"SINE DOCTRINA VITA EST QUASI MORTIS IMAGO"

VOLUME XXVI NUMBER I

CLASSIS

THE QUARTERLY JOURNAL OF THE
ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

MARCH, 2019

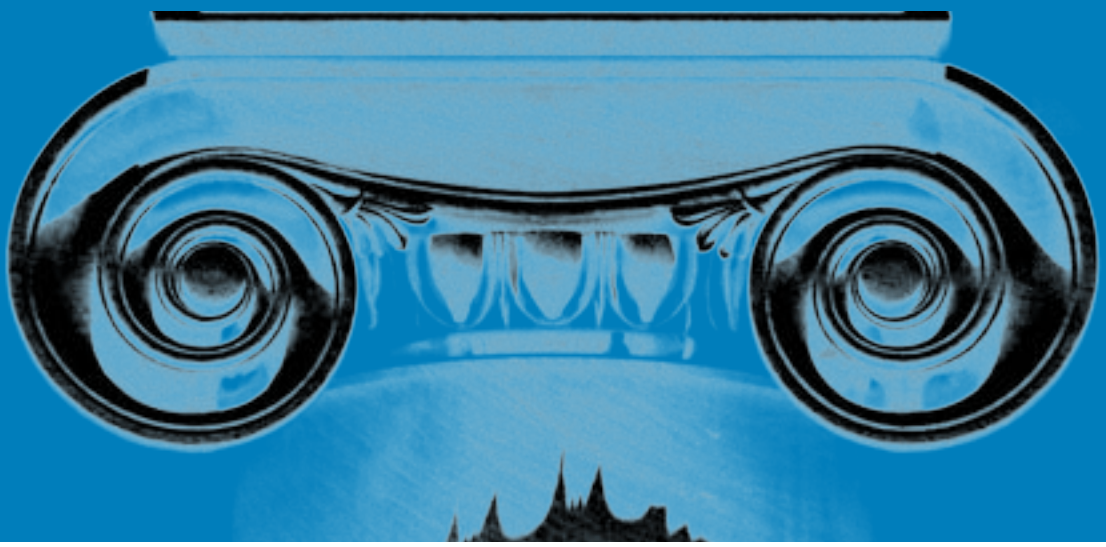
THE BEGINNING OF WISDOM
by Alistair Begg, Parkside Church

THE VALUE OF DEBATE IN THE CLASSICAL CHRISTIAN SCHOOL
by Stephen Rippon, Tall Oaks Classical School

WHO GOES TO PRIVATE SCHOOL?
by Richard J. Murnane, Sean F. Reardon, Preeya P. Mbekeani and Anne Lamb

THE BIBLE, NORTHROP FRYE & CLASSICAL CHRISTIAN EDUCATION II
by Louis Markos, Houston Baptist University

THE RHETORIC OF AN EXCELLENT ESSAY
by Chad Chisholm, Southern Wesleyan University

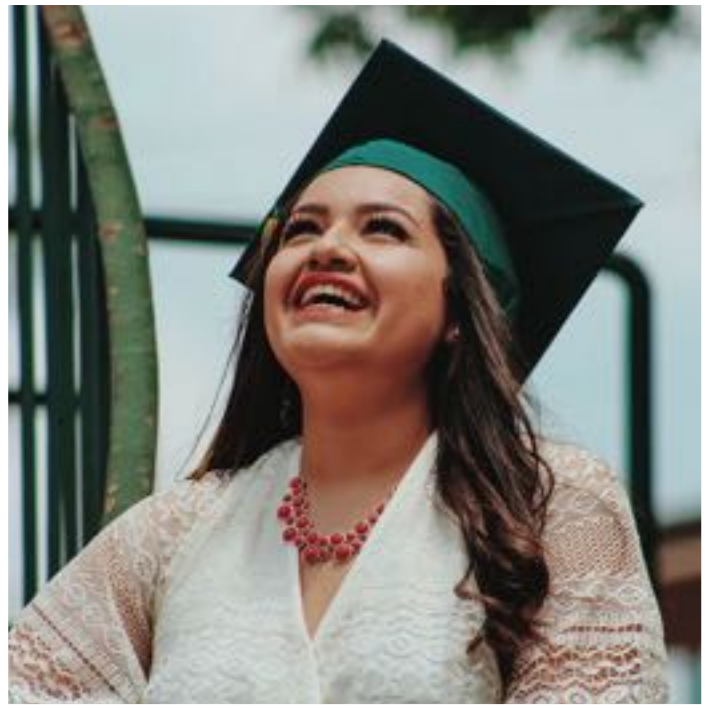


Take the Guesswork out of Granting Tuition Aid

Comprehensive tuition aid verification for Christian schools that's easy and affordable

CFS
CONFIDENTIAL FINANCIAL SERVICES

schoolright.net/cfs
303.339.0050



Check out our other services that make SchoolRIGHT the one-stop solution for all your administrative support needs.

PINPOINT SCHOOLSURVEYS

- Head of School 360 & Board Self-Assessment
- Parent & Employee Opinion
- Teacher Evaluation Assessment
- Other Fully Customizable Surveys & Assessments

Get back to thriving!

SchoolRIGHT PRESENTS

cleversaurus
EDUCATION TOOLS

CLEVERSAURUS is here to help you stay effective and fruitful in your areas of passion. Let us come along side and optimize your school's promotion and e-learning awesomeness!

POWERED BY

SchoolRIGHT LLC
TAKING THE JOURNEY WITH YOU

"SINE DOCTRINA VITA EST QUASI MORTIS IMAGO"

CLASSIS

THE QUARTERLY JOURNAL OF THE
ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

Volume XXVI Number I | march, 2019

CONTENTS

THE BEGINNING OF WISDOM
by Alistair Begg, Parkside Church. 3

THE VALUE OF DEBATE IN THE CLASSICAL CHRISTIAN SCHOOL
by Stephen Rippon, Tall Oaks Classical School 7

WHO GOES TO PRIVATE SCHOOL? LONG-TERM ENROLLMENT TRENDS BY FAMILY INCOME
by Richard J. Murnane, Sean F. Reardon, Preeya P. Mbekeani and Anne Lamb 14

THE BIBLE, NORTHROP FRYE & CLASSICAL CHRISTIAN EDUCATION II
by Louis Markos, Houston Baptist University 25

THE RHETORIC OF AN EXCELLENT ESSAY
by Chad Chisholm, Southern Wesleyan University 31

ACCS

Classical Christian Education:
A New "Old-Way"

MISSION STATEMENT

The primary mission of this association is to promote, establish, and equip schools committed to a classical approach to education in light of a Christian worldview grounded in the Old and New Testament Scriptures.

CONTACT
Association of Classical & Christian Schools
PO Box 9741
Moscow, ID 83843

Phone: (208) 882-6101
Fax: (208) 882-8097
Email: dgoodwin@accsedu.org
Web: www.classsicalchristian.org

CLASSIS is a quarterly journal of articles and book reviews designed to support and encourage schools around the world which are recovering classical Christian education. Hard copies are available to ACCS members and by subscription.

Publisher: *David Goodwin* | **Senior Editor:** *Tom Spencer* | **Technical Editor:** *Deb Blakey*

THE BEGINNING OF WISDOM

by Alistair Begg, Parkside Church

"The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction" (Proverbs 1:7).

Today, our culture is adrift on a storm-tossed sea of moral and spiritual confusion. The foundations that some of us enjoyed in our childhood that enabled us to receive an education framed by a biblical worldview—whether in a secular context or otherwise—have long since eroded and collapsed. It is in the face of this reality that the need for Christ-centered education becomes apparent. Let me take some space, then, to consider the distinctives of such an approach.

Education and instruction are not devalued in our culture. Rather, I would say they are overvalued. And this overemphasis isn't new! Truman once wrote, "Education is our first line of defense. In the conflict of principle and policy which divides the world today, America's hope—our hope—the hope of the world, is in education." Andrew Carnegie, too, observed, "Just see, whenever we peer into the first tiny springs of the national life, how this true panacea for all the ills of the body politic, bubbles forth—education, education, education."

Western democracy provides more widespread education opportunities than any civilization in human history. But are our societies more secure and more satisfied as a result? Does education satisfy the hunger for meaning? Technological prowess does not appear to be matched by personal contentment. We're a more highly educated culture, but we're plagued by crime, violence, greed, and fear. We are more educated about civil rights and racism, but it's questionable whether there is any less discrimination arising in the human heart. We have mastered sex education to the point of stupidity, but we don't have a clue what to do with sex itself. Why? Because "the fear of the LORD is the beginning of knowledge" (Proverbs 1:7). When that

Alistair Begg has been in pastoral ministry since 1975. Following graduation from The London School of Theology, he served eight years in Scotland at both Charlotte Chapel in Edinburgh and Hamilton Baptist Church. In 1983, he became the senior pastor at Parkside Church near Cleveland, Ohio. He has written several books and is heard daily and weekly on the radio program Truth For Life. *The teaching on* Truth For Life *stems from the week by week Bible teaching at Parkside Church*

TRUTH FOR LIFE PODCASTS

This excerpt is from the podcast titled "The Beginning of Wisdom," is available here: https://www.truthforlife.org/broadcasts/2018/08/06/the-beginning-of-wisdom-part-2-of-2-/.

fear is not present, then individuals, families, churches, schools, cultures, and nations live with the implication of their choice—the choice to "despise wisdom and instruction" (Proverbs 1:7).

Education without godly wisdom provides no basis for life and no ability to face death. That's why it is so crucially important for us in the raising of our children. And unless parents and grandparents seek to ensure that the worldview of educators reinforces what the Bible teaches, then we have to accept the implications. The Bible says the fear of the Lord is the foundational principle. If that foundational principle is disengaged, then consequences will follow.

But what does it mean to *accept* that principle? First, it means that from the very infancy of our children we're going to have to listen to what the Bible says about them. And what does it say about them? Psalm 58:3 says, "The wicked are estranged from the womb; they go astray from birth, speaking lies." Or, here's Isaiah 48:8: "Before birth you were called a rebel." So, when you go and pick your new baby daughter up from the hospital, and you bring her home, and everything's lovely and beautiful, just remember something: you just put a little rebel in her place. She is going to be rebelling against you from the start. Every vice begins in the nursery; there's no question about it!

You see, we're tempted to think that our newborn children are *tabula rasa*, that they're blank slates—that they're neutral. But they're not. They don't have an angel on one shoulder and a devil on the other shoulder; they have the devil right in their heart. It's hard to say, but you need to read Romans 5. Our children are children of Adam. God has not given us angels; he has given us sinners to train.

Therefore, the biggest concern of parents must not be our children's careers, but our children's conversion. Everything must be set in the light of eternity. They will live forever somewhere. I'm not saying that we need to put them in a place where somebody is presenting the Gospel to them all day, every day. What I'm saying is that within the overarching framework of our care and nurture, we don't want to unwittingly or wittingly dismantle that which God has said is fundamental. And this needs to be done from the very dawn of life. If we allow our children to determine their own menus, their own bedtimes, their own noise levels, and their own demands for attention, look out! They can't even verbalize anything yet, and you've already created a monster.

