greek science and philosophy.¹⁰

The Catechetical school was gradually replaced by the Cathedral school, established by bishops for the education of the

¹⁰Boyd, p. 88.

clergy and by the monastery schools, established by the monks for the education of their novices. From about the seventh century both of these new schools offered education to "externs" as well. The curriculum was much the same in both cathedral and monastery schools, and "consisted of reading, writing, and singing, with a little arithmetic. This material was purely utilitarian. The reading was necessary for studying the Bible, the church fathers, and church services. The writing was needed for the copying of manuscripts."¹¹

There was much controversy concerning other curricular subjects: The attitude of churchmen toward Latin and Latin authors was somewhat ambivalent. The Bible and the church services were in Latin; therefore every priest had to learn the language. On the other hand, the literature that then existed in Latin was pagan; therefore the Church wanted the language, but not the literature. . . . The education of antiquity was designed to produce a man of God. . . . Yet some Christian teachers wanted to use the Greek and Latin writers as models of rhetoric and taste and to preserve the primitive virtues often shown in these writings, but at the same time to create a reformed literature of equal merit based upon Christian ideals.¹²

However, there was a serious purpose to this new schooling, and it had its effects in various phases of life:

A small amount of learning was disseminated among members of the priesthood. Noblemen and princes acquired at best only

¹¹ Cole, p. 106.

¹² Ibid., p. 104.

the rudiments of schoolwork. The common people as a whole were taught only the dogmas of the church by word of mouth. The church fathers and their disciples used relatively simple language in their teaching and preaching, because the converts to whom they talked were simple folk who would only be confused by rhetorical flourishes. Their writings were less brilliant than those of many pagan authors, but they had greater vitality and a closer relation to reality. Moreover, these men had something to say. They needed good powers of persuasion in order to preach convincingly, just as the Roman senator had once needed them in order to help govern his country.

Rhetoric did not, therefore, become a lost art, although in the earlier centuries of Christianity the leaders favoured a direct, forceful style of expression. . . . The rhetoric of the Middle Ages dealt with composition, letter-writing, the keeping of chronicles and monastic records, and with legal papers. . . .

The Catholic church received her school curriculum through Rome and she also copied the imperial pattern of organization. . . . In her education the ancient learning still lived but its message was the Christian message. This was derived from the Hebrew and Christian Scriptures. It is, therefore, clear that the school learning of the Middle Ages was a combination of the learning of the Greeks, the Hebrews, and the Romans. It was one important task of the period to make this synthesis.¹³

¹³ Ibid., p. 59.

struggle to build up new foundations upon which world civilization might begin - the work which it had left off in Greece and Rome.

CHAPTER V

The program of studies in the early Middle Ages and

THE EARLY MIDDLE AGES (500-1000)

Just as obedience to the rule gives order and beauty to our acts, so zeal in teaching and learning may impart the like graces to your words, and thus those who seek to please God by living aright may not fail to please Him also by right speaking.

Alcuin.

With the collapse of the Roman Empire about five hundred after Christ western Europe was laid waste by barbarian invasions that crushed the beginnings of civilization and led to a regression which lasted about one thousand years. Often called the "Dark Ages" this period did not perhaps witness any positive development of culture, education, etc., but it did miraculously preserve much of ancient learning, and create a fertile ground for the great revival and period of development from 1200 to the present day.

This was an interim period when:

a great change had now taken place in the nature of education as a preparation for life, and intellectual education, in the sense that it was known and understood in Greece and Rome, was not to be known again in the western world for almost a thousand years. The distinguishing characteristics of the centuries which follow up to the Revival of Learning, are, first, a struggle against very adverse odds to prevent civilization from disappearing entirely, and later a

struggle to build up new foundations upon which world civilization might begin once more where it had left off in Greece and Rome.¹

The program of studies in the existing Cathedral and Monastery schools, as well as that in the developing Palace (or royal) school, continued to be quite similar in content and practice. The Monastery schools, as already mentioned, concentrated their efforts mainly on the education of their neophytes, but gradually accepted the task of educating the young in the vicinity of the monastery.

Because of the general ignorance and barbarian influences of the period the language was affected and it became necessary for the monasteries and churches to use good models of Latin prose and verse; these were the old Latin authors—Caesar, Cicero, Virgil.² Also, the practice of reading was given a prominent place in the monastic directives of St. Benedict, and all of these endeavours presupposed a supply of books and the ability to read them. This led to the copying of manuscripts being made a special project of the monasteries. And such transcription work led further to a continued and intensive study of word forms and expression.³

¹ Ellwood P. Cubberley, The History of Education (Cambridge, Mass: The Riverside Press, 1948), p. 191.

² Ibid., p. 131.

³ Ibid., p. 108.

However, because of the concentration on spiritual development of their members, the general Christian disapproval of much of pagan learning, and the ascetic seclusion of the monasteries, the curriculum was restricted mainly to religious studies and other academic disciplines oriented directly to this end;—

"in monastic education the ascetic spirit was generally unfavourable to educational work."⁴ The restriction on academic learning should be understood in the proper sense, however, and is rather well explained by S. S. Laurie:

Up to the end of the eleventh century the instruction was, speaking generally, and allowing for transitory periods of revival, and for a few exceptional schools, a shrunken survival of the old trivium and quadrivium. The lessons, when not dictated and learnt by heart from notes, were got up from bald epitomes. All that was taught, moreover, was taught solely with a view to 'pious uses.' Criticism did not exist; the free spirit of speculation could not, of course, exist; The rules of the orders inevitably crippled and confined the minds of the learners, old and young. The independent activity of the human mind, if it could be called independent, showed itself only in chronicles, histories, *acta sanctorum*, and so forth. This was, doubtless, a necessary stage in the historical development of Europe, and it is absurd to talk of these ages as 'dark ages,' by way of imputing blame or remissness to the Catholic Church. All that could be done was done by the Catholic organizations, and by no other agency. The Catholic Church did not prohibit learning if it subserved the faith. Opinion was watched certainly but to look with superfluous alarm on possible developments of anti-theological speculation did not occur to the men of that time, and this is conspicuously shown in the attitude which the popes took toward universities when they began to arise (1100-1150). When heresies did show themselves, they were, at least at first, met by laboured argument, and the suppression of them by councils was, in truth, the last act in a series of

⁴Ibid., p. 106.

able disputations. In brief, the Christian schools were doing their proper work for Europe. They did not promise learning in any true sense; but they conserved learning, and what was of more importance, they were leavening the life of the people.⁵

With the fall of the Empire and the disappearance of the scattered public schools it became necessary for the episcopal schools as well to widen their scope so as to include the elements of a more general education for ecclesiastical candidates, and to broaden their instruction to serve the children of the community at large. The earliest schools of this type of which there is definite record were established in England. Venerable Bede recounts the beginnings of this school extension in England as dating around 600. Boys were here taught grammar (litterae) especially, and the institution became

a school, not for the future clergy—although they would attend it—but for the better-class English children. The English people, it must be remembered, were in a different position from that of their Continental neighbours, in that they were totally ignorant of the Latin tongue in which all the Church services were conducted.

In The Schools of Medieval England A. F. Leach refers

to this new aspect of instruction for the English people with the comment that it was an educational beginning from bare essentials:

The missionaries had to come with the Latin service book in one hand and the Latin grammar in the other. Not only had the native priests to be taught the tongue in which their

⁵As quoted in Cole, p. 144.

