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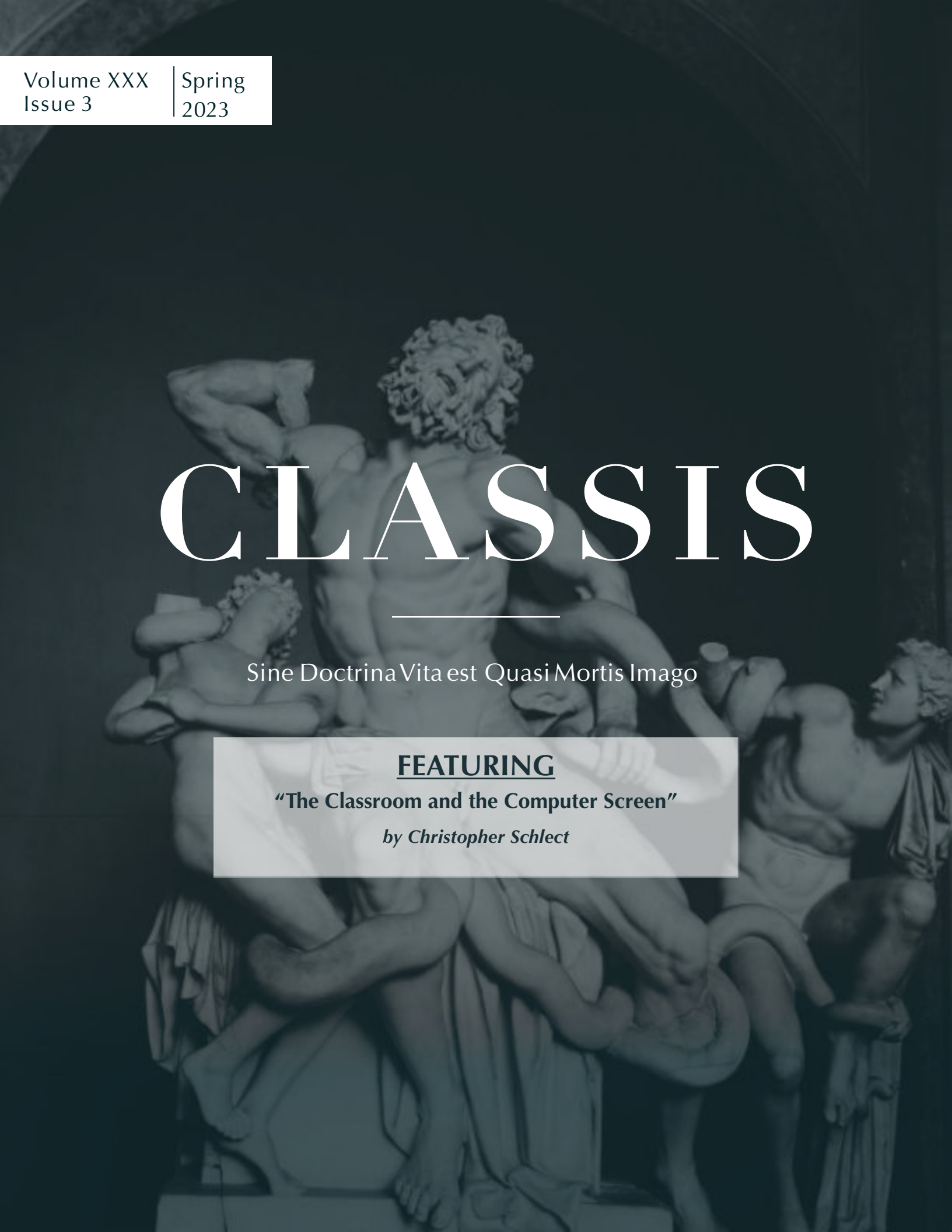

CLASSIS

Sine Doctrina Vita est Quasi Mortis Imago

FEATURING

"The Classroom and the Computer Screen"

by Christopher Schlect

Volume XXX | Spring
Issue 3 | 2023

CLASSIS

A JOURNAL OF THE ASSOCIATION OF CLASSICAL CHRISTIAN SCHOOLS

CLASSIS is a journal promoting a new "old way" and is designed to edify, support, and encourage educators around the world who seek to recover classical Christian education in the twilight of the West.