To reject the biblical principle for the education and formation of our children is the result of either ignorance or fear. If we reject it, it's either because we just didn't know it was there—in which case, we better find out—or we're fearful of the reprisals in a culture that says, "You can't possibly believe *that*! You're not going to do *that*, are you?"

We don't always realize that these things unfold in the light of a great spiritual warfare. Education may be distinct from grace, but when education is conducted in the Spirit and on the principles of the Word of God, it may be a *means* of imparting grace. Think about Deuteronomy 6, which explains the instruction to be given to a growing child—the same instruction that Jesus received as a boy: "These words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (vv. 6–7). In other words, training a child is a full-time job. We're not talking about formal instruction; we're talking about the ebb and flow of life. That's where godly wisdom is

learned.

It may not always be learned quickly, either! Further down in the chapter, verse 20 reads, "When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?' then you shall say to your son…" God, in other words, clearly envisages that children will learn for some time without fully understanding.

Years and years ago, I was travelling on a train in England. I wore a clerical collar then, which guaranteed me four seats, since no one would sit next to me. So, there I was, sitting by myself as a representative member of the clergy. There was a mother in the same car, and she had two children with her. It was a long journey south, so they had drawing books, coloring books, and everything—and I started talking to the mother, talking to the children, and was having an enjoyable time. Eventually, one of the girls came over, sat up with me, and we started coloring together. Everything was going very nicely—until I said to the little girl, "Sally, do you go to Sunday school?" That's all I said. The mother said, "Sally, come back here immediately!" And as Sally went back, the mother turned to me and said, "I think we'll just wait until Sally's old enough to make her own decisions before we start talking about Sunday school!"

Now, it's not my place to get involved in an argument with an unknown woman—but that is the height of absolute foolishness. Children cannot make a decision on the basis of nothing. They cannot make a decision on the basis of ignorance.

If you teach them now, you may have to wait fifteen, twenty, thirty, forty years until the time comes when they're ready to say, "Hey, what was that stuff you were teaching me?" The Bible tells us, "Train up a child in the way he should go; even when he is old he will not depart from it" (Proverbs 22:6). How old? Some of them may be seventy before the penny drops. But we must trust that God will fulfil his covenant promises—the promises to us and to our children.

God uses these things. Think about John Newton, the slave trader turned song-writer turned pastor: his mother died when he was seven—and, if you read his biography, you'll find that in the height of a storm that threatened his very life, he recalled that it was his mother's words, his mother's instruction, that came back to him and secured him.

We can start too late, but we can never start too soon. As families in an alien culture, we need every kind of agency and help to secure our conviction that "the fear of the LORD is the beginning of knowledge," in order that we might see unbelieving boys and girls becoming the committed followers of Jesus Christ.

THE VALUE OF DEBATE IN THE CLASSICAL CHRISTIAN SCHOOL

by Stephen Rippon, Tall Oaks Classical School

The purpose of this article is to encourage teachers to use debate as an activity in classrooms and even in competition with other schools. There are several benefits to debate as an activity for our students. First, debate fits well within a classical Christian curriculum. Second, debate develops students' thinking by motivating them to conduct quality research, to be better listeners, and to understand different perspectives on an issue. Finally, debate hones students' skills in speaking persuasively, concisely, and graciously.

WHAT IS DEBATE?

One principle I have learned in teaching debate is the importance of establishing definitions up front, so participants do not talk past each other. As defined in *The Debater's Guide*, debate is "formal oral controversy consisting of the systematic presentation of opposing arguments on a selected topic."[1] I would expand the definition because debate does not have to be oral—and while we practice debate with formal structures, the concept of debate may include other sorts of dialogue and decision-making. For example, we speak of one having internal debates. As the authors of *The Debater's Guide* observe, "every genuine choice involves a genuine debate."[2]

Some other key terms are important to know. A proposition, or resolution, is "a judgment expressed in a declarative statement. In debate, it appears as an affirmative statement of the question to be resolved."[3] The affirmative, or pro, side tries to persuade the audience or judge to accept the proposition under debate, while the negative, or con, side tries to prevent the affirmative side's effort by direct or indirect refutation.

A good debate will meet three burdens: proof, rebuttal, and communication.[4] The burden of proof is the obligation of debaters to support each of their assertions with some sort of proof, defined as "whatever tends to create belief,"[5] including both evidence and reasoning. The burden of rebuttal is the obligation of debaters to advance the debate by listening well and responding to the arguments of the opponents. Finally, the burden of communication is the obligation of each debater to speak at a tone and rate which enables an audience to follow and to respond. Good communication includes being able to convey a clear outline to the listeners so that they can keep track of the arguments under consideration. The challenge of meeting all three burdens makes debate a superb educational activity.

Stephen Rippon teaches literature, theology, debate, and rhetoric at Tall Oaks Classical School in Bear, Delaware. He holds a BS in English from the U.S. Air Force Academy, an MA in English literature from the University of Delaware, and an MDiv from Westminster Theological Seminary in Philadelphia. Stephen's wife, Jennifer, teaches science at Tall Oaks, and they have three children, Katie, Jacob, and Ian, who all attend Tall Oaks.

DEBATE'S PLACE IN THE CLASSICAL CHRISTIAN CURRICULUM

It is well known that when children reach the middle-school years, they enter what Dorothy Sayers called the "Pert" stage. They become critical and enjoy catching others in contradictions. Sayers argued that these years are ideal to introduce elements of dialectic into the curriculum.[6]

Similarly, in their book *Wisdom and Eloquence*, Robert Littlejohn and Charles Evans observe that debate has a place in the logic/dialectic part of the classical curriculum. They write,

> In addition to logic, or perhaps as part of the formal instruction in logic, students should be introduced to the principles of debate . . . . As students are learning to reason their way through issues and to construct their thoughts into formal syllogisms, affinity for and pleasure in argumentation develops naturally. Providing such students with rules for civil discourse, whether derived from forensic debate or Lincoln-Douglas-style debate or even from simple principles of courteous classroom discussion, can channel otherwise disruptive energies into valuable learning experiences.[7]

Tall Oaks Classical School includes Argumentation & Debate as a required course for all ninth-grade students, following their eighth-grade Logic course. When I first came to Tall Oaks, Argumentation & Debate was the course I was most anxious about teaching, because I had no experience teaching debate and had never participated in debate as a student. I was grateful for materials I inherited from the previous teacher, including *The Debater's Guide*.

What really encouraged me as a new debate teacher was the opportunity to compete against students from another classical Christian school, Rockbridge Academy, located about a 90-minute drive away from us, in Maryland. Their debate teacher at the time invited me to observe his debate class, and later to a tournament that they hosted as part of the Mid-Atlantic Christian Debate League (MACDL), which also includes Summit Christian Academy in Yorktown, Virginia. Having a specific topic to prepare was a great motivation to my students to do research and write cases.

Since then, I have taught ninth-grade Argumentation & Debate each year. One of the things I enjoy most about teaching debate is that, since we work on several different topics each year, I, along with the students, learn about a variety of current events, in contrast to the world of old books which much of our reading and teaching revolves around. The contrast is fruitful for us: having the access to wisdom of the ancients enhances the quality of debates we have.

As a teacher, another refreshing aspect of debate is that once I establish a few ground rules, I don't have to say much. I sit down and watch the students speak to each other, as I take the role of the moderator. In other classroom activities like Great Books-style shared inquiry discussions or Socratic-style discussions, I as the teacher often succumb to the temptation to control the discussion according to my agenda. Debate is the best way I know to let students take responsibility for their own learning. Preparing for, engaging in, and then reflecting on debates fulfills one of John Milton Gregory's *Seven Laws of Teaching*, the Law of the Teaching Process, which is to "excite and direct the self-activities of the learning, and tell him nothing that he can learn himself."[8]

Debate has its roots in the ancient world. We see examples in Scripture and in the foundational works of *Western Civilization* by Homer and Hesiod. Perhaps the debater's favorite Bible verse would be Proverbs 18:17, which says, "The one who states his case first seems right, until the other comes and examines him." The

book of Job contains a debate among Job and his friends about the reason for Job's suffering. We see various disputes in *The Iliad* and *The Odyssey* among humans and among gods about which course of action to take. We also see internal debates, such as when Achilleus struggles with whether or not to kill Agamemnon on the spot after Agamemnon announces his intention to seize Briseis, Achilleus' war prize. Hesiod, in *Works and Days*, mentions debate as an entertaining distraction from work, admonishing his lazy brother not to be "a spectator of disputes, a listener at the debate," because "[l]ittle business has a man with disputes and debates who has not food for the year laid up at home in its ripeness . . ."[9]

One excellent resource for a historical Christian perspective of debate is Isaac Watts' *On the Improvement of the Mind*. Over several chapters, Watts advocates for the role of debate in developing one's mind. Watts distinguishes three types of disputes—Socratic, forensic, and scholastic—and gives instructions on how to engage in each one. Watts' discussion is particularly valuable because he does it with reference to debating with integrity *as a Christian*—not just for the sake of winning, but for seeking the truth: "Keep this always therefore upon your Mind as an everlasting Rule of Conduct in your Debates to find out Truth, that a resolute Design, or even a warm Affectation of Victory, is the Bane of all real Improvement, and an effectual Bar against the Admission of the Truth which you profess to seek."[10]

The first type of debate Watts mentions is Socratic debate, which took place among philosophers, as seen in Plato's Socratic dialogues. We use forms of debate that include aspects of Socratic method in the cross-examination sections. Watts also discusses forensic disputation, which took place in the ancient assemblies of Athens and Rome to deal with criminal cases or discuss matters of policy, and we still see it in modern political and ecclesiastical assemblies. One person makes a speech in favor of something while another makes a speech against it, and a moderator keeps order. A third type of disputation, called scholastic or syllogistic disputation, flowed from a more rigorous application of formal logic, and became a key part of scholarly engagement from the medieval world through the eighteenth century.

A modern historian of debate, David Potter, describes the use of debate as part of the curriculum in America's colonial colleges. In the early years of colleges including Harvard, Yale, Princeton, and Brown, debates took place in the form of syllogistic disputation, conducted entirely in Latin. One student would be chosen to make an argument. Other students would then be required to oppose the first student by denying the major or minor premises, or by questioning the usage of key words in the original argument. As Potter explains in his article "The Debate Tradition,"[11] the syllogistic disputation gave way to forensic disputation in the university as Latin and formal logic fell out of use. Students would debate topics of theological, political, or cultural interest under supervision of the faculty or president of the college. In the nineteenth century, forensic disputation also faded from the curriculum, but became an extracurricular activity. College students would form debate clubs with avid participation. Just as intercollegiate athletics were on the rise, intercollegiate debates also generated great interest.[11] Competitive debate spread from colleges to high schools in the early twentieth century and has become a thriving activity that, despite some problems, still has great pedagogical value.

DEBATE'S ROLE IN DEVELOPING STUDENTS' THINKING

Debate improves students' thinking, first, by motivating them to conduct quality research in order to meet the Burden of Proof. In a debate, students are assigned to make the best possible case for or against a resolution, regardless of their own personal stance. *The Debater's Guide* sets out seven criteria for good

evidence, which I have my students memorize as a way to check their own sources and interrogate their opponents' sources: their evidence must be recent, accurate, from a reliable source, readily available and verifiable, generally acceptable to the audience, free from obvious bias, and directly germane to the topic under discussion.[12] Meeting all these criteria can be a challenge, but given the competitive nature of debate, students spur each other on to find the best evidence possible. In a debate, students can expect to be cross-examined by their opponents on the sources and their credentials—no one wants to be accused of or found using so-called "fake news." If they are not prepared with good evidence, their opponent can seriously exploit that to their own advantage.