⁶Boyd, p. 118.

services were performed, but their converts, at least of the upper classes, had to be taught the elements of grammar before they could grasp the elements of religion. So the grammar school became in theory, as it often was in fact, the necessary ante-room, the vestibule of the Church. But as there were no schools any more than there were churches in England, Augustine had to create both.⁷

From about the eighth century the Church had so expanded her participation and interest in education that the responsibility for the maintenance and conduct of elementary and grammar schools everywhere was officially recognized by various Church councils. For example, the General Council of 826 under Pope Eugenius directed that: "in bishops' sees and in other places where necessary, care and diligence should be exhibited in the appointment of Masters and Doctors to teach faithfully grammar and the liberal arts, because in them especially God's commands are made clear and explained."⁸

As the Church grew and built more non-Cathedral parishes it became necessary to instruct congregations in rubrics and music for the religious services. Thus developed the Song school, an adjunct of the Cathedral school. Catechetical and musical instruction gradually came to include the basic essentials of reading and writing. In time these Song schools came to replace

⁷As quoted in Boyd, p. 118.

⁸Ibid., p. 120.

the Cathedral and Monastery schools as centers of elementary instruction, and the latter schools concentrated more on advanced learning. Finally, "as grammar was, throughout all the early part of the Middle Ages, the first and most important subject of instruction, the advanced schools came to be known as 'grammar schools.'"⁹

The advanced studies comprised the traditional seven liberal arts of the Middle Ages: the Trivium—grammar, rhetoric, and dialectic (logic); and the Quadrivium—arithmetic, geometry, astronomy, and music. Beyond these came ethics and metaphysics, and theology—the one professional study of the early middle-age period, and the goal towards which all the preceding subjects tended.¹⁰

We should recall that in the old Roman and mediaeval trivium context "the study of grammar also included much of what we know as the analytical side of the study of literature, such as comparison, analysis, versification, prosody, word formations, figures of speech, and vocal expression."¹¹

Instruction in grammar was catechetical in form—questions and answers, which were learned. The text was in Latin,

⁹ Cubberley, p. 152.

¹⁰ Ibid., p. 153.

¹¹ Ibid., p. 155.

and the teacher usually had the only copy, so that the pupils had to learn from memory or copy from dictation. The cost of writing-material usually precluded the latter method. After sufficient ability in grammar had been attained, simple reading exercises or colloquies, usually of a religious or moralizing nature, were introduced.¹²

Throughout the period of the Roman Empire's rise and decay the educational interest of the various emperors and kings fluctuated. It was with Charlemagne, around 800, that the greatest royal impetus was afforded the schools, for "more clearly than any of his predecessors he realized the necessity of education for national well-being."¹³ In his promotion of learning he employed the services of the scholar, Alcuin, and together they laid the proximate foundations which inspired the rise of universities three hundred years later.

Alcuin began as supervisor of Charles' palace school, initially established for the education of the royal children, and he later became director of the elaborate school system organized throughout the kingdom. Grammar continued to be the principal subject of study, as stated by Charles himself in

¹² *Ibid.*, p. 157.

¹³ As quoted in Boyd, p. 127.

¹⁴ *Ibid.*

¹⁵ Alexander de Villa Dei, *De Grammatica*, (as quoted in Barberis, p. 155).

802: "Everyone should send his son to school to study grammar, and the child should remain at school with all diligence until he has become well instructed in learning."¹⁴

The tradition of the palace school was carried on by the kings who succeeded Charles, and to them were attracted many outstanding scholars and teachers whose influence was especially instrumental in the evolution of schools and the early universities. In England King Alfred in particular gave great encouragement to educational development for the enlightenment of the general populace. He desired

that all the freeborn English youth who are rich enough to devote themselves to learning should do so, so long as they are not fit for any other occupation, until such time as they can read English well; and further that those should afterwards learn Latin who wish to continue their studies and rise to a higher rank.¹⁵

Language study continued to be the *raison d'être* for the schools, and at its heart was grammar, defined by the author of one Latin grammar text of the period as "the doorkeeper of all the other sciences, the apt expurgatrix of the stammering tongue, the servant of logic, the mistress of rhetoric, the interpreter of theology, the relief of medicine, and the praiseworthy foundation of the whole quadrivium."¹⁶

¹⁴As quoted in Boyd, p. 127.

¹⁵*Ibid.*

¹⁶Alexander de Villa Die, *Doctrinale*, (as quoted in Cubberley, p. 155).

recognition of these centers for higher learning and specialization, becoming known as universities. For example, the prominent schools in Italy became noted for law and medicine, while across the Alps there was more

CHAPTER VI

LATER MIDDLE AGES (1100-1500) al studies. Universities,

however, with the consolidation of some life and practices and study of law became essential and "for this reason it came to have regarding language arts instruction, was influenced by three a place in the schools as a branch of rhetoric; and the principal movements—the rise of universities, the Renaissance, decay of the Latin language the reading and writing of New Latin, and the Protestant Reformation. These marked the transition in western Europe between the floundering of education in the period of law was gaining this preeminence in Italy 500-1100 and its ultimate dynamic development at the present time.

a similar movement was taking place in the north with respect to "The rise of universities in the twelfth century was the process was the liberal arts; but whereas in Italy the needs result of the centralizing of life in towns and the broadening and the legal applications of it the main concern of scholars, of the school curriculum, "because it is no exaggeration to say expressly to dialectic or logic." that all that was most characteristic in mediaeval life and interest in logic developed especially with the popularity thought owed its origin to the development of the towns.¹ With of technological and uninterfered relations, and parties required for the intermingling of people in these new towns a more intellectually completion of university studies, particularly law and theology, stimulating atmosphere was created which led to a greater demand This concentration on specialized study, and the attendant interest for education.

The course of study in the developing schools still law have perhaps offered for their own sake. closely followed the established tradition, and was directed by the clergy, although control gradually became more secular. The reputation of teachers in certain centers ultimately led to the

¹Boyd, p. 132.

recognition of these centers for higher learning and specialization, becoming known as universities. For example, the prominent schools in Italy became noted for law and medicine, while across the Alps there was more concentration on ecclesiastical studies. Universally, however, with the consolidation of town life the practice and study of law became essential and "for this reason it came to have a place in the schools as a branch of rhetoric; and with the decay of the Latin language the reading and writing of law Latin became a common part of grammatical instruction."² While study of law was gaining this prominence in Italy

a similar movement was taking place in the north with respect to theology. In both cases the starting-point in the learning process was the liberal arts; but whereas in Italy the needs of practical life made rhetoric the art of most importance and the legal applications of it the main concern of scholars, the clerical monopoly of education in the north gave the supremacy to dialectic or logic.³

Interest in logic developed especially with the popularity of theological and philosophical debate, and became required for completion of university studies, particularly law and theology. This concentration on specialized study, and the attendant interest in logic tended to replace grammatical and rhetorical studies which had been pursued often for their own sake.

² Ibid., p. 136.
³ Ibid., p. 138.

² Ibid., p. 170.

³ Ibid., p. 170.