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Friends, Colleagues, and Fellow Classical Christian Educators,

In his famous essay, "Learning in Wartime," C. S. Lewis admits that it seems an odd thing to be learning in the middle of a great war. Why, he asks during war, "should we — indeed how *can* we — continue to take an interest in these placid occupations when the lives of our friends and the liberties of Europe are in the balance? Is it not like fiddling while Rome burns?" Daily this question seems more and more appropriate for our time. Aaron Renn calls it "Negative World," and in this issue of *Classis*, Kyle Hughes encourages us in how we should expect to educate in this hostile new place. Witty and humorous people call it "clown world," but there's no denying that the longer we live in this state of affairs, the more we need to be reminded of Lewis' counsel. We plant our schools and enroll students for the coming year, we launch capital campaigns and build new buildings, we teach Latin and deliver speeches—all while the economy suffers, inflation rises, AI bots threaten to destroy humanity, and world war three looms oafishly on the horizon. Are we not wasting our time with these efforts?

Lewis reminds us, "to a Christian the true tragedy of Nero must be not that he fiddles while the city was on fire but that he fiddles on the brink of hell." Our modern life has made us soft, and we have simply forgotten an important truth, that "[h]uman life has always been lived on the edge of a precipice," and that "[h]uman culture has always had to exist under the shadow of something infinitely more important than itself." It is not a question of what one would die for but of what (and how) one would be willing to live for. What activities really are most worthy of our attention, even at the end of the age?

"If we let ourselves," writes Lewis, "we shall always be waiting for some distraction or other to end before we can really get down to our work. The only people who achieve much are those who want knowledge so badly that they seek it while the conditions are still unfavorable. Favourable conditions never come." To say the conditions for classical Christian education are unfavorable is an understatement. So let us be about our Father's business, even in the twilight of civilization.

In this Spring issue, Joe Carlson points to Augustine to explain how education is connected to worship. It is the fashion of many to cancel those works called the classics, and in response to this, Robert Kirkendall gives us good counsel from John Henry Newman. And speaking of classics, Preston Atwood reminds us that the great books are not only the scholastic prerogative of students; they are formative for leaders and heads of schools as well. Finally, we are pleased to feature one of the most important articles on teaching from Dr. Christopher Schlect. Drawing from St. Augustine and from Quintillian, Dr. Schlect examines the differences of the screen and in-person learning and shares two principles which we might consider educationally essential.

For our Commonplace, we are pleased to share the work of students from Agathos Classical School in Tennessee and from Delaware Valley Classical School. And for "Old Voices," we have a selection from a Stoic philosopher living at the time of St. Paul and under tyranny of Nero. Today there is much talk over what is and is not a "liberal" study, and in his letter to Lucilius, Seneca beautifully argues that there's really only one truly "liberal" art.

Enjoy the Spring issue of this year's *Classis* journal.

Non Nobis,

Devin O'Donnell, Editor-in-Chief

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ARTICLES

Christian Education in the Negative World

Kyle R. Hughes, *The Stonehaven School*

What time is it? The importance of such a simple question should not be underestimated. Jesus, after all, castigated his opponents for failing to rightly "interpret the signs of the times" (Matt 16:3), which led them to miss the coming of the Messiah. Much better, then, for us to be like the men of the tribe of Issachar, who rallied to David because they "had understanding of the times" (1 Chr 12:32). How we as Christian educators read the present cultural moment will have clear ramifications for our schools and their long-term prospects. This article, then, will explore how classical Christian education has a unique opportunity vis-à-viz the Christian college-preparatory model to rightly discern the times and, by making the hard choices now, to build institutions that will endure in potentially difficult decades to come.