Evidence is only one part of proving an argument. Assuming that both sides have good evidence, the focus of the debate becomes the ability to make logical connections, drawing on the evidence and using reasoning to arrive at conclusions. Here, students will be careful to detect and to avoid fallacious logical reasoning, and they will challenge each other to show why their arguments are more significant than their opponents'.

Since students are often challenged to develop cases for both sides of a resolution, some might be concerned that debate encourages relativism by having to advocate for a position that they don't agree with—or even one that clearly violates Scripture. In debate, are we merely creating Sophists, who could make the weaker argument seem stronger?

I have come to see that being able to fully and fairly articulate the best arguments on either side of an issue leads to greater clarity. In arguments with others, it is tempting to dismiss an opposing view by making a "straw man" out of it—distorting what our opponent is saying to make it easier to refute. When debaters are prepared to argue both sides of a debate, they become familiar with the strongest arguments for each side so that they may advocate convincingly for them. This can be challenging in a Christian school where we have certain non-negotiables about doctrine and ethics; somebody has to be the "devil's advocate," so to speak.

At the 2017 ACCS Conference, Bruce Etter made a presentation, "Pedagogical Lessons from Dostoevsky," showing how the great Russian author, through the character Ivan Karamazov, articulated the strongest possible case for rejecting God. In order to fully understand the ideas we are up against, we need to be intellectually honest enough to confront them in their most compelling possible form—Etter calls this the "Dostoevsky Principle."[13] Debate is an exercise that allows students to practice the "Dostoevsky Principle" in a structured setting, as preparation for challenges they will face beyond our school walls.

In a tournament, it is understood that whichever side a team is assigned to advocate—often determined by a coin flip or by a computer-program-generated schematic—does not necessarily represent the actual views of the debaters. Judges are also instructed to bracket out their preexisting views on a subject and judge the round based only on what is presented within that round. Over a tournament of several rounds, teams usually have to debate each side at least once; in order to win, debaters must be able to present each side convincingly.

Even though I quoted Isaac Watts on the principle of debating for the sake of truth, and not to win, there are benefits to the competitive nature of debate. The competitive aspect may motivate otherwise indifferent students to do research, make logical connections, and practice clarity in speaking.

Even when considered as games, debates do have educational value. Michael D. Bartanen and Robert S. Littlefield observe that competitive debate provides three benefits: simulation, socialization, and the creation of social capital. Regarding simulation, the authors explain, "By adopting rules and processes familiar to

the courtroom and legislative chamber—taking turns, introducing and questioning the quality of the evidence, and cross-examination—participants practiced in a relatively low-risk environment the techniques needed for future success, instinctively grasping the nuance of the actual context and situation where policy decisions or particular rulings might affect real-life lives and livelihoods of individuals."[14] While it is only play now, it is also practice for real life.

On the benefit of socialization, Bartanen and Littlefield point out that debate tournaments are a way for students to meet others with shared interests. We have experienced this, too. Classical Christian schools are still few and far between, so it has been good for me and my students to meet with other like-minded faculty and students from Rockbridge and Summit. And even when we participate in secular tournaments, the interactions help our students better understand their peers from different backgrounds.

Finally, Bartanen and Littlefield observe that debates create social capital by broadening the students' knowledge about controversial social and political issues. Students become better citizens and are equipped to become more knowledgeable and empathetic leaders. I, too, learn a lot about current topics as I observe student debates!

DEBATE'S ROLE IN FORMING STRONG COMMUNICATORS

In addition to fostering clearer thinking, debate also challenges students to improve their rhetorical skills. Before a round of debate, debaters may be prepared with their opening speeches, and may also have parts of their rebuttal speeches ready if they anticipated correctly what their opponents would argue, but often they need to think and respond on their feet. I find that speakers become more dynamic in those situations of clash—they are more animated and energetic than when delivering a prepared speech.

One especially helpful thing about formal debate is that each side has the same amount of time to make their case, creating a level playing field among the different types of student personalities: naturally verbose or talkative students must practice being concise because of the time limit, while naturally terse or shy students are challenged to unfold their thoughts more fully, lest they waste the time given to them. As they practice speaking in these on-the-spot situations, they gain more confidence overall.

Still, some concerns may arise that contemporary high school debate culture does not value good speaking. If you go to a typical high school tournament, you may encounter rapid speaking and jargon-laden language that the average person cannot follow.[15] However, there are competitions that do value eloquent and persuasive speech, not merely information. In the MACDL, we use the Public Forum Debate format in our tournaments. Public Forum is a two-on-two format, usually on a current controversy, and is designed to be judged by non-experts—usually parents of debaters—so jargon and speed-talking are discouraged.[16]

Besides using Public Forum Debate, there are two events that our students enter each year where they are rewarded for good rhetoric, not just rapid-fire delivery of evidence. I recommend the Ronald Reagan Great Communicator Debate as one that explicitly discourages rapid speech and jargon while encouraging ethos, logos, and pathos in a one-on-one "Presidential Format." The Great Communicator Debates encourage students to tell stories as part of their persuasive appeal, like President Ronald Reagan did, and they even show videos of Reagan's speeches in their judges' training.[17]

Another series of tournaments for middle to high schoolers that discourages rapid speaking is Big Questions Debate. They use a format similar to Public Forum, but with topics that pertain to worldview issues at the intersection of science, philosophy, and religion. These debates are sponsored by the Templeton

Foundation and offer grants for schools willing to hold debates for as few as fifteen competitors.[18]

At Tall Oaks, debate has been helpful in producing students who think with clarity and who speak with eloquence, confidence, and grace. I highly encourage you to implement some debates as activities in your classrooms, whether as part of a logic or rhetoric course, or as a way to understand both sides of a controversy in a literature, history, theology, or science course. You will find that debate motivates students to do high-quality research, to think with clarity, and to communicate effectively.

NOTES:

1. *The Debater's Guide,* Fourth Edition, ed. Jon M. Ericson, James J. Murphy, and Raymond Bud Zeuschner (Carbondale, IL: Southern Illinois University Press, 2011), 122.

2. Ibid., 4.

3. Ibid., 124.

4. Ibid., 22-24.

5. Ibid., 24.

6. Dorothy Sayers, "The Lost Tools of Learning," in *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education* by Douglas Wilson (Wheaton, IL: Crossway Books, 1991), 153.

7. Robert Littlejohn and Charles T. Evans, *Wisdom and Eloquence: A Christian Paradigm for Classical Learning* (Wheaton, IL: Crossway Books, 2006), 110.

8. John Milton Gregory, *The Seven Laws of Teaching* (Lancaster, PA: Veritas Press, 2004), 100.

9. Hesiod, *Works and Days* in *Theogony* and *Works and Days*, trans. M.L. West (New York: Oxford World's Classics, 1999), 38.

10. Isaac Watts, *The Improvement of the Mind*, 2nd ed. (London: Brackstone and Longman, 1743), 154. Accessed via Google Books.

11. David Potter, "The Debate Tradition," in *Argumentation and Debate: Principles and Practices* revised edition, ed. James H. McBath (New York: Holt, Rinehart and Winston, Inc., 1963), 14-32.

12. *The Debater's Guide*, 43.

13. Bruce Etter, "Pedagogical Lessons from Dostoevsky," presentation at the ACCS Repairing the Ruins Conference, June 2017. Recording available at the ACCS Member Resource Center: https://mrc.classicalchristian.org/library_posts/pedagogical-lessons-from-dostoevsky-bruce-etter/

14. Michael D. Bartanen and Robert S. Littlefield, "Competitive Speech and Debate: How Play Influences American Educational Practice," *American Journal of Play* 7.2 (Winter 2015), 163-164.

15. For example, see Jack McCordick, "The Corrosion of High-School Debate—And How It Mirrors American Politics," *America Magazine*, 26 September 2017, accessed at https://www.americamagazine.org/arts-culture/2017/09/26/corrosion-high-school-debate-and-how-it-mirrors-american-politics

16. For more information on Public Forum Debate, see the information under Public Forum Debate at https://www.speechanddebate.org/competition-events/

17. For more information on the Ronald Reagan Great Communicator Debate Series, see https://www.reaganfoundation.org/education/scholarship-programs/great-communicator-debate-series/

18. For more information on Big Questions Debate, see https://www.speechanddebate.org/big-questions.

WHO GOES TO PRIVATE SCHOOL?

LONG-TERM ENROLLMENT TRENDS BY FAMILY INCOME

by Richard J. Murnane, Sean F. Reardon, Preeya P. Mbekeani and Anne Lamb

For the past half century, roughly one in 10 U.S. families has chosen to enroll their children in private school. The reasons behind these decisions are as individual as families themselves: some may perceive the quality of education to be better at a private school than their neighborhood school, some may wish to continue a family tradition or be motivated by religious beliefs, and others may seek specialized programs for a child with a particular interest or learning challenge.

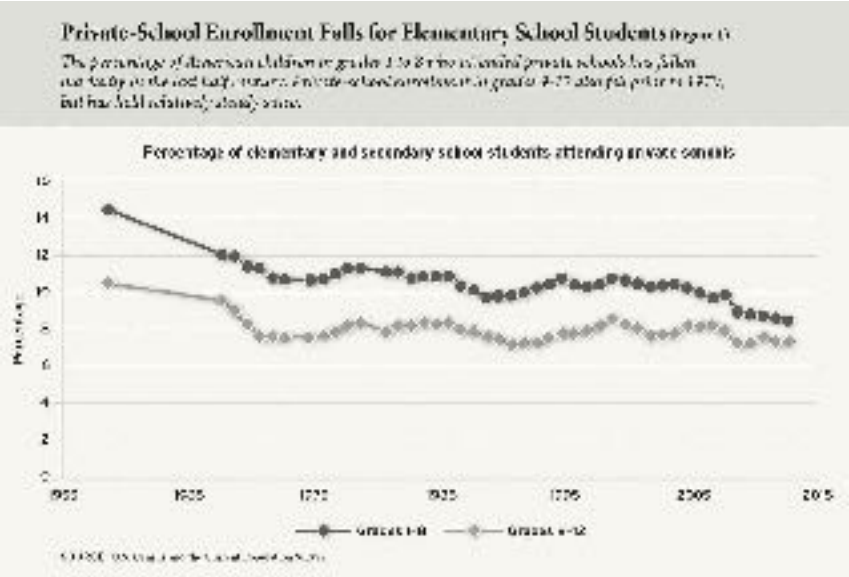
The one factor uniting virtually all of these choices, scholarships aside, is the decision to pay tuition, which averaged $10,940 in 2011. Private schools historically ranged widely in their annual fees; many programs, such as those run by the Catholic Church, were designed to be broadly affordable and offered significant discounts for low-income families. However, the number of Catholic schools has fallen sharply in recent years, while the number of nonsectarian private schools has increased. At the same time, income inequality and residential and school segregation by income have grown.

How have these shifting trends affected private-school enrollment nationwide? Has expanding income inequality led to an increased concentration of affluent families at private schools? If so, has that fueled a broader increase in segregation at both public and private schools?