Cole comments that the subjects which followed these were related

of the literary and linguistic subjects that are now regarded as necessary for a cultural education did not exist in the early days of the university. The collective name of these subjects—the Humanities—shows that they date from the Renaissance, not the Middle Ages.⁴

As a curricular example of the trivium and its texts in the early university the course of study at Chartres is typical:

TABLE 2

THE TRIVIUM IN THE MIDDLE AGES*

Course	Author	Subject
Grammar	Donatus	Concerning the parts of speech. On barbarisms.
	Priscian	On comic poetry. On accents. On the 12 books of Virgil. On declamations.
Rhetoric	Cicero	Rhetoric—book two Rhetoric—book four
	J. Severianus Capella	Concerning parts of a dialogue. Precepts of the art of Rhetoric. Rhetoric—book five.
Dialectic	Boethius	Categorical syllogisms. On division. On definition.
	Anonymous Aristotle	The logic of speech. Analytics, Topics, Refutations.

*Cole, p. 179.

⁴Ibid., p. 188.

The quadrivium studies which followed these consisted of Arithmetic, Music, Geometry, and Astronomy.⁵

Attendant on the rise of universities was the renewal of interest in the classics and humanistic studies, culminating in the period of the Renaissance. However, there was more to the Renaissance than simply a renewal of past learning, for "the essential fact of the situation was not the 're-birth' of ancient modes of thought and practice, but a determined revolt against the cramping narrowness of mediaevalism and a vague but none the less insistent demand for a larger and fuller individual life."⁶

With the break-up of the Empire Europe became more clearly divided into separate national groups, each becoming gradually characterized by the emergence of a native literary spirit expressed in "the languages hitherto regarded as vulgar and incapable of literary use."⁷

Influenced by ancient Greek and Roman education the new movement emphasized the value of the "liberal arts." Characteristic of the spirit of the age was Pietro Vergerio's On the Manners of a Gentleman and on Liberal Studies (c.1400), in which he coupled learning and conduct as the joint aims of education, considering learning as subordinate to morals. He recommends a course of study

⁵ Ibid., p. 180.

⁶ Ibid., p. 167.

⁷ Ibid., p. 172.

centering on the seven arts—"the fundamental studies are history, ethics, and eloquence, under the last being included grammar, the rules of composition, and the art of logical argument."⁸

Reaching back into the heritage of past learning education renewed its moral objective of producing the good citizen of the past. The way to accomplish this was still considered to be concentration of study on great authors of antiquity and their idealistic vision. However, literary study too easily led to overemphasis on forms and the pursuit of classical literature insidiously became an end in itself once again. The study of form got an exaggerated value attached to it, inconsistent with the humanizing aims of literary culture.

Literary education in the Renaissance began with instruction in good enunciation and pronunciation. With the absence of books there was a greater dependence upon oral instruction, discussion, and oratory. Good speech continued to be exercised by oral reading, by declamation, and by recitation. Pupils memorized passages from the classics and had regular practice in reciting them aloud, but, "if memory seems to play too important a part in the work it must be remembered that at the time there were few books, and every scholar had to carry most of his learning around in his head."⁹

⁸ *Ibid.*

⁹ Cole, p. 214.

One feature of the degenerate tendency in language study was the extravagant estimate of Cicero's style as the only correct model for composition. The two sides of controversy for and against complete dedication to Cicero as ideal "foreshadowed the time when the love of the ancient literatures which marked the escape of men's minds from the constraint of mediaevalism would pass away and leave the school that had been created under its influence to the joyless study of literary rules and forms."¹⁰ There is evidence right up to our own day that from this mediaeval period "traditional grammar divorced syntax from rhetoric."¹¹

In northern Europe especially the period of the Renaissance coincided with the emergence of the merchant class and the transfer of control of schools from clergy to laity. But there was as yet no marked alteration in the program of education since the older barren grammatical and rhetorical studies continued to monopolize the time of the student: the barbarous mediaeval Latin continued to be taught and used in indifference to any considerations of beauty and style.¹² Gradually, however, the new intellectual and social movements enforced their influence, and directed change began to evolve.

¹⁰ Boyd, p. 177.

¹¹ J. Barrett, Writing for College (Toronto: W.J. Gage & Co., 1956), p. iii. cited in Boyd, p. 177.

¹² Boyd, p. 178.

Emphasis on civic well-being and peace evident at this period drew some of its spirit and virtue from Christian morality, and it is at this time especially that we begin to notice the moulding of pagan and Christian doctrines into the creation of a Christian humanism. One Christian humanist, Erasmus, wrote that:

The first and most important part of education is that the youthful mind may receive the seeds of piety; next, that it may love and thoroughly learn the liberal studies; third, that it may be prepared for the duties of life; and fourth, that it may from the earliest days be accustomed to the rudiments of good manners.¹³

In his treatise On the Right Method of Instruction Erasmus

wrote:

Whilst a knowledge of the rules of evidence and syntax is most necessary to every student, still they should be as few, as simple, and as carefully framed as possible. I have no patience with stupidity of the average teacher of grammar who wastes precious years in hammering rules into children's heads. For it is not by learning rules that we acquire the power of speaking a language, but by daily intercourse with those accustomed to express themselves with exactness and refinement, and by the copious reading of the best authors.

Often the foundations of a thorough knowledge of the languages have been laid by constant exercises in composition on all kinds of subjects. The classical literatures should be brought into relation to ordinary affairs by combining them with the study of mythology, agriculture, military science, geography, history, astronomy, natural history, and similar arts and sciences. The study of language is as barren as the scholastic rhetoric unless it develops the intelligence of the learner and increases his knowledge of the facts of life.¹⁴

¹³As quoted in Boyd, p. 184.

¹⁴Ibid., p. 185.

It is interesting to observe the shift of emphasis in the subjects of the trivium and quadrivium at various periods throughout the Middle Ages. Graphically—with the most important subject in each period capitalized, and the next most important underlined—the program was as follows:

TABLE 3
CHANGES IN THE CURRICULUM*

Early Middle Age	Late Middle Age	Renaissance	Sixteenth & Seventeenth Centuries
GRAMMAR	Grammar	GRAMMAR	Grammar LITERATURE History
<u>Rhetoric</u>	<u>Rhetoric</u>	<u>Rhetoric</u>	<u>Rhetoric</u>
Dialectic	DIALECTIC	Dialectic	Logic
Arithmetic	Arithmetic	Arithmetic	Arithmetic Algebra
Geometry	Geometry Geography	Geometry Geography	Geometry Geography Zoology, Botany
Astronomy	Astronomy Physica	Astronomy Physica	Astronomy Mechanics Physics Chemistry
MUSIC	MUSIC	<u>Music</u> (German schools)	<u>Music</u>

*Cole, p. 216.

Besides the rise of universities and the Renaissance, the third most crucial influence on education during the later Middle Ages was the Protestant Reformation. Perhaps its most marked effect was the ultimate transfer of authority in education from the Church to the State. However, within the new Protestant atmosphere and the education it advocated there was a fairly close resemblance to the traditional objectives:

For all northern humanists, both Catholic and Protestant, the object of education was the production of a lettered piety (*pietas literata*). Melancthon, for example, the first real architect of Protestant education, followed tradition quite closely and placed great emphasis on piety rather than letters. This practice led to the subordination of the aesthetic aspects of literary study to the moral, and robbed the classics of much of their proper worth. . . . The indifference to content . . . inevitably caused an undue value to be attached to formal excellence.¹⁵

The tendency towards formalism in Protestant education became more obvious under the influence of Melancthon's associate, John Sturm. The latter favoured the study of eloquence, but with him

the native language of the pupils was forbidden both inside and outside the classroom, and ordinary conversation and teaching alike were supposed to be carried on in Ciceronian Latin. After two or three years, occupied mainly with Latin grammar and elementary composition, the greater part of the time in the succeeding years was devoted to Cicero.¹⁶

¹⁵Boyd, p. 204.