In seeking to discern the signs of our times, Aaron Renn's "Three Worlds of Evangelicalism" is a most helpful heuristic for tracing patterns of how Christians have engaged and been received in the public square as the process of secularization has proceeded in America. Most notably, Renn identifies a shift that took place around 2014 from what he calls the "Neutral World" to what he terms the "Negative World." Whereas the former was characterized by a lingering receptivity to Christian beliefs and morality, the remnants of a "Positive World" that saw Christian morality as normative for society and linked Christian faith with good citizenship, the latter is strikingly hostile to traditional Christianity, imposing a genuine cost, social and otherwise, to those who would seek to follow Christ.[1]

Without needing to delineate, much less defend every aspect of Renn's paradigm, Renn's analysis nevertheless sheds light on what appears to be increasing and potentially existential challenges confronting Christian education in this country, particularly those Christian schools that place college admissions at the center of their mission. After all, it would appear that the Christian college-preparatory school exemplifies a fundamentally neutral-world approach to Christian education, generally aiming to prepare graduates to engage culture on its own terms, including on the most elite secular college campuses and in the most prestigious professions. This aspiration is captured in mission statements regarding graduating students who will "transform their world for Christ" or something of that nature.

A fundamental problem with this perspective, however, is that it assumes the surrounding culture is malleable and open to being transformed for Christ. In the "Neutral World" it may have been possible to find missional success through a strategy of downplaying controversial issues and seeking to find common ground with culture at large. Even then, however, this strategy may have been less successful than its advocates claimed; those Christians who rose to positions of power and influence often found themselves more transformed by the institutions in which they served than vice versa.[2] In any event, in the "Negative World" it appears far less likely that a "winsome" Christian witness will win over society, much less be able to resist those de-formative pressures increasingly demanding full capitulation to progressive views of race, marriage, gender, and sexuality.

1. See further Aaron Renn, "The Three Worlds of Evangelicalism." *First Things*, February 2022: https://www.firstthings.com/article/2022/02/the-three-worlds-of-evangelicalism.

2. To take just one example, consider the disappointing tenure of evangelical Francis Collins at the National Institutes of Health; see further Carl R. Trueman, "The Failure of Evangelical Elites." *Classis* a.2 (2022): 3-9.

And therein lies the rub for the Christian college-preparatory school model: to the extent that its telos is bound up in prestigious college admissions and career success, it is vulnerable to the pressures of society more broadly and college admissions offices more specifically. The pressure in the "Negative World" will always be to compromise away from traditional Christian orthodoxy, and to the extent that a school's parent community is more invested in worldly "success" than Christian formation, the actual gap between such a "Christian" school and a non-Christian one will only further shrink.

All Gussied Up in Christian Trappings

Indeed, this process of secularization has already played out at many Christian college-preparatory schools even in the time of the "Neutral World," with cultural compromise already baked into institutional DNA. Thus, such a Christian school might hold a Prom but play only the "clean" versions of the otherwise explicit tracks. It celebrates Black History Month, but does not observe Lent. It gives scholarship money to athletes who can fill out sports teams but not to pastors' families who have a single income because the mom has chosen to stay home with her kids. It employs several college counselors, but not a single chaplain. Its board is full of successful business executives, but no ministers. Its curriculum is heavy on Advanced Placement (AP) courses that are ever more explicit in their obeisance to the newest fads of progressive ideology, but light on goodness, truth, and beauty. Its classrooms are filled with the newest and most "important" technologies, while its disciplinary meetings are consumed by issues related to the ill use of those very same technologies.

In other words, too often in the Christian college-preparatory school world the underlying assumptions of modern education are neatly dressed up in Christian trappings; a Christian vocabulary is applied to the various aspects of the school's work without any actual transformation of what the school is doing or how it is operating. While this tension may have been present in the college-preparatory model from the beginning, the shift to the "Negative World" will only further destabilize this approach to Christian education as it imposes ever greater costs in pursuit of its stated aim.

Renn's analysis sheds light on what appears to be increasing and potentially existential challenges confronting Christian education in this country, particularly those Christian schools that place college admissions at the center of their mission.