To explore these questions, we examined enrollment and family-income data from the past 50 years at Catholic, other religious, and nonsectarian private elementary schools (that is, schools serving grades K–8). Our analysis finds that private schools, like public schools, are increasingly segregated by income. In particular, the share of middle-income students attending private schools has declined by almost half, while the private-school enrollment rate of wealthy children has remained steady. Much of the decline among middle-income students is due to falling enrollment at Catholic schools,

This article originally appeared in the Fall 2018 issue of the journal Education Next, www.educationnext.org, and is reprinted with permission.

Richard J. Murnane is Thompson Research Professor at the Harvard Graduate School of Education and a research associate at the National Bureau of Economic Research. Sean F. Reardon is the Professor of Poverty and Inequality in Education at Stanford University and a senior fellow at the Stanford Institute for Economic Policy Research. Preeya P. Mbekeani and Anne Lamb are doctoral students at the Harvard Graduate School of Education.



which have closed in droves in the past 20 years. Meanwhile, private-school enrollment among affluent students has shifted from religious to nonsectarian schools.

TRACKING TRENDS IN PRIVATE-SCHOOL ENROLLMENT

The share of U.S. school-age children attending private elementary schools peaked during the postwar boom of the late 1950s and early 1960s, reaching 15 percent in 1958. By the mid-1970s, it had fallen to 10 percent and remained quite steady for the rest of the twentieth century. During the subsequent 15 years, it drifted downward slowly and was slightly less than 9 percent in 2015 (see Figure 1).

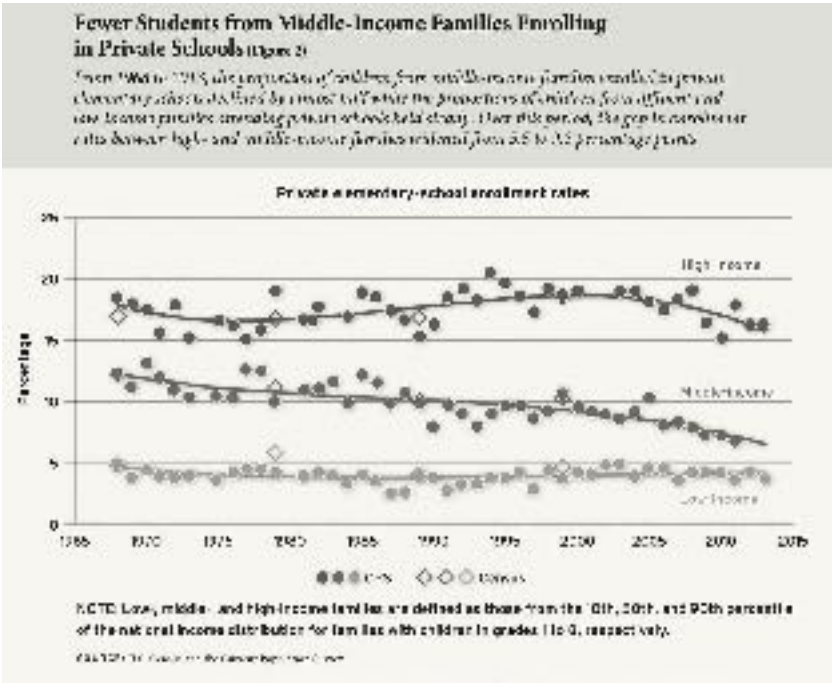
Those relatively steady numbers since the mid-1970s mask significant changes in the mix of school types that make up the private-school market, driven in particular by widespread closures of Catholic schools. In 1965, 89 percent of American children who attended a private elementary school were enrolled in a Catholic school; in 2013, the comparable figure was 42 percent. By contrast, the percentage of private elementary-school students who attended a non-Catholic religious school increased from 8 percent in 1965 to 40 percent in 2013. During this same period, the percentage of private elementary-school students enrolled in nonsectarian schools increased from 4 percent to 18 percent.

Has the family income mix of students attending each type of private school changed in recent decades? One reason it might have is that inequality in the incomes of American families, which held steady between 1945 and 1975, grew over subsequent decades. Looking at families with children in grades 1 to 8 between 1975 and 2010, the average income, net of inflation, among those in the 10th percentile declined by 11 percent. That of families with incomes in the middle, or 50th percentile, increased by 19 percent. That of relatively affluent families with incomes in the 90th percentile increased by 57 percent.

METHODOLOGY

To answer these questions, we assembled data on families' incomes and elementary-school choices from the decennial census, Current Population Survey, U.S. Department of Education longitudinal surveys, and the National Household Education Survey, and combined them with information from the education department's Private School Universe Survey and survey data from Phi Delta Kappan.

Some surveys, such as the census, asked respondents to report the individual income for each family member, while others asked parents to place their household income within a set range of dollar amounts. To obtain a common metric, we converted ordinal income categories into percentiles of the national distribution of incomes for families with children enrolled in grades 1



to 8. Our analysis includes incomes from the 1968–69 school year until 2013–14, which we refer to as 1968 and 2013. To remove the effects of inflation, we express all family incomes and private-school tuitions in 2015 dollars.

We do not have enough data points to precisely measure the private-school enrollment rates of families at each income level. For example, the number of families with incomes of exactly $50,000 is too small to calculate a reliable enrollment rate. Instead, we use a statistical model to estimate the relationship between private-school enrollment and the family's income relative to families nationwide, and then compute the estimated proportion of students enrolled in private school in the relevant year at the 10th, 50th, and 90th percentiles of the income distribution. We refer to these family-income percentiles as low, middle, and high.

In reporting our results, we pay particular attention to changes in the size of the gap in private-school enrollment rates between families at the 90th and 50th income percentiles, which we call the "90-50 gap." We do this because the growth in income inequality among families with school-age children in recent decades has been overwhelmingly in the top half of the income distribution. For example, among families with children in grades 1 to 8, the 90th percentile income in 1975 of $111,410 was roughly double that of the 50th percentile income of $56,084. In 2013, the comparable 90th percentile income of $183,959 was nearly triple the 50th percentile income of $68,256.

FINDINGS

Our analysis finds a strong positive role of family income in predicting private-school enrollment, as well as a marked decline between 1968 and 2013 in the share of students from middle-income families attending private schools (see Figure 2). For example, in 1968, 18 percent of elementary-school-age children from high-income families attended a private school, compared to 12 percent of children from middle-income families and 5 percent of children from low-income families. In 2013, the percentage of children from middle-income families had declined by almost half, to 7 percent, while the percentage of children from high-income families remained roughly steady at 16 percent. As a result, the 90-50 gap in private elementary-school enrollment rates grew from 5.5 percentage points in 1968 to 9.3 percentage points in 2013.

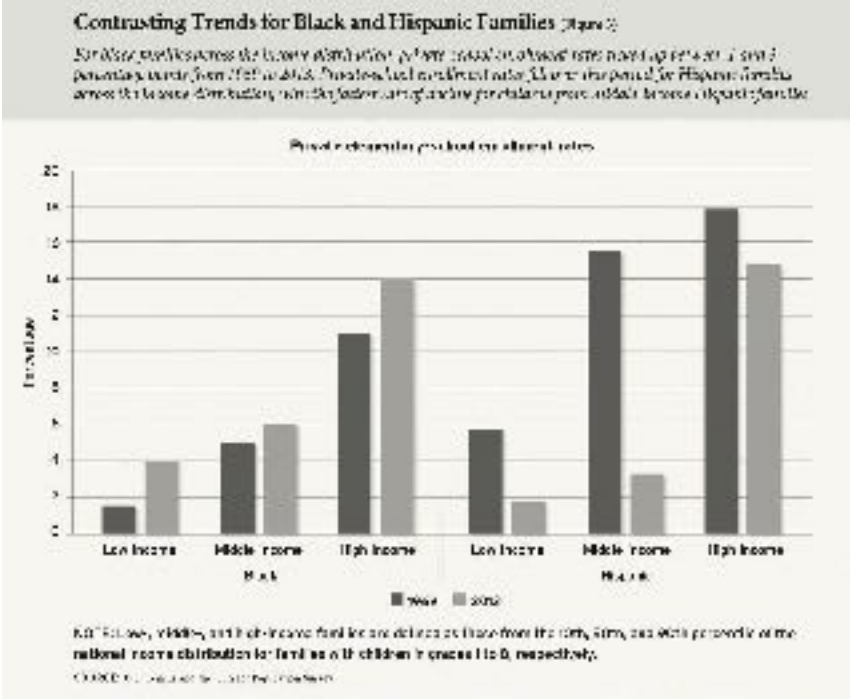
Much of the expanded 90-50 gap is due to declining enrollment at Catholic private schools, which historically served large numbers of children from low- and middle-income families. In addition, growth in the gap among students at private nonsectarian elementary schools has been particularly large, almost entirely due to a substantial increase in the enrollment rate of children

from high-income families.

We also find that private-school enrollment rates are much higher among middle- and high-income families living in cities than among families with similar income levels living in suburbs, and that the 90-50 gap grew more among urban families than among suburban families. In addition, on the whole, private-school enrollment rates are lower for black and Hispanic families than for white families, but differences in family income account for a large part of those differences.

Finally, we find that private-school enrollment trends differ dramatically by region: the percentage of students from high-income families enrolled in private school increased in the South and West and decreased in the Northeast and Midwest. The 90-50 gap grew much more in the South than in other regions.