¹⁶Ibid., p. 206.

In Catholic education there were efforts to combine the humanist and religious elements, both as a natural development and as a reaction to Protestant antipathy. Perhaps most influential in Catholic education of the period was Ignatius Loyola and the Society of Jesus which he established. In his Ratio Studiorum he devotes special interest to higher education as a means of producing more capable Catholic leaders, and he prescribed a:

two-fold course of study: a lower preparatory course of a literary kind with carefully graded classes culminating in rhetoric, for boys; and a higher course in philosophy leading up to theology or some other special study, for adolescents and young men. . . . Greek was taught alongside Latin from the beginning; some attention was generally given to the use of the vernacular; and effective expression in speech and writing was sought by extending the highest class--the rhetoric class--two or even three years.¹⁷

The full program of Jesuit language instruction recommended by Ignatius can be epitomized as follows:

Lower Grammar: the aim of this class is a perfect knowledge of the rudiments and elementary knowledge of the syntax. In Greek: reading, writing, and a certain portion of the grammar. (Classical texts were listed here, and with each of the following).

Middle Grammar: the aim is a knowledge, though not entire, of all grammar; and, for the prelection, only the select epistles, narrations, descriptions, and the like from Cicero, (and others).

Upper Grammar: the aim is a complete knowledge of grammar, including all the exceptions and idioms in syntax, figures and rhetoric, and art of versification. In Greek, the eight parts of speech, or all the rudiments.

¹⁷ Ibid., p. 215-216.

Humanities: the aim is to prepare, as it were, the ground for eloquence, which is done in three ways: by a knowledge of the language, some erudition, and a sketch of the precepts pertaining to rhetoric. For a command of the language, which consists chiefly in acquiring propriety of expression and fluency, the one prose author employed in daily prelections is Cicero. (Others, for various types of expression, are also mentioned). . . . The precepts will be the general rules of expression and style, and the special rules on the minor kinds of composition, epistles, narrations, descriptions, both in verse and prose. In Greek: the art of versification, and some notions of the dialects; also a clear understanding of authors, and some composition in Greek.

Rhetoric: the grade of this class cannot be easily defined. For it trains to perfect eloquence which comprises two great faculties, the oratorical and the poetical, the former chiefly being the object of culture; nor does it regard only the practical, but the beautiful also. . . . --As to the vernacular, the style should be formed on the best authors. The erudition will be derived from the history and manners of nations, from the authority of writers and all learning, but moderately as befits the capacity of the students.¹⁸

But through all of these educational steps by various groups and in various places there continued the search for an increased understanding of life and of ways to adapt to it. It was a search arising out of the classical background, and it has led us today to the somewhat more enlightened insight into man and life, for: "it is the integrated personality (not integration in terms of the 'four-square' man of the Renaissance idea, but integration into the real who can best 'know'!"¹⁹

¹⁸A. P. Farrell, S. J., The Jesuit Code of Liberal Education (Milwaukee: Bruce Publ. Co., 1938), p. 347.

¹⁹William F. Lynch, S. J., The Integrating Mind (New York: Sheed & Ward, 1962), p. 119.

¹As quoted in T. L. Jackson, Introduction to the History of Education (London: The Crowood Press, 1961), p. 176.

But, to return to early modern education in education,

we find that:

CHAPTER VII

after being rather quickly rejuvenated by contact with the noble words of Greece and Rome, education found with equal ease THE DEVELOPMENT OF MODERN EDUCATION (1500-1950) a regular study at the expense of the ritual content of literature. The process of decadence was arrested for a time by the reformation. I wish to have them speak so, not only for as it may well appear, that the braine doth governe the tongue, and that reason leadeth forth the talke.

Roger Asham (1570).

In assessing what he calls "the second Renaissance"—

The modern period in history and education begins around 1500 and was born out of the Renaissance, the Reformation, the development of the natural sciences, and the rise of industry. No exact date can be given for the end of the Middle Ages either in England or on the Continent, but, as Trevelyan remarks:

All that we can say is that in the thirteenth century English thought and society were mediaeval, and in the nineteenth century they were not. Yet even now we retain the mediaeval institutions of the Monarchy, the Peerage, the Commons in Parliament assembled, the English Common Law, the Courts of Justice interpreting the rule of law, the hierarchy of the established Church, the parish system, the Universities, the Public Schools and the Grammar Schools.

The same cannot be said to quite the same extent of Canada, but even here tradition clings to most of our institutions, and their efforts to adapt to a new world are hampered, or at least deeply coloured, by the past.

¹As quoted in T. L. Jarman, Landmarks in the History of Education (London: The Cresset Press, 1951), p. 128.

But, to return to early modern struggles in education, we find that:

after being rather quickly rejuvenated by contact with the noble works of Greece and Rome, education began with equal dispatch to exalt the letter over the spirit and to magnify verbal study at the expense of the vital content of literature. The process of decadence was arrested for a time by the conjunction of humanism and religion in a 'lettered piety'; but only for a time. Once the fervour created by the movements of reformation and counter-reformation had waned, the literary education of the schools soon lost the vitality it had derived from its association with religion, and the descent into formalism became headlong.²

In assessing what he calls "the second Renaissance"—the long, slow evolution of modern education—Boyd observes that this later development had neither the fertile ground nor the favourable conditions which led to the initial renewal of ancient learning. However, the existence of this development was perhaps even more imperative.

The reason for the institution of this second and more pervasive renaissance was what he calls "a greater insistence on the claims of ordinary life"; the need for an education of the young layman who was to be neither clerk nor scholar, but man of affairs and a good citizen. With scholarship showing signs of losing its contact with life and reality there was a shift in educational ideal—to produce not so much a scholar-gentleman,

²Boyd, p. 221.

but simply a capable gentleman of affairs who had some background in letters. What actually developed was a cultured chivalry which resembled the mediaeval practical training for knighthood. This development put an emphasis on grace and finesse into the training of young English gentlemen and tended at least to be somewhat more in touch with the actualities of social life than grammar school instruction.³ Into this more mundane atmosphere came the beginnings of modern scientific study with such men as Francis Bacon, bringing even closer to man's realization the realities of the world in which he dwelt.

First, however, we must briefly consider the qualities of the courtier, the chivalrous gentleman of affairs. These were described by Castiglione about 1500 in The Book of the Courtier where he states that the perfect courtier is first and foremost a man of action. Though not a professional soldier, he is skilled in the arts of war, manly exercises, and is further a master of art of speech—

He has the unostentatious dignity which makes his words effective when he speaks; he couches what he has to say in words that are 'apt, chosen, clear, well applied, and, above all, in use among the people'; he uses the native tongue without pedantic employment of obsolete literary forms, and is even ready at need to draw on the storehouse of Latin for new words and usages.⁴

³Ibid., p. 222.

⁴Ibid., p. 225.

Besides these qualities the ideal gentleman was expected to possess wit and intelligence, to be skilled in the arts, and to practice religion. According to Castiglione the qualities of manhood could be most adequately realized in the calling of the courtier, just as in Quintilian's time they had been most adequately realized in the calling of the orator. However, Castiglione's courtier is not typical of the average man of the time, yet the concept embraces the attributes of the universal idea of man in his high possibilities. It is this reason that made the ideal accepted and developed through society and education.