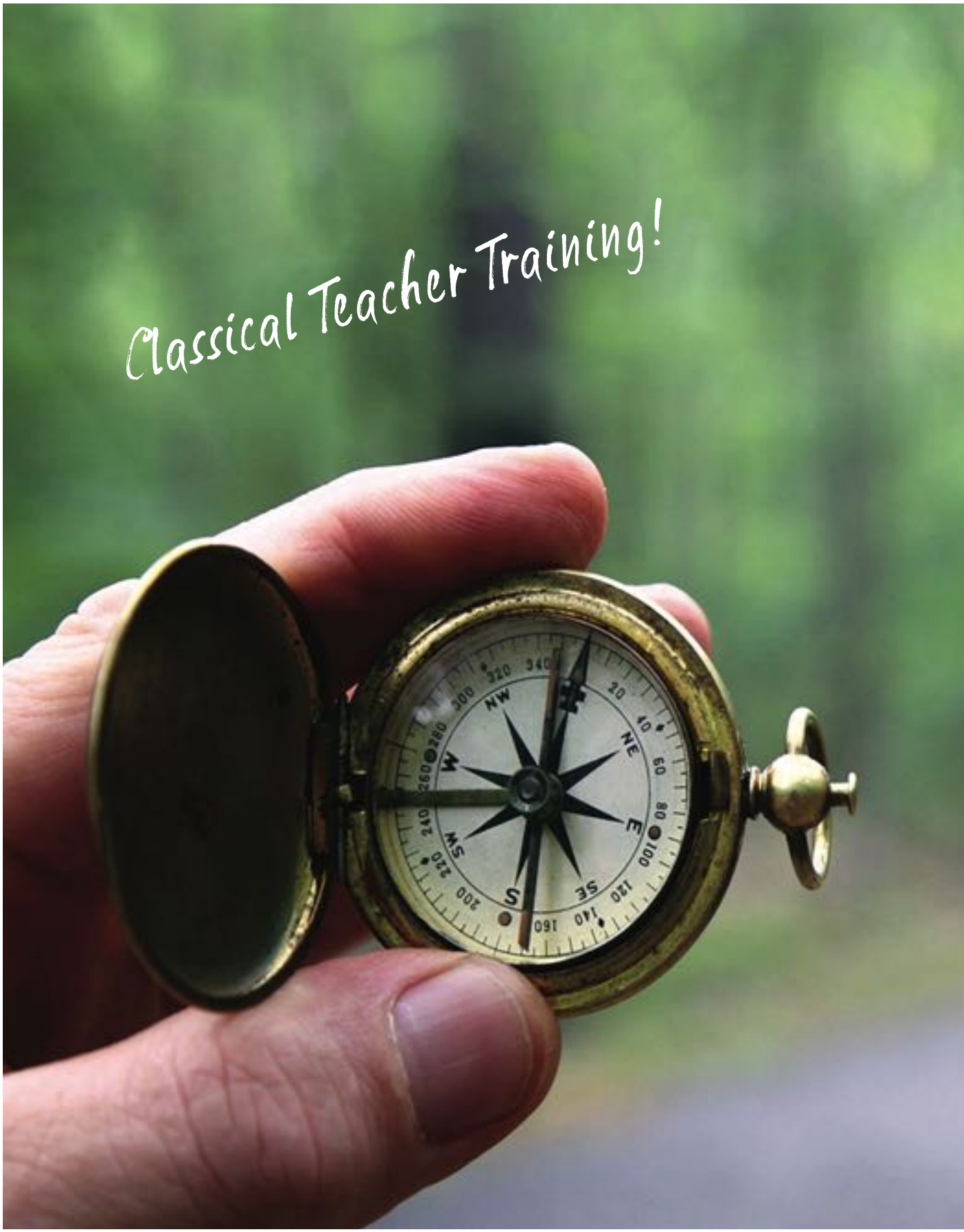
School Type: While the private elementary-school enrollment rate for children from high-income families remained stable overall, many affluent families have shifted from religious to nonsectarian schools over the last four decades. And while the private-school enrollment rates for children from middle- and low-income families declined due to decreasing Catholic school enrollment rates for these groups, those declines were somewhat offset by increases in their enrollment at other private religious schools.

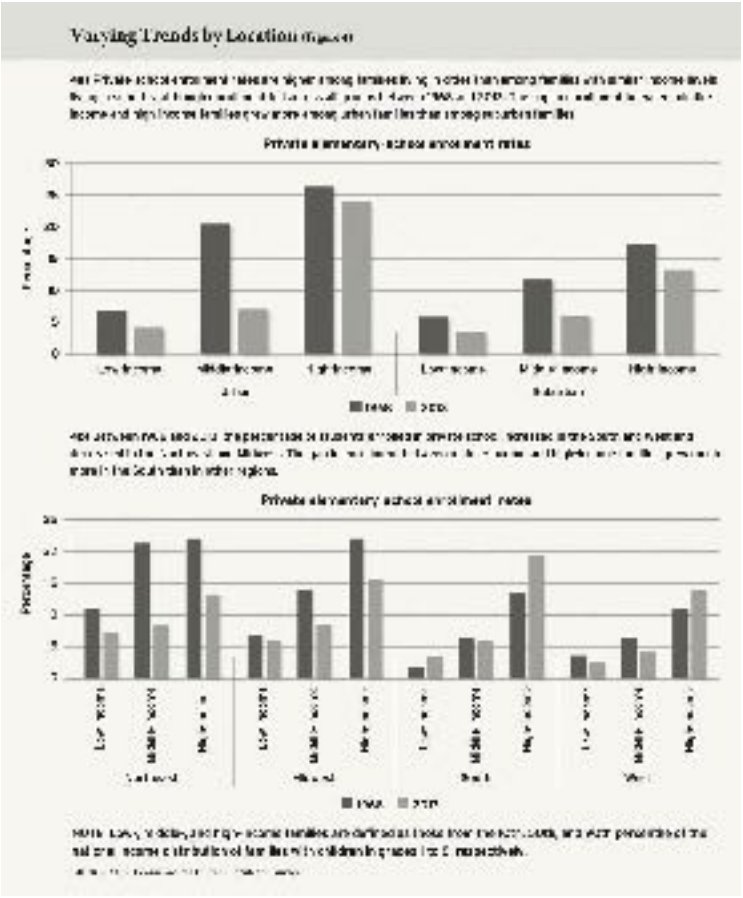


Private nonsectarian elementary schools serve a small percentage of the nation's students, but a growing share of high-income students. Just 1 percent of middle-income students enrolled in those schools in 1969, and the percentage grew slightly to between 1 and 2 percent in 2011. But the enrollment rate among high-income families grew from 2 percent in 1969 to 6 percent in 2011. As a result, the 90-50 enrollment rate gap grew from 1 percentage point in 1969 to almost 5 percentage points in 2011.

We also analyzed enrollment trends at Catholic elementary schools, looking closely at the period from 1987 to 2011. Enrollment rates for students from families in the bottom half of the income distribution fell slowly but steadily over those 24 years. Among middle-income students, the enrollment rate in Catholic schools fell from 7 percent to 3 percent in 2011. Meanwhile, the enrollment rate for high-income families declined by only 1 percentage point, from 11 percent to 10 percent. As a result, the 90-50 gap in enrollment rates grew from 4 to almost 7 percentage points.

At non-Catholic religious elementary schools, enrollment over the same 24-year period diverges from the trends elsewhere. Enrollment for children from middle-income families increased from 3 percent to 4 percent, while that of children from high-income families declined from 6 percent to 5 percent. As a result, the 90-50 gap


Classical Teacher Training!



in enrollment rates in non-Catholic religious elementary schools in 2011 was half the size of the comparable gap in 1987.

Race: We looked at enrollment rates for white, black, and Hispanic students overall, as well as among low-, middle-, and high-income families in each group. On the whole, enrollment for white students decreased from 16 percent in 1959 to 11 percent in 2013. Enrollment decreased far more dramatically for Hispanic students, dropping from 13 percent enrolled in private schools to 3 percent. By contrast, the private-school enrollment rate increased among black students, from 3 percent to 5 percent.

These trends could reflect shifts in each group's income distribution or changes in the overall private-school enrollment rates by family income. Black and Hispanic families were less concentrated in the bottom 10 percent of the income distribution in 2013 compared to 1969, so we might expect their private-school enrollment rates to rise even if enrollment rates among families at each level of income remained constant. This is why it is important to examine trends in private-school enrollment rates for black and Hispanic families at particular points in the national family-income distribution.

In 1969, just under 2 percent of black children from low-income families attended private elementary schools. This rate rose slowly over the next four decades, reaching 4 percent in 2013 (see Figure 3). Enrollment for black children from middle-income families was steady, at 5 percent in 1969 and 6 percent in 2013. In contrast, the private-school enrollment rate for black students from high-income families increased from 11 percent in 1969 to more than 16 percent in the mid-1990s. Subsequently, this rate fell slightly, to 14 percent in 2013. The net effect of these trends is that the 90-50 gap among black students in 2013 was 8 percentage points, slightly larger but not statistically different from the comparable gap of 6 points in 1969.

Hispanic children were less likely to enroll in private school overall in 2013 than in 1969 (the first year with data available for Hispanic student enrollment), with the steepest decline among middle-class families, whose rates fell from 15 percent to 3 percent. However, the decline was modest for children from high-income families, falling from 18 percent to 15 percent, and the 90-50 gap among Hispanic families grew from 3 points in 1969 to 12 points in 2013.

Community Type: In 1968, 19 percent of children living in cities and 13 percent of those living in suburbs attended a private

elementary school. Over the next half century, both percentages declined, to 10 percent of city dwellers and 8 percent of suburban children. Among high-income urban families during those years, the share of children enrolled in private school peaked at 30 percent in 1989 and was 24 percent in 2013 (see Figure 4a).

For middle-income families living in the suburbs, the private-school enrollment rate fell from 11 percent in 1968 to 6 percent in 2013. The comparable enrollment rate for children from high-income suburban families remained steady, between 15 and 18 percent, from 1968 until recently, but fell in the years following the onset of the Great Recession. As a result of that decline, the 90-50 gap among suburban families was the same in 2013 as it had been in 1968: 7 percentage points.

We also find declines in overall private-school enrollment rates among families living in the Northeast and Midwest during the study period. The rates fell by roughly half, from 22 percent to 10 percent in the Northeast and from 16 percent to 9 percent in the Midwest. Meanwhile, those in the South and West held steady at around 7 percent. Looking at enrollment by family income, in the South, the enrollment rate of children from high-income families actually increased from 14 percent in 1968 to 19 percent in 2013. We find a gap of 14 percentage points in 2013 between the private-school enrollment rates of children from high- and middle-income families—twice as large as the comparable gap in 1968 (see Figure 4b).

EXPLAINING THE PATTERNS

We consider a number of potential explanations for the trends that we observe in private-school enrollment. We do not claim to present evidence of causation; rather, our potential explanations are hypotheses supported by descriptive evidence, which we offer to motivate future research.

One major explanation for these patterns is the widespread closures of Catholic schools, which had relatively low tuitions and were concentrated in the Northeast and Midwest. Due to a decline in the number of clergy and members of religious orders, who provided low-cost teaching services, as well as financial and other pressures related to public disclosures of long-standing sexual-abuse issues in the church, the number of Catholic elementary schools in the U.S. declined by 37 percent between 1970 and 2010.

The Catholic elementary schools that remain open are more expensive, with an average tuition in 2010 of $5,858 (in 2015 dollars), which is more than six times the average tuition of $873 in Catholic elementary schools in 1970. During this period, middle-income families with elementary-school-age children experienced an average real-income increase of 23 percent, while the average real income of low-income families with children declined by 22 percent. Though average tuition rates do not reflect scholarships and other discounts, these averages and income trends may help explain why Catholic elementary schools increasingly serve affluent students.

Meanwhile, since the late 1970s, tuitions at other types of private schools also have increased more rapidly than median incomes. The average inflation-adjusted tuition in nonsectarian private elementary schools increased from $4,120 in 1979 to $22,611 in 2011. Given the high tuitions in nonsectarian private elementary schools, it is not surprising that enrollment in these schools rose faster among students from high-income families than among those from low-income families, or that the 90-50 enrollment gap increased substantially.

Tuitions have also increased substantially in non-Catholic religious elementary schools in recent years. In 1993, the average inflation-adjusted tuition was $3,896; that nearly tripled by 2011,

to $9,134. It is therefore surprising that the 90-50 enrollment gap did not increase between 1987 and 2011.

Another relevant factor for families' decisions is the perceived quality of the public schools with which private schools compete. One mark of comparison is student performance on the National Assessment of Educational Progress (NAEP), where the difference between the average math scores of public and private 4th-grade students declined markedly between the 1990s and 2011. This could explain why the percentage of elementary-school students attending private schools declined slightly during this period.

But these patterns differ between cities and suburbs. Average math and reading scores on NAEP are considerably lower for public-school students in cities compared to those in suburban schools, in part due to residential segregation by income. Suburban families give their schools better ratings, too: annual survey data from Phi Beta Kappan show that more families in the suburbs rated their local public schools an "A" or "B" throughout the 1980s and early 1990s than urban parents at the same income level. Further, high-income suburban parents gave their local schools better ratings than low-income suburban parents, likely reflecting the greater capacity of high-income parents to move to communities with high-quality public schools. In contrast, high-income parents living in cities did not rate their local public schools more favorably than lower-income urban parents, which helps to explain why high-income urban parents are more likely than affluent suburbanites to send their children to private school.

The striking differences across regions in private-school enrollment trends may reflect regional differences in the composition of private-school enrollment. Private-school enrollment in the South was not substantially affected by Catholic school closures; it was affected by white flight following school desegregation orders. In addition, the South is home to a significant number of conservative Christian families, and Supreme Court decisions banning prayer in schools may explain the increasing percentage of middle-income families sending their children to non-Catholic religious elementary schools. Interestingly, the percentage of high-income families in the South who sent their children to non-Catholic religious elementary schools declined over this same period, and the 90-50 gap in enrollment rates in other religious elementary schools narrowed.

IMPLICATIONS

The distribution of private elementary-school enrollments in the U.S. has changed dramatically over the last 45 years. Today, non-Catholic religious elementary schools serve more low-income students than Catholic elementary schools do. Meanwhile, the percentage of students from high-income families who attend private nonsectarian schools has grown substantially. Much less is known about nonsectarian private schools than about Catholic schools, which historically were the dominant supplier of private-school services in the U.S. and the subject of a great deal of research.

Given that less than 10 percent of American children attend a private elementary or secondary school, why should we care if gaps by family income in private-school enrollment rates have grown? Relative to residential mobility patterns, trends in private-school enrollment play only a modest role in explaining increases in school segregation by income. But that role is not inconsequential, and could be important for two additional reasons.

First, if the private schools affluent families choose for their children provide a better education than the schools available to children from lower-income families, these

choices pass on economic advantage to the next generation and undercut the potential for intergenerational economic mobility. Second, it is possible that well-educated affluent parents who send their children to private schools may be less interested in devoting their political and social capital to advocating for better public schools.

What can the data tell us? We know that the percentage of American children attending private elementary schools has declined from 15 to less than 9 percent in recent decades, and that Catholic schools and nonsectarian private schools increasingly serve students from high-income families. It is more difficult to judge whether these shifts in enrollment have contributed to gaps in educational outcomes. If average per-student expenditure is an indicator of instructional quality, this may be the case. The 90-50 enrollment rate gap has increased the most in nonsectarian elementary schools, which are more than twice as expensive, on average, as religious schools. However, middle-income parents pay less than high-income parents who enroll their children in private school, due not only to scholarship assistance but also to the relative costs of the schools these types of families choose. We know of no evidence about whether more-expensive private schools are more effective than less-expensive schools, though the choices of affluent families suggest that they believe they are.

The key trends identified by our analysis have troubling implications. As a result of growing residential segregation by income, low-income families are increasingly concentrated in urban areas. In such places, one quarter of high-income families enroll their children in private schools compared to a much smaller—and declining—proportion of middle- and low-income families. As a result, both urban public schools and urban private schools have less socioeconomic diversity today than they had several decades ago.

Higher-income families increasingly live either in the suburbs or enroll their children in private schools. Moreover, the private schools their children attend are more likely to be expensive nonsectarian schools than was the case four decades ago. Together, these trends indicate an increasingly polarized pattern of school enrollment. As a result, American schools—both public and private—are increasingly segregated by income.

HEADMASTERS, GET INVOLVED!

THE CLASSICAL
Difference needs your content!

Designate a single staff member to send content to
submissions@classicaldifference.com to be considered for publishing.

For more details, visit
CLASSICALDIFFERENCE.COM/PUBLICITY-CONTACT

THE BIBLE, NORTHROP FRYE & CLASSICAL CHRISTIAN EDUCATION II

by Louis Markos, Houston Baptist University

In my previous essay, I considered a sevenfold narrative paradigm employed by Canadian literary critic and ordained minister Northrop Frye in *The Great Code: The Bible and Literature* (HBJ, 1982) to help readers unpack the unique language, mythic patterns, and metanarrative of the Bible. I would like to turn now to the sequel of that book, *Words with Power: Being a Second Study of the Bible and Literature* (HBJ, 1990), to explore a second, fourfold paradigm that take us to the heart of the Scriptures. As before, my goal in explicating and opening up Frye's critical apparatus will be to guide classical Christian educators toward a deeper understanding of the Bible that respects both its eternal truth claims and its complex literary structures.

Before turning to that paradigm, however, it would be valuable to take a step backward and consider the true founder of Frye's archetypal criticism: not Karl Jung or William Blake, not Dante or Vico, not Aquinas or Augustine, but the Apostle Paul. Again and again in his epistles, St. Paul joins Old Testament to New through the medium of typology. To read the Bible typologically is to recognize that many, if not most, of the people, events, and symbols of the Old Testament not only carry historical significance in themselves but function as types (or figures) of things to be revealed later.

Viewed typologically, the key figures and events of Jewish history do not achieve their complete meaning until they are viewed in the fuller light of the life, death, and resurrection of Christ and the new covenant (or testament) that God makes with the Church. Thus, Elijah is a historical prophet who lived in the wilderness and challenged the corrupt leaders of his day (Ahab and his scheming wife Jezebel), but he is also a type (or prefiguring) of John the Baptist, who also lived in the wilderness and challenged the corrupt leaders of *his* day (Herod Antipas and his scheming wife Herodias). Just so, Joshua (Yeshua in Hebrew), who led the children of Israel over the River Jordan and into the Promised Land is a type of Jesus (the Greek equivalent of Yeshua) who leads the Church through the River of Death into the New Jerusalem.

The near-sacrifice of Isaac by his father Abraham is a type of the Crucifixion, but with a salvific twist. Whereas a ram in the thicket is provided to Abraham to take the place of Isaac, God the Father allows his own Son to *be* that ram in the thicket, his bloody crown of thorns recalling the thorns that prevented the ram from escaping Abraham's sacrificial knife. In a similar way, the brazen serpent that Moses raised up in the wilderness, which brought healing to any serpent-poisoned Jew who looked up to it with faith, foreshadows Christ on the Cross, who brings salvation to any sinner who will

Louis Markos *(www.Loumarkos.com), professor in English and scholar in residence at Houston Baptist University, holds the Robert H. Ray Chair in Humanities.*

put his faith in the One who became sin on our behalf (see John 3:14-15).

When Jesus reworks and redefines the meaning of Passover at the Last Supper, he engages in what may be the supreme act of typology. In the historical story recorded in Exodus, the people living in Egypt—Jew and Gentile alike—must face the merciless angel of death, who will move through the land killing the firstborn of all living things. Though none can escape his destructive sword, God offers the Jews—and presumably any faithful, God-fearing Egyptians—a way of escape. If they take a spotless lamb, kill it, and spread its blood on their doorpost, when the angel of death arrives, he will see the blood and pass over the house.

Such is the historical, Old Testament meaning of Passover, a meaning which, while sufficient in itself, does not reach its consummation until the sacrifice of Christ. Viewed typologically, in terms of its New Testament meaning, Passover is the story of how all people, on account of original sin, will one day have to stand before the dread judgment seat of God. If any of us were to face that judge, we would be condemned to (spiritual) death. But, as he did in ancient Egypt, God provides a way of escape to those who will trust his divine provision. If we will but take the innocent blood of Christ, the sinless Lamb of God, and, metaphorically, spread it across our foreheads, when we stand before God the judge, he will see his Son's blood, and we will, literally, pass out of judgment. Paul sums it all up in a beautiful seven-word phrase that cuts to the very heart of biblical typology: "Christ our passover is sacrificed for us" (1 Corinthians 5:7).

As an archetypal critic of the Bible, Frye identifies and investigates just such Pauline types as a way of revealing the deeper, organic unity that knits the Bible together. In his search, he uncovers not only individual connections between Old Testament types and their New Testament antitypes, but a complex, interlocking pattern of types and antitypes that gives both shape and tension to the Scriptures. In Part Two of *Words with Power*, Frye focuses on four distinct archetypal clusters that weave their way in and out of the biblical metanarrative: the mountain (or ladder), the garden, the cave, and the furnace.

#

In my previous essay, I discussed Frye's compelling argument, in *The Great Code*, that the Bible posits a two-level view of nature: the good divine creation recorded in Genesis 1-2; the fallen order of nature that ensues after the primal sin of Adam and Eve. *In Words with Power*, Frye expands that two-level paradigm to a four-level one. On the top, he places heaven, "the place of the presence of God"; beneath that is the "earthly paradise, the natural and original home of man . . . which has disappeared as a place but is to a degree recoverable as a state of mind"; third is the "fallen world of alienation" into which we are born; and below that is the "demonic world of death and hell and sin" (169).

In Norse mythology, these levels are united by Yggdrasil, the great ash tree that connects all the worlds. Although the beginning, middle, and end of the Bible's sacred narrative pivot around the two trees in the Garden of Eden, the tree on which Jesus was crucified, and the restored, more fruitful tree of life in the New Jerusalem, the most important scriptural image of commerce between the upper and lower realms is Jacob's ladder, a ladder, or staircase, upon which the angels of God ascend and descend.

Jacob's dream, Frye reminds us, is of "a ladder *from* heaven rather than to it; it was not a human construction but an image of the divine will to reach man" (152). Frye does well to make this distinction, for it highlights an aspect of biblical typology that is often overlooked. Though it is true that each Old Testament type points ahead prophetically to its New Testament antitype, it is equally true "that every image of revelation in the Bible carries with it a demonic parody or counterpart" (154). Frye identifies the demonic parody of Jacob's ladder

with the Tower of Babel, a product of man's prideful desire to ascend to heaven by his own power. Frye then intensifies the link between God's ladder of divine mercy and man's tower of human arrogance by explaining that the word Babel, in addition to its linguistic link to the babbling of languages provoked by that arrogance, "actually means what Jacob called the place of his vision, the gate of God" (154).

But what exactly does this link mean, and how can it draw us more deeply into the Bible? On the simplest level, the contrast between ladder and tower is a political one. "The demonic tower signifies the aspect of history known as imperialism, the human effort to unite human resources by force that organizes larger and larger social units, and eventually exalts some king into a worldly ruler, a parody representative of God" (163). Over against this vision, the Bible exalts God as the true king. Indeed, much of Scripture tells the story of a small tribal people, often nomadic, who are continually threatened by ungodly, tyrant-led empires: first by Egypt, Assyria, and the various Canaanite groups; then by the four mighty kingdoms symbolized in Nebuchadnezzar's dream of the giant (Daniel 2)—Babylon, Persia, Greece, and Rome.