Due to her geographical isolation the trend towards a broader humanism developed more slowly in England. With the growing secular interests and the social life of court and public affairs, and with the national pride dominating life around the time of Queen Elizabeth, there was an increasing appreciation of the English language as a recognized means of expression. Those active in developing a more effective education for the governing classes began to see the necessity for a proper knowledge of English, for use "in preaching, in council, in parliament, in commission, and in other offices of commonweal."⁵

⁵Ibid., pp. 244.

One of the most interested educators of the period was Richard Mulcaster (c. 1530-1611). He advocated a compulsory training in reading, writing, music, and drawing for all children whether rich or poor, up to about the age of twelve. He felt that students with such a grounding who continued their education farther could more efficiently learn Latin. Mulcaster's conviction was that the student must first master his own language, or at least become more familiar with it, before he could successfully attempt the study of some other language, especially Latin. In his own words he asks:

Why not first write all in English, a tongue of itself both deep in conceit and frank in delivery? I do not think that any language be it whatsoever, is better able to utter all arguments either with more pith or greater plainness than our English tongue, not any whit behind either the subtle Greek for crouching close, or the stately Latin for spreading fair.⁶

Thirty years later John Brinsley, a schoolmaster of Mulcaster's tradition, devoted a good part of his study, The Grammar School, to the teaching of English. The three-fold basis for his arguments is that (1). the language which most men will have most use of, both in speech and writing, is their own native tongue; (2). the purity and elegance of English was to be esteemed amongst the honours of the Nation; and (3). of

⁶As quoted in Boyd, p. 247.

those educated in the schools very few proceed into further scholarship, in comparison to those who follow other callings.⁷

Early in the seventeenth century in Germany appeared John Amos Comenius (1592-1670) who became an educational light for his time and a theorist who formulated much of the base of modern education. He recognized the importance of Latin as an instrument for the attainment of knowledge, yet he refused to consider the teaching of the classics as the central interest of the educator. For him "education meant the simplest possible preparation for life, here and hereafter, not through languages, but through all the facts about the universe to which languages opened the door."⁸ He condemns much of the educational practice of his day:

Schools are places where minds are fed on words. The study of the Latin language alone (for example), good heavens! How intricate, how complicated, and how prolix it was! Camp followers and military attendants, engaged in the kitchen and in other menial occupations learn a tongue that differs from their own, sometimes two or three, quicker than the children in schools learn Latin, though children had an abundance of time, and devote all their energies to it. And with what unequal progress! The former gabble their language after a few months, while the latter, after fifteen or twenty years, can only put a few sentences into Latin with the aid of grammars and dictionaries, and cannot do this without mistakes and hesitation. Such a disgraceful waste of time and of labour must assuredly arise from a faulty method.⁹

⁷ Ibid.

⁸ Ibid., p. 260.

⁹ As quoted in Cole, p. 338.

Comenius recognized further that education was the right of every human being and not simply the privilege of the minority destined to rule Church or State. In educational procedures he realized as well that proper instruction depends on the senses, but that true learning consisted of development from within.

Considering the stages of growth of the child Comenius recommended an education system consisting of four institutions: a mother school in every home; a vernacular school in every village; a gymnasium in every city; a university in every kingdom or province. In the vernacular school especially there was to be a firm grounding in their native tongue for all, rich and poor.¹⁰

Another writer of the period, Ezeckial Woodward, confirmed Comenius' argument for the teaching of the vernacular. He reaffirmed the importance of sense experience in the learning process, but the transition from sense experience to understanding implies the use of words--"we note the child goes on with ease and delight when the understanding and the tongue are drawn along parallel lines, one not a jot before the other. . . . The mother tongue is the foundation of all."¹¹

¹⁰ Boyd, p. 264.

¹¹ As quoted in Boyd, p. 287.

Woodward goes on to explain that language study is similar to nature study: each is based directly on personal experience. We can recognize the beginnings of scientific method in these convictions of Comenius and Woodward; a method yet in embryo, but gradually becoming applied or at least demanded, for language study.

The philosopher, John Locke (1632-1704), enters the history of education and language instruction at this time and severely criticizes the methods he observes. He considers the principal defect to be the purely analytical approach used in language instruction:

Languages learned by rote, custom, and memory, are then spoken in greatest perfection when all rules of grammar are utterly forgotten. . . . I know not why anyone should waste his time and beat his head about the Latin grammar who doesn't intend to be a critic, or make speeches and write dispatches in it. . . . Since it is English that an English gentleman will have constant use of, that is the language he should chiefly cultivate, and wherein most care should be taken to polish and perfect his style. . . . I am not here speaking against Greek and Latin . . . but that (language) which he should critically study, and labour to a facility, clearness, and elegance to express himself in, should be his own; and to this purpose he should daily be exercised in it.¹²

With the eighteenth century came the movements loudly demanding greater individual freedom and the 'rights of man', climaxed in the French Revolution. It is generally agreed that coexistent with this demand was a serious educational decadence

¹²As quoted in Boyd, p. 291.

which had become quite universal, for "most of the common people got no education at all; and many of those who were relatively more fortunate got their education under the worst possible conditions."¹³ The usual subjects of instruction for the young were the three R's—reading, writing, and religion; "arithmetic being frequently omitted because it was too difficult for the teacher."¹⁴ The ordinary child's education finished at age ten or eleven.

Political and social revolution, particularly in France, introduced,—however violently—the application of the theory of democratic freedom and the doctrine that human reason should be practically unrestricted in its search for knowledge. Such developments led to the demand for universal education—that all might have opportunity to cultivate their potentialities for the good and service of the State.

Besides the revolutionary spirit of democracy another influence dating from the mid-eighteenth century was the development of machines. The factory, the manufacturing town, the expansion of trade, produced a new economic existence which had perhaps an even greater impact on human life and labour than any other movement of the time.

¹³ Ibid., p. 296.

¹⁴ Ibid.

The coming of the machine age, and the subsequent industrial revolution was especially experienced in England where local ingenuity and trade were so imperative for survival. There interest in science began to grow, but at the same time "whatever might be said about the worth of a scientific education, the literary education given in these schools was very unsatisfactory, and not at all likely to commend itself to those who wished to see the national education brought into relation with the conditions of modern life."¹⁵ In the words of Robert Graves, pertinent to such an adaptation:

Anglo-Saxon was the language of the belly; Norman-French, that of the heart—the Normans had learned to have hearts since they settled in France; Latin, that of the brain; English, as Chaucer used it, was a reconciliation of the functions of all these organs. But in Chaucer's as in all the best English prose, the belly rules: English is a practical language.¹⁶

One English educator of the period, Thomas Arnold, defending much of what was traditional in the schools, wrote in the "Journal of Education" in 1834:

Expel Greek and Latin from your schools and you confine the views of the existing generation to themselves and their immediate predecessors. . . . Aristotle and Plato and Thucydides and Cicero and Tacitus are most truly called ancient writers. They are our own countrymen and contemporaries. . . . and their conclusions are such as bear on our own circumstances.¹⁷

¹⁵ Ibid., p. 396.

¹⁶ Graves, p. 63.

¹⁷ As quoted in Boyd, p. 397.

Arnold stressed the linguistic side of the classics and made them the basis for the study of the general principles of grammar as an aid to the proper use of the vernacular, yet he was especially careful to connect what was real with the social and political problems of the modern world.

All in all this century with its Revolution and allied developments left Europe in an uncertain state:

Old and new ideals stood over against each other in an attitude of hostility incapable of any easy reconciliation the one with the other. . . . The inner life of the peoples in all lands was confused by a multitude of conflicting claims--the claims of society and the individual, of aristocracy and democracy, of Church and State, or religion and science, of nation and superstition, etc.¹⁸

With the new mechanized existence developing through the nineteenth century the need for vocational preparation in such a society became apparent. Accompanying this need and the education it inspired there arose a somewhat negative or at least indifferent attitude towards the liberal arts which seemed to offer no obvious utility. Yet the increasingly complex relations of the workman in a fast developing economic world and in an atmosphere of new political freedom with wide suffrage, demanded a broader educational background to guide intelligent action and a more enlightened participation in political affairs. At this point the democratic movement in education receives reinforcement from the older educational tradition, yet a

¹⁸Ibid., p. 351.

new element was obvious: "with all its limitations that tradition has always been essentially humanistic... yet whatever place be given to Latin and Greek or the modern languages in our educational systems, popular culture must inevitably be reared on vernacular foundations."¹⁹

Another influence during the last hundred years was Darwin's evolutionary theory, and the studies of nature, psychology, etc., which it at least encouraged. It did contribute somewhat to the realization of inner growth and development—to which proper education must be adapted and directed.

From this theory and other allied philosophies and theories came the concept of the "progressive" play-school, nature-school, etc., which sometimes went to extremes, but did have some contribution to make to modern educational psychology and practice. Behind all of these was the conviction that natural growth must be considered in education, and instruction must relate the school subjects to the needs and realities of everyday life. As John Dewey taught, "the aim of education should be to secure a balanced interaction of the practical and the theoretical attitudes,"²⁰ however, in the words of a contemporary educator:

¹⁹ *Ibid.*, p. 404.

²⁰ *Porter's Speeches, Essays for Teachers* (Toronto University of Toronto), p. 437. p. 8.

There is a core of truth in the principle of learning by doing, as long as 'doing' is not assumed to exclude reading and thinking, and as long as motor activity is not thrust into studies where it has no business to be. It was the confusion of educational and social functions, implicit in the motto 'the whole child goes to school' that made 'progressive' theories so fatuous.²¹

Therefore I suggested the teachers that we had and I said to them: 'It is not your task to fill the mind in the children of our . . . You should not fill them with hollow formulas, but with visions that are the portals of creative action.'

Antoine de Saint-Exupéry, *The Wings of Desire*

We are told that scientific and other developments of the last decade were as significant, if not more significant than developments in the entire preceding century. But progress has affected practically every sphere of our existence and have happened so quickly, that it is yet very difficult to assess our period in perspective and to outline future needs. However, we must attempt some projections in order to reassert some values and orientate educational procedures.

The impact of advances in transportation and communication in our day requires that we take a good hard look at our progress with educational progress. As our research group has recognized:

The world confronting the adolescent today is both exciting and threatening. The boy and girl growing up nowadays are privileged to live in one of the most exciting, dynamic periods in the history of western civilization, but they face all the temptations, responsibilities, and hazards that accompany a period

²¹ Northrup Frye, Design for Learning (Toronto: University of Toronto Press, 1962), p. 8.

The Commission on the English Curriculum of the National Council of Teachers of English, The English Language Arts in the Secondary School (New York: Appleton-Century-Crofts, 1963), p. 3.

With reference to the influence of mass communication we read the following comment:

CHAPTER VIII

If the long and frightening (and growing) specter of the mass media is to become the instrument of degenerating and broadening, **CURRENT PROCEDURES AND TEXTS** should be so arranged as to prevent from turning and reverting us back - or, at better, marginal our brains for every possible doubt in every possible question.

Therefore I summoned the teachers before me and I said to them: 'It is not your task to kill the Man in the children of men. . . . You should not fill them with hollow formulas, but with visions that are the portals of creative action.'

Antoine de Saint-Exupery, The Wisdom of Sands.

We are told that scientific and other developments of the last decade were as significant, if not more significant than developments in the entire preceding century. Such changes have affected practically every sphere of our existence and have happened so quickly that it is yet very difficult to assess our period in perspective and to outline future needs. However, we must attempt some prognostication in order to reassert human values and orientate educational procedures.

The impact of advances in transportation and communication in our day requires that we take a good hard look at our language arts educational program. As one research group has recognized:

The world confronting the adolescent today is both promising and threatening. The boy and girl growing up nowadays are privileged to live in one of the most exciting, dynamic periods in the history of western civilization, but they face all the confusions, uncertainties, and hazards that accompany a period of rapid and almost overwhelming change.¹

¹The Commission on the English curriculum of the National Council of Teachers of English, The English Language Arts in the Secondary School (New York: Appleton-Century-Crofts, 1946), p. 3.

With reference to the influence of mass communications alone
we read the following comment:

If the huge and frighteningly fast growing giant of the mass media is to become the instrument of deepening and broadening our culture and character—if indeed it is to be prevented from turning and devouring us whole—we had better wedge our brains for every possible answer to every possible question about communication, even to its philosophy.²

Looking to our schools and the teaching of the communications arts to help answer these questions and to give direction we read that:

'English' is not an isolated subject to be confined to the English classroom for one period a day; it is a fundamental tool, and is essential to the complete understanding of all subjects. Many a student fails in arithmetic. Why? . . . because he cannot read the problem set him. Many another gets nothing from history save a few scattered facts . . . because the pupil cannot read. Too, he has trouble in giving directions, in applying for a position, in mastering his secretarial courses, because he is not able to utilize the English composition he has been taught laboriously in the classroom.³

The phenomena of change around us has created imperatives for the language arts in several areas, outlined pointedly by the Commission of the National Council of Teachers of English:

1) A demand for increased intellectual power: even an alderman is now expected to be expert in race relations, sewage disposal, traffic regulation, municipal finance, the social services, television techniques, personnel management, juveniledelinquency, housing codes, campaign oratory, and the prescribed etiquette for welcoming visiting firemen from Moscow, Pakistan, or Siam.

² Daniel Fogarty, S.J., "Towards a Philosophy of Communications," Canadian Communications, (Summer, 1960), p. 56.

³ Dorothy Daken, How to Teach High School English (Boston: D.C. Heath & Co., 1947), p. 13.

Even in routine jobs automation will require ability to think, a trained imagination, and good judgment, plus some skill in logical methods . . . and some ability well above the elementary level to read and write.

2) Need for increased ability to communicate: although specialized training is an obvious necessity for the new army of leaders needed in every field—from engineering to school teaching, from politics to the electronics industry—one qualification common to all of them is the ability to communicate. The one essential tool for every sort of leader is skill in the use of words. Indeed, his job primarily is to explain, to persuade, to give clear directions, to encourage and console; in sum, to convey ideas to other people.

3) Adaptation to speed of communication: when a president of the United States can speak directly to millions of listeners in both hemispheres before the sound of his voice travels to the back of the room in which he is sitting, it is simple to claim that both time and distance are somehow being annihilated. . . . Not only are there more people in the world decade by decade, but they talk more to one another, see more of one another, and do both more rapidly than would have seemed possible only yesterday. They depend upon one another more and more as they share more and more of their ideas, goods, and services.⁴

Yet in the light of these needs we read Graves' criticism

that:

That English is the subject of study which will reduce a disadvantage of English grammar as taught in schools until recently is that it is not originally English, nor even Latin. It is Alexandrian-Greek grammar modified to serve a language of altogether different habits. . . . The vernacular freedom of English allows many meanings, complex and simple, to be struck from the interplay of words, which in Greek or Latin or even French would be ruled out by the formal relationships insisted on by grammatic logic.