But there is an even deeper level of meaning concealed behind the ladder and its evil counterpart. Whereas Jacob's ladder "is based on the primacy of the word," explains Frye, the Tower of Babel is based "on the primacy of the act" (163). To understand this distinction, we must catch the subtle connection that the incarnate Christ makes between himself and Jacob's ladder. He makes the connection in the closing verse of John 1, when he speaks these words to the awe-struck Nathaniel: "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

More than a mere antitype to Jacob's ladder, Jesus is that ladder, the divinely-constructed bridge between God and man. But he is also, as the first verse of John 1 tells us, the logos or Word of God, the one who fully reveals and explains the Father to us. When we fallen mortals attempt to ascend to God, we do it by means of action, by attempting to build a human edifice that will lift us up to godlike status. When God descends to us, first by the creation that he spoke into being and then in and through his Son, the Word, he does so by means of divine speech. "With the Incarnation, or descent of the Word in flesh," concludes Frye, "the symbolic apparatus of ladders and the like become entirely verbal. Ladders, temples, mountains, world-trees, are now all images of a verbal revelation in which descent is the only projected metaphor" (165).

Whereas the secular academy has raised up its fist against God's revelation and the authoritative word of divinely-inspired tradition, classical Christian schools strive to be conduits of that revelation and that tradition. Rather than build a man-made Ivory Tower, such schools seek to receive what has already come down to us through God's direct ladder (the special revelation of the Bible) and indirect ladder (the general revelation that shines truly, if dimly through the Great Books of the Western intellectual tradition).

#

Frye's reading of the Scriptures is as much influenced by biblical critics as by the poetry of Blake and Milton. In discussing the cluster of images that gather around the archetype of the garden, Frye resorts often to the strong theological and aesthetic link that Milton, in *Paradise Lost*, forges between Eden and Eve. Eve's beauty and fruitfulness reflect that of Eden; in fact, Eve is, in a sense, both Adam's wife and his garden.

This "garden-body metaphor," explains Frye is established in Genesis and then "strongly reinforced by the Song of Songs," where the body of the beloved "is identified with the gardens and running waters of a paradise" (196). This link to the Song of Songs is vital, for, by means of its at once erotic and spiritual imagery, the marriage of Adam and Eve in the second chapter

of Genesis becomes linked itself to the Great Marriage of Christ (the Bridegroom) and his Church (the Bride) that is prophesied and celebrated in the last two chapters of Revelation.

Though Frye, in his discussion of the garden archetype, gets caught up in and blindsided by feminism (patriarchy is, of course, a bad thing), the documentary hypothesis (there are two different creation accounts in Genesis 1–2 that naturally contradict one another), and the sexual revolution (everyone knows the Church promotes an unhealthy form of sexual repression), he nevertheless illuminates powerfully the nature of this hierogamy ("sacred marriage") that begins with Adam and Eve becoming one flesh in Eden and ends with the Great Marriage in a paradise (the New Jerusalem) that unites city and garden.

At the center point of these two hierogamies, midway between Eve and the Bride of Christ, lies the Virgin Mary, "who is metaphorically a replica, in the form of an individual human body, of the original unfallen garden" (202). Mary is the walled garden (*hortus conclusus* in Latin), an image that appears often in paintings of the Annunciation, and that itself comes from the Song of Songs (4:12). Mary, who maintains her innocence while saying "yes" to God, is the second Eve, just as Christ, who said "yes" to God's will in the Garden of Gethsemane, is the second Adam.

In terms of its archetypal imagery and its narrative pattern, the Bible is not a tragedy but a comedy. That is to say, it ends not with a death but a marriage. The garden, with its rivers and its tree of life, will be restored and perfected, and we will be joined with God in an intimate, but not personality-destroying union that is foreshadowed and proclaimed each time a husband and wife lie with each other and become one flesh (Ephesians 5:31–32). In a cynical age hell-bent on corrupting innocence, collapsing masculinity and femininity, and reducing sexuality to a purely physical act, it behooves classical Christian educators to provide their students with a counter vision. Despite what the media and the academy say, young people are hungry to know that Edenic innocence is stronger than fallen skepticism, that the sexes were made to complement one another, and that biblical sexuality is a sacred act that unites rather than divides, edifies rather than degrades.

#

Just as Frye's analysis of the garden image is, to my mind at least, marred by feminism, the documentary hypothesis, and the sexual revolution, so his analysis of the image of the cave—that is, of death, the grave, and the cycles of nature—is marred by the modern dismissal of the biblical doctrine of hell: "The post-mortem hell of eternal torments developed by Christianity, eternal meaning endless in time, has largely disappeared from our metaphorical cosmos by now, though some desperate rationalizers insist that it is still there even if no one is in it" (230). Nevertheless, Frye's journey through the nether regions of man's spiritual subconscious, though it offers little help in explicating the Bible per se, offers deep insight into the way the mythos of the Bible has subtly changed since the Romantic age.

As Frye explains it, the four-storey paradigm described above, with heaven on the top, followed by the lost Garden of Eden, our current fallen world, and the hellish region of Satan, sin, and death is replaced by "a four-level cosmos that is very like the older one upside down" (248). When modern man looks upward, he no longer sees the biblical heavens but a cold, mechanistic outer space. Beneath that empty sky from which man is alienated does not lie the earthly paradise, but "human civilization, with its built-in injustices and absurdities along with its positive achievements" (248). What lies beneath that is what lies beneath our conscious minds, things which the injustices of civilization have forced us to neglect or to repress but which are "dangerous to ignore" (248). Finally, at the bottom of the cosmos is not hell, but the dark underbelly of human imagination.

The modern mind has moved away from the orthodox telling of the tale, in which the Second Person of the Trinity leaves heaven to become incarnate in our fallen world and dies, but, through his death, harrows the demonic depths of hell to release the righteous people of the Old Testament and take them back up with him to heaven and, eventually, to the restored earthly paradise of the New Jerusalem. And yet, in moving away from the biblical myth, those who live on this side of the French Revolution found that they could not simply make up a new one from whole cloth.

"There being no new species of myth," explains Frye, "the Romanic myth re-emphasized the myth that its own existence dramatized, the myth of death, disappearance and return familiar from pre-Biblical cultures" (252). These vegetation myths of dying-and-rising gods (Osiris, Adonis, Bacchus, Tammuz, Mithras, Balder) were famously documented and arranged by Sir James Frazer in *The Golden Bough* under the archetype of the Corn King. Common to all versions of the Corn King myth is a violent revolution against authoritarian rule followed by defeat, death, rebirth, and . . . a replaying of the same eternal cycle. Though Frye appears to prefer the hopeful, once-and-for-all, apocalyptic myth of Christ's incarnation, death, harrowing of hell, and resurrection to the pessimistic, unending cyclical nature of the Corn King and its post-1789 embodiments, he falls short of providing a Christian way out of this mythical-political-spiritual impasse.

Had he read C. S. Lewis, one of the key mentors of those committed to classical Christian education, Frye might have found that way out, that "ex-odus" from "Nietzsche's 'eternal recurrence'" (255). Before his famous night walk with J. R. R. Tolkien, Lewis firmly believed that Frazer was right and that Christ was nothing more than the Hebrew version of the Corn King. And then Tolkien suggested that the reason Christ sounded like one of those myths was that he was the myth that came true. Although Frye's notion that all the biblical types have demonic parodies—as we saw above with Jacob's ladder and the Tower of Babel—is a helpful one, it is, I believe, incomplete. For Tolkien and Lewis, Osiris and Adonis are not so much demonic parodies as they are pagan foreshadowings, albeit violent ones, of the true dying-and-rising god who would descend into the actual, time-and-place world of history and experience death and resurrection on our behalf.

This notion, that Frye does not consider, lies at the root of classical Christian education, with its faith that students who study the pagan classics can find in them seeds of truth that point forward to the fuller revelation of Christ and the New Testament.

#

And that leads us to Frye's final archetypal cluster, the furnace. Although Frye does not consider the possibility that the mythic Corn Kings that became so attractive after the French Revolution might have been used by the God of the Bible to prepare the pagan world for the coming of the historical Corn King, he does realize that the reworking of the biblical mythos by such Romantic poets as Blake and Shelley marked a departure from the Bible that led to much of the cruelty and bloodshed of the twentieth century.

Frye's furnace imagery revolves around the rebellion of Satan whose devilish community not only represents a demonic parody of the angelic community but stands behind "the almost superhuman grandeur of the heathen empires" (273).

Israel, and later the Church, passed again and again through the demonic furnaces of such heathen empires as Egypt, Babylon, Persia, Greece, and Rome, always achieving, after much suffering, a climax that was comic rather than tragic. What Frye has to say about this dramatic distinction between pagan tragedy and biblical comedy is profound and holds much relevance for teachers wishing to build bridges between pre-Christian, Christian, and post-Christian literature,

history, philosophy, and art.

In pagan myth, Frye explains, tragedy tends to spring from a mingling of the divine and the human, as it does in Genesis, when the sons of God mate with the daughter's of men to produce the Nephilim, a race of giants which the Bible links to the "mighty men which were of old, men of renown" (Genesis 6:4). Significantly, after this brief, enigmatic episode, the Bible does not speak again of a phenomenon that underlies the Greek epic-heroic-tragic spirit. At least not until the gospels, when, in sharp contrast to pagan myth, "the mixed parentage of Christ points to, at least, a reconciliation of the divine and human, and is therefore comic" (275).

The Bible, Frye concludes, "is not very friendly to the heroic or the tragic, much less to the titanic, and the Bible's ascendancy in our culture is the main reason for the tradition of identifying the titanic with the demonic" (276). That is why we are presented with "a series of potentially tragic figures in the Old Testament, Cain, Ishmael, Esau, Saul, who seem to be first in line for a divinely ordained inheritance, but are passed over for younger successors, often for mysterious or inscrutable reasons. We find a renewed sympathy for such figures in Romantic literature" (282). That is to say, the Romantics resuscitate the Titans—the Greek equivalent of the demons and the Nephilim—as the true heroes of history and myth, heroes who wield, like Prometheus, the revolutionary energy of liberation and the technological weapons of freedom.

The kind of traditional education that undergirds classical Christian schools knows that the Romantics were wrong to heroize Satan and the Titans, even if it cannot help but admire the stubborn tenacity of such heroes. Frye, I think, knows it too—as when he concedes that "Antichrist can descend to hell, even harrow it, but what he brings up is only a hell to earth" (293)—but he cannot develop it apart from Lewis's understanding that the New Testament fulfills both the prophetic types of the Old Testament and the mythic types, bloody though they be, of the great pagan poets and philosophers.

Frye, like the pagan myths he so loves, points the way toward a fuller appreciation of and engagement with the Bible, but it is finally those who can hold Athens and Jerusalem, the classical and the Christian in the proper balance who are best poised to break the code of the Bible and channel the power of its words for a generation desperately in need of what Tolkien and Lewis, along with G. K. Chesterton, called true myths.

THE RHETORIC OF AN EXCELLENT ESSAY

by Chad Chisholm, Southern Wesleyan University

The word *rhetoric* is thrown about in mostly negative ways—accuse someone of employing *rhetoric* and you have implied a lack of sincerity or content (which is why the commonly used phrase is "empty" rhetoric). Yet in its classical sense, rhetoric means the use of language (whether in speech or text) to *persuade* an audience. Let's consult the rhetoricians of Ancient Rome, for example.

The Roman teachers were acutely aware of the role of audience. Quintilian—who taught oratory in the early years of the Roman Empire—speaks of arguing before "judges" because an audience was likely to be a person or group that was going to make a decision on your proposal.

In a similar way, your college paper proposes an argument to a professor in the hopes of receiving a good grade. It's important for you, then, to consider the rhetoric of your essay.