English is a vernacular of vernaculars. . . . To write English well, it is generally agreed, is not to imitate, but to evolve a style peculiarly suited to one's own temperament

⁴J. Fisher, as quoted in The English Language Arts in the Secondary School, pp. 4-5.

environment, and purposes. English has never been jealously watched over by a learned Academy, as French has been since the seventeenth century; nor protected against innovations either by literary professionalism, as with Italian, or as with Spanish, by the natural decorum of the greater part of those who use it. It is, indeed, an immense, formless aggregate not merely of foreign assimilations and local dialects, but of occupational and household dialects and personal eccentricities.⁵

To be able to adapt properly to future exigencies the student of today must develop for himself powers of expression commensurate with the requirements of an enlarged and interrelated world. He must have skill in intelligent reading and listening that may broaden the background of his knowledge and increase his powers of judgment and imagination, upon which the adequate use of language depends. . . . He must know from personal contact with the literature of his own country and that of other nations what men have thought and felt and lived for in days gone by and have bequeathed to him as part of his cultural tradition. These thoughts and attitudes, together with those of his own day, he must be able to stack up against some standard of reference resulting from his own thinking and judgment.⁶

That English is the subject of study which will perhaps best serve the formation of these thoughts and attitudes is stressed further by Dakin:

When we teach composition and reading we are helping our pupils to transfer their ideas to the minds and hearts of others and to gain from the printed word both factual information and the stuff men live by. 'English', then, is not narrow and constricted, not a 'skill' subject; but a full, rich, and free-flewing composition art.⁷

⁵ Graves, p. 21. "Our English is a mass for correction."

⁶ NOTE Commission Report, p. 10.

⁷ Dakin, p. viii.

The preparation of teachers for the task of adequately assisting students formulate ideas and attitudes is indeed crucial, and it should be the concern of society to afford teachers greater opportunity in their own formation. Referring to what he calls "our national mania for correctness," Donald J. Lloyd comments that

own students preparing to teach . . . have had courses in 'English' throughout their schooling. But of the nature and structure of the English language, the nature of language habits, the relation of speech to writing, and the differences in usage which arise from dialect and from differing occupational and educational demands—of all these, they know nothing at all. They want to know only two things: what correct usage is, and how to beat it into the kids' heads.⁸

In all of this discussion of ends, means, problems, philosophies, etc., facing contemporary education we should not lose sight of the fact that our instruction, be it in English or any other subject, must not be controlled or governed or orientated primarily towards external problems or obstacles. The first concern should be the inner life of man, his own proper development; the other interests are allied to this or result from it.

Speaking to Congress in 1961 the late President John F. Kennedy emphasized this primary purpose in the light of Communist technological advances and the question of federal assistance to

educations

⁸ Donald J. Lloyd, "Our National Mania for Correctness," Essays on Language and Usage, ed. Leonard F. Dean and Kenneth G. Wilson (New York: Oxford University Press, 1963), p. 308.

We do not undertake to meet our growing educational problems merely to compare our achievements with those of our adversaries. These measures are justified on their own merits—in times of peace as well as peril, to educate better citizens as well as scientists and soldiers.⁹

While it is not within the intended scope of this paper to predict future needs or educational adaptations to them, it can be said that both administrators and schools are making serious efforts, with rather limited resources, to evaluate the educational program directed towards tomorrow's world.

In the area of English language arts instruction in the United States, for example, the National Council of Teachers of English has been carrying out commendable research and experimentation. However, there is need for an even more expansive, and expensive, research program into all aspects of the subject.

Although it is difficult to give a comprehensive evaluation of our language arts instruction as directed towards the new way of life resulting from swift and universal change, it can however be observed that most of our current instructional procedures and texts remain directed towards a dated way of life; it might be embarrassing to admit how anciently dated.

⁹As quoted by R. Steel, Federal Aid to Education (New York: H.W. Wilson & Co., 1961), p. 55.

Rudolph Flesch, for one, is quite convinced that

chances are, you learned how to write—indirectly—from Aristotle. Look up the history of English grammar, composition, and rhetoric teaching; you'll find that it all started a couple of centuries ago when people first hit upon the idea of teaching English-speaking boys and girls not only Greek and Latin, but English too. Courses and textbooks came into being; naturally what was taught was simply Greek and Latin grammar and rhetoric applied to English. Now since all Greek and Latin grammars go straight back to Aristotle, and since the principles of English teaching are still much the same as they were two hundred years ago, what you were taught in school really comes from Aristotle.¹⁰

Although current courses in English literature follow

almost completely an anthological and analytical approach there is an increasing effort to provide more extensive library facilities and enlightened reading programs. Literature and reading must be the foundations of the entire English course because the vivid experiences they offer both inspire and guide all communicative efforts. One English authority tells us that

the teacher's aim is to bring to life and develop his pupils' capacity for literature. There are other aims, we know; we need not despise the bread-and-butter tasks of developing the power of communication, but it is one that cannot engage more than a small part of the interest and energy of the teacher and his pupils. . . . The English teacher is constantly trying to evoke a response to literature.¹¹

¹⁰ Rudolph Flesch, The Art of Readable Writing (New York: Harper & Bros., 1949), p. 1.

¹¹ Denys Thompson, English in Education (London: Chatto & Windus, 1962), p. 228.

The importance of a literary background for today's student was the main point of Sir Arthur Quiller-Couch's work on the art of writing so many years ago, but perhaps it is only now that we are realizing its significance for all of our students, and not just for the select few. He quotes Sir Joshua Reynolds:

The more extensive your acquaintance is with the works of those who have excelled, the more extensive will be your powers of invention; and what may appear still more like a paradox, the more original will be your conceptions.¹²

And elsewhere Quiller-Couch himself develops the point:

Literature is not a mere science to be studied; but an art to be practiced. Great as is our own literature, we must consider it as a legacy to be improved. . . . Not all our pride in Shakespeare can excuse the relaxation of an effort to better him, or some part of him.¹³

In current grammar study emphasis is still analytical. The procedures of structural linguistics and allied theories have not been accepted by the schools, perhaps because they have not yet been adequately explained. The functional approach is gaining itself, with little real bearing on actual communicative experience ground, but teachers feel more confidence in clinging to the traditional grammar rather than in initiating new and unproven methods.

Even in what has come to be known as the "functional" approach there is danger of ambivalence:

¹² Sir Joshua Reynolds, as quoted in On the Art of Writing, ed. Sir Arthur Quiller-Couch (London: Cambridge University Press, 1946), Preface.

¹³ Ibid.

'Function'—as normally used in teaching grammar—is an iacubus, coming after the important event, comprehension. In this, teachers of English are often misled by an apparent similarity of aim in teaching English grammar and in teaching the grammar of foreign languages, in learning which, at least until some considerable fluency and acquaintance is gained, grammar does not necessarily precede comprehension.¹⁴

In the instruction in the "composition" program continues to concentrate on written work, with little or no attention to oral exercise. The approach is somewhat negative with primary concern placed on mistakes in syntax and spelling rather than on thoughtful and imaginative expression. Once again we must return to literature as the foundation of instruction here as well:

For instruction in writing, the best guide is literature. And without the ideas, perceptiveness and sensitivity that flow from the study of literature practice in writing is sterile. The good writing sought by the universities on the one hand and by employers on the other can only to a limited extent be taught; and then the best teaching must draw its life from literature.¹⁵

Current instruction in spelling is a study pretty much unto itself, with little real bearing on actual communicative experience or need, and generally unconnected from actual literary study as well.