The Romans divided rhetoric into five canons. The second canon, arrangement (dispositio), had to do with how a text was structured, particularly with respect to arguments and appeals to a deliberative body. Here's how you can structure your own essays.

EXORDIUM (OR INTRODUCTION)

Quintilian and Cicero believed that the purpose of an *introduction* was to win the trust of your audience. The introduction (*exordium*) of your academic paper is very important, but many students fail to develop a compelling opening. You were probably taught that the *introduction* is where you discuss the subject and purpose of your essay, but is there something more you should include?

To paraphrase Henry James, you should use your introduction to *reshape the reader* into a person who will be receptive to your ideas, so your introduction should be both engaging and appealing.

Consider the introduction of C.S. Lewis's *Mere Christianity*:

> Everyone has heard people quarreling. Sometimes it sounds funny and sometimes it sounds merely

Basil Chad Chisholm is a professor of English and Media Communication at Southern Wesleyan University in South Carolina, where he specializes in the study of rhetoric, composition, and language. He is the author of several articles and books on a variety of topics, including literary criticism, pedagogy, local history, and film.

unpleasant; but however it sounds, I believe we can learn something very important from listening to the kinds of things they say. They say things like this: "How'd you like it if anyone did the same to you?"—"That's my seat, I was there first"—"Leave him alone, he isn't doing you any harm"—"Why should you shove in first?"—"Give me a bit of your orange, I gave you a bit of mine"—Come on, you promised." People say things like this every day, educated as well as uneducated, and children as well as adults.

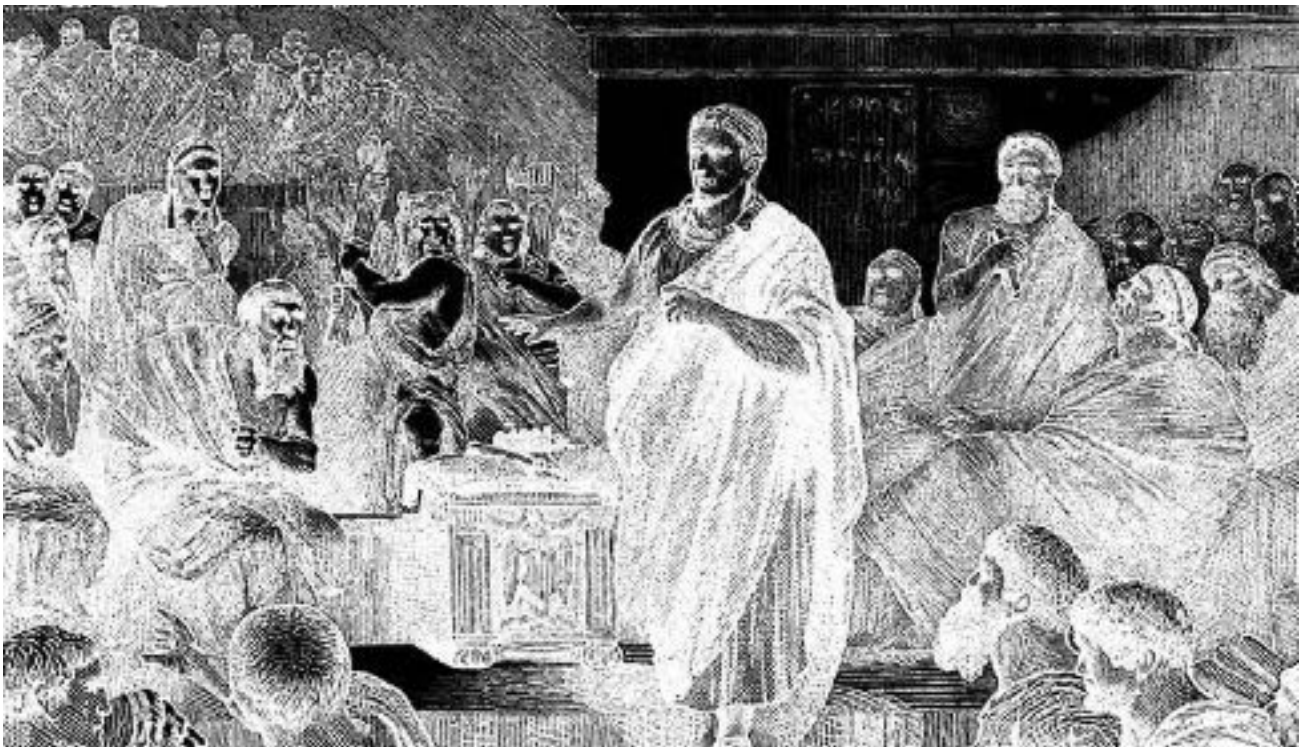
Notice that Lewis has not announced his topic or told us what his book will prove: what Lewis has done is cleverer. He begins with his own experience, understanding that, if readers can make a personal connection with the introduction, they will be more receptive to his forthcoming argument.

NARRATIO (STATEMENT OF THE FACTS)

An account of the facts is necessary because you must convince professors that you know the particulars surrounding the topic (*narratio*). This is complicated because professors are usually familiar with the issues already. Therefore, your *narrative* should encourage them to consider your subject from a point of view uniquely your own.

PARTITIO (POINT OF DIVISION)

As much as professors might value storytelling, the purpose of the *narratio* is to set up the *partitio*, or the academic thesis that places on you a burden of proof. Your claim should be debatable and state politely but unequivocally where you stand on the issue.



CONFIRMATIO (PROOFS OR VALIDATION)

A thesis requires validation (*confirmatio*). Proofs entail citing authors and their books, peer-reviewed publications, learned societies, government or university-level research, statistically sound surveys, applicable theories, philosophical systems, and classical traditions.

Selecting the proper sources can seem overwhelming with all the information that your college library provides (along with its ever-expanding electronic database). However, it helps to think of yourself as a new participant in an ongoing discussion that began long before you joined in. Ask yourself, What are the important voices involved in this academic conversation? Which ones seem to compel my attention the most? This should help you select the best proofs to validate your argument.

CONFUTATIO (REBUTTAL)

Finally, professors expect you to address points of view that run counter to your argument (*confutatio*). Failure to do so means that you risk the professor bringing up these counterpoints in the comments section of the rubric (which usually means a lower grade for your essay).

Arguments are rarely the statement of bald facts, so they have weaknesses that you need to address. For example, attorneys must rely on faulty witnesses and so raise the concerns about the integrity of testimony themselves rather than having the opposing attorney do it on cross-examination.

HOW DO ALL THESE WORK TOGETHER?

These canons do not translate into the essay-outlines you were taught, since Roman teachers were often discussing rhetorical moves that appeal to audiences. Because a paragraph can be a microcosm of an essay,

sometimes the canons are more easily observed when writing on the micro-level.

Take this passage from Wayne C. Booth's study *The Rhetoric of Fiction*, where he discusses a controversy surrounding Jane Austin's novel Emma:

> It may be that if we look at Emma and Knightley as real people, this ending will seem false. G.B. Stern laments, in *Speaking of Jane Austen*, "Oh, Miss Austen, it was not a good solution; it was a bad solution, an unhappy ending, could we see beyond the last pages of the book." Edmund Wilson predicts that Emma will find a new protégée like Harriet, since she has not been cured of her inclination to "infatuations with women." Marvin Mudrick even more emphatically rejects Jane Austin's explicit rhetoric; he believes that Emma is still a "confirmed exploiter," and for him the ending must be read as ironic.
>
> *But it is precisely because this ending is neither life itself nor a simple bit of literary irony that it can serve so well to heighten our sense of complete and indeed perfect resolution to all that has gone before*. If we look at the values that have been realized in this marriage and compare them with those realized in conventional marriage plots, we see that Jane Austen means what she says: this will be a happy marriage because there is simply nothing left to make it anything less than perfectly happy [emphasis added].

Notice how Booth uses the aforementioned rhetorical moves interchangeably within the space of two paragraphs?

In the beginning of the first paragraph, Booth offers an account of the history of prior criticisms that surround Emma as a character (*narratio*). Booth does not expect us to take his word, so he offers a sampling of the voices (*confirmatio*) that remain unsatisfied with the ending in Emma. After Booth provides an account of the criticism (*narratio*), he asks a tacit question. All experienced writers ask this question in some form when the time comes for them to choose the necessary measure of risk involved in academic writing (*partitio*).

The point of the *narratio* is to set up the *partitio*, which is often the answer to a question. The question can be stated or unstated, but the teachers of rhetoric often phrase it as, *what does all of this lead me to say*?

Booth in the second paragraph is led to say that the critics of Austin's novel have missed the point by focusing on the wrong thing (*confutatio*). Booth is able to turn the complaints of the critics on their heads, and he also strengthens his own argument in the process. Booth then illustrates how effective it is to set up your academic paper by contrasting your cardinal claim with its counterpoints.

Of course, this is just one of many acceptable ways to present a solid academic thesis. However, if your opposing points of view are as faulty as Booth presents his own to be, then it would give you an undoubted advantage to present your argument as a rebuttal (confutatio).

PERORATIO (CONCLUSION)

Cicero argued the importance of reminding the audience of the main issues involved in your argument at the closing (*peroratio*). He also claimed that an ending could arouse sympathy for a speaker or his cause.

Students often believe that their conclusion should restate the points they made in the introduction. While reminding the professor of your key arguments is appropriate, each academic paper is something of a journey where someone is invited to share in the traveling. As with all journeys, you also want to offer some perspective at the end.

In *Julius Caesar*, Shakespeare has Mark Antony

say at the funeral, "Bear with me./ My heart is in the coffin there with Caesar,/ And I must pause till it come back to me." C.S. Lewis in *The Four Loves* talks about friends being "side by side, absorbed in some common interest." As you lead a professor to the end of your shared journey, you want them by your side.

Like Antony over the pyre of Caesar, you want them for a moment to pause.

ASSOCIATION OF CLASSICAL CHRISTIAN SCHOOLS

BE CHALLENGED.
BE ENCOURAGED.

REPAIRING THE RUINS

2019 CONFERENCE

ATLANTA, GA • HYATT-REGENCY • JUNE 12–15

JOIN US!

MAIN CONFERENCE: JUNE 13–15
LEADER'S DAY: JUNE 12
PRE-CONFERENCES & PRACTICUMS: JUNE 12

2019.REPAIRINGTHERUINS.ORG

Get Your School's Curriculum on TIME, on BUDGET, and Deal with Only ONE Publisher

TIME
Deal with only ONE vendor—we'll deal with publishers so you don't have to

MONEY
Save 25% off regular retail pricing on your order

DELIVERY
Get your curriculum delivered on time to start your new year

"I couldn't be more pleased with choosing Single Source for all of our curriculum needs!"
—*Elizabeth, Trivium Academy*

Sign up today at SingleSource.VeritasPress.com

veritas
SINGLE SOURCE

ACCS
ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS
P.O. BOX 9741
MOSCOW, ID 83843
ADDRESS SERVICE REQUESTED

27TH ANNUAL
REPAIRING THE RUINS
ACCS CONFERENCE

JUNE 13–15, 2019 • ATLANTA, GA
HYATT REGENCY ATLANTA

WATCH 2019.REPAIRINGTHERUINS.ORG

FOR REGISTRATION AND INFORMATION