Professor Garrey, with long experience in the study and teaching of English, laments this and brings us back once again to literature:

To enlarge vocabulary we must enlarge experience; similarly to enlarge experience we must extend vocabulary—and increase

¹⁴ Long was, R.J. Harris, in English in Education, p. 77.

¹⁵ Ibid., p. 230.

reading; and that is exactly what is done in the best teaching of literature. Of course, literature has not that direct purpose, but that is one of its effects.¹⁶

Current textbooks in English are one of the main reasons for the continuance of traditional methods and aims of instruction. It is basically on these texts that teachers depend for their procedures and exercises, and since textbook publishers themselves are marking time or considering a mingling of old and new during the period of transition, the textual program is in a rather uncertain state. However, "a constant critical tension between teacher and publisher is good for both, and a symptom of soundness and vigour."¹⁷

While adherence to a textbook is perhaps not the most desirable practice for truly imaginative instruction in English it is accepted as a necessity for quite obvious reasons. With the conviction then that the best models of written and spoken expression are essential we should offer these to inspire and encourage improved expression.

Instruction must be controlled or directed not so much by a textbook, as by a proper understanding of human psychology and purpose. As the authors of one new English grammar text state:

¹⁶ P. Gurrey, The Teaching of Written English (London: Longmans, Green & Co., 1955), p. 25.

¹⁷ Thompson, p. 137.

We are so concerned about the form of words that we don't pay enough attention to meaning. So much emphasis—both in school and out—has been placed on using the 'correct' form that we have a 'grammar complex'. . . . Instead of thinking about meaning—and the main point of language is to communicate meaning—we worry about grammatical form. And when we concentrate on the forms of words rather than on conveying our ideas, we cannot speak and write effectively.¹⁸

London. In a perusal of some current Canadian and American grammar and composition textbooks it is interesting to notice evidence of new trends in English instruction. The first such evident feature is better direction for the student in written and oral expression by offering model selections exemplary of good communication. The approach offers the student a more positive participation in the art of good expression rather than a passive or negative concentration on faults or mistakes.

One notices the new stands in such recently published high school texts as Effective English by Meade, Haugh, and Senke (Allyn and Bacon, Boston, 1961); Learning English by Penner and McConnell (Macmillan & Co., Toronto, 1963); The Craft of Writing by McMaster (Longmans, Toronto, 1963); and The Expression of Thought by McMaster and McMaster (Longmans, Toronto, 1963); and also in more recent editions of texts which have been in print for some years, such as Mastering Effective English by Tressler-Lewis (Copp Clark, Vancouver,

¹⁸ Richard K. Corben et al. Guide to Modern English (Toronto: W.J. Gage, Co., nd), p. 1. (Toronto: W.J. Gage & Sons, 1962), p. vii.

1961); Creative English by Brown and McMaster (Copp Clark, Vancouver, 1956); English Practice by McLeod (Copp Clark, Vancouver, 1956); Creative Composition by McMaster and McMaster (Longmans, Toronto, 1963); Learning to Write by Winter and Smith (Macmillan, Toronto, 1961); Living English by Jones (Hulton Educational Publications, London, 1961); English One-Four series by O'Malley and Thompson (Heinemann, London, 1959).

In most of these texts one notices a trend toward the "inductive" method which the authors contend will encourage more confidence and initiative in proper language expression. Thus this method is considered a change from the more authoritarian, deductive approach. It is maintained that the latter dictates rules, etc., from set traditional pattern, while the former allows for greater development possibilities by observation and practice in current usage. For example, J.E. Smallbridge writes in his Language Comes Alive, "The general method of the book is inductive: the students read and examine the works of representative writers and . . . they are motivated to use their own talents in expressing themselves."¹⁹

The authors of Discovering Your Language state:

The process of induction involves the observation of new and/or familiar data, the perception of common elements, the

¹⁹J.E. Smallbridge, Language Comes Alive (Toronto: J.M. Dent & Sons, 1964), p. vii.

statement of the generalization, the testing of the generalization through analysis of further data, and, frequently, the modification of the generalization. . . . The process of intuition involves reorganization and reorientation of thinking, which allows the observer to suddenly perceive the structure of a problem in a new light. . . . The authors believe that the modern inductive lesson requires a wedding of tuition and induction.²⁰

Besides the more inductive approach in these new texts there is evidence of the subordination of grammar to composition and expression, and of the attempt to organize instruction so that grammar will serve as a thread winding through the lesson rather than a binding coil entangling expression. There appears here, however, a danger of suppressing grammar completely, or of teaching it in such a disjointed or meandering fashion that the student may become all the more confused.

To avoid such a practice and to produce what is called a truly "functional" approach a linguistic method of grammar has recently been developed. It appears that this particular method has much to contribute to language instruction and its influence will probably become quite widespread. Here again, however, there is danger of faulty procedure, especially if—as the structural linguists themselves tell us—the new is so mixed with traditional grammar as to create a third approach, itself internally disconnected.²¹

²⁰ Neil Postman et al. Discovering Your Language (New York: Holt, Rinehart and Winston, 1963), p. 7.

²¹ Interview with Professor J. Cannon, Dalhousie University, Halifax, N.S., Nov. 6, 1964.

It is becoming quite evident that in the near future English instruction will emphasize a closer connection between reading, writing, and speaking, with a more constructive "functional" approach and a modification of grammatical analysis in the traditional sense. In the new procedures the classical interest in matter and form will receive refreshing contributions from modern philosophy and psychology. And thus it is hoped that English, especially composition instruction, will make a truly effective contribution to more enlightened and dynamic human communication.

To perfect this instruction in composition and survival we must closely examine the significance of language instruction through the centuries, and yet strive to adapt it to contemporary existence. With the broadening of man's knowledge and horizons our schools must utilize examples of current usage as well as the contributions of modern scientific research. It is primarily to man and his culture that we must orient language instruction, and, looking into the future, we should recognize with David Hallbrook that

English is no 'subject', but a means to personal order, balance, and effectiveness in living. To give children adequate verbal capacities is at one with giving them relief from inner turmoil, a degree of self-respect, and self-possession, and the ability to employ their personalities—not only in 'English' and other 'subjects' or at work—but as lovers, parents, friends, members of the community, and creators of art.¹

¹As quoted by Phillip G. Penner and John E. Lammert in *Learning English* (Berkeley: Merril-Lenox Co., 1968), p. 12.

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CONCLUSION

In classical times the purpose of language arts instruction was persuasion of many by one speaker. Later its purpose came to include written transcription and translation of ancient history and lore. In our own time it has become the means of arriving at mutual understanding among people working towards patterns of cooperative action and the critical issues of human survival.

To perfect this instrument of knowledge and survival we must closely examine the significance of language instruction through the centuries, and yet strive to adapt it to contemporary existence. With the broadening of man's knowledge and horizons our schools must utilize examples of current usage as well as the contributions of modern scientific research. It is primarily to man and his culture that we must orient language instruction, and, looking into the future, we should recognize with David Holbrook that

English is no 'subject', but a means to personal order, balance, and effectiveness in living. To give children adequate verbal capacities is at one with giving them relief from inward turmoil, a degree of self-respect, and self-possession, and the ability to employ their personalities—not only in [English] and other 'subjects' or at work—but as lovers, parents, friends, members of the community, and creatures of God.¹

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