In particular, those Christian schools that continue to affirm traditional Christian teaching regarding marriage, gender, and sexuality should expect to face intense pressures to compromise or abandon the faith once delivered for all. In the wake of the Supreme Court's 2020 decision in *Bostock* and President Biden's signing of the 2022 Respect for Marriage Act, we should not be surprised by advancing efforts to strip orthodox Christian schools of their Title IX exemptions.[3] Nor is it difficult to imagine a world in which private colleges and universities refuse to accept students from "hate schools," as would follow the logic of an Arizona school district that recently ended its student-teaching partnership with a nearby Christian university on account of Christian wrongthink.[4] To the extent that institutions of higher education are ever more increasingly the vanguard implementing the new, illiberal "successor ideology," with its creed of diversity, equity, and inclusion and its ever-expanding rainbow flag before which we all must bow, the

3. See, e.g., Sarah Posner, "Andrew Hartzler Wasn't Allowed To Be Gay on Campus. So He's Suing." *Politico*. https://www.politico.com/news/magazine/2022/05/20/religious-universities-lgbtq-students-title-ix-lawsuit-00033373.

4. See "Arizona School Board Ousts Christian Student Teachers." *Alliance Defending Freedom*. https://adflegal.org/article/arizona-school-board-ousts-christian-student-teachers.

traditional college-preparatory model for Christian schooling looks ever more naïve and incoherent.

As ACCS schools have demonstrated, it is possible to avoid the de-formative pressures of the college-preparatory model without slipping into a fundamentalist, anti-intellectual, world-denying posture.

In this "Negative World," classical Christian education provides a durable alternative to the model of Christian college-preparatory schooling. As ACCS schools have demonstrated, it is possible to avoid the de-formative pressures of the college-preparatory model without slipping into a fundamentalist, anti-intellectual, world-denying posture. The *telos* of cultivating goodness, truth, and beauty by preserving and transmitting the Great Tradition that is our common heritage anchors such schools amidst the tides of liquid modernity. It will, we hope, be precisely graduates of these schools that will be best poised to rebuild our colleges, workplaces, and communities when our national collective fever breaks and the work of rebuilding begins anew.

And yet, the booming growth of classical Christian schools in the last few years offers a particular challenge to our movement. As leaders of classical Christian schools, we need to ask the hard questions of whether this new wave of growth stems from a genuine desire by parents to see their children formed into Christ's likeness, or whether it simply reflects families who are tired of critical race theory and the "genderbread man" in other schools but who are still hoping for iPads in kindergarten and who judge a school's success by its number of Ivy League admissions. It may be tempting to maximize this present season and fill as many seats as possible, but to the extent that we fail to partner with families who truly understand the "Negative World" and its consequences for our schools' mission, we open ourselves up to the same vulnerabilities to which Christian college-preparatory schools are currently exposed.

What is needed, then, is clarity: in our admissions materials, our websites, our marketing, our open houses, and more. Time and again, we must emphasize that our *telos* is not elite college admissions or career preparation (though we certainly think our students will be well-prepared for whatever God may call them to!) but rather the spiritual, moral, and virtue formation of our children's souls. Ongoing programming to catechize parents in the distinctive mission of our schools, and continual training on how to navigate the challenges posed by our present cultural moment, will also serve to strengthen our parent communities around our mission.

Undoubtedly, there are many Christian college-preparatory schools staffed with teachers and administrators of true conviction, who may still have the ability to discern the signs of the times, catechize their communities, and prepare for more difficult days ahead. How much more, then, should we in the classical Christian education movement lead the way in creating the kinds of Christian schools that will not only survive but thrive in the "Negative World," and whatever else may lie ahead. Let us, then, in this year of celebrating the life and legacy of St. Athanasius, be prepared to stand *contra mundum* for the sake of Christ our King.

Kyle R. Hughes (Ph.D., Radboud University Nijmegen) is Lower School Principal at The Stonehaven School in Marietta, Georgia, and author of three books, including most recently *Teaching for Spiritual Formation: A Patristic Approach to Christian Education in a Convulsed Age* (Cascade, 2022). He also serves on the clergy team and as Director of Catechesis at Christ the King Anglican Church in Marietta.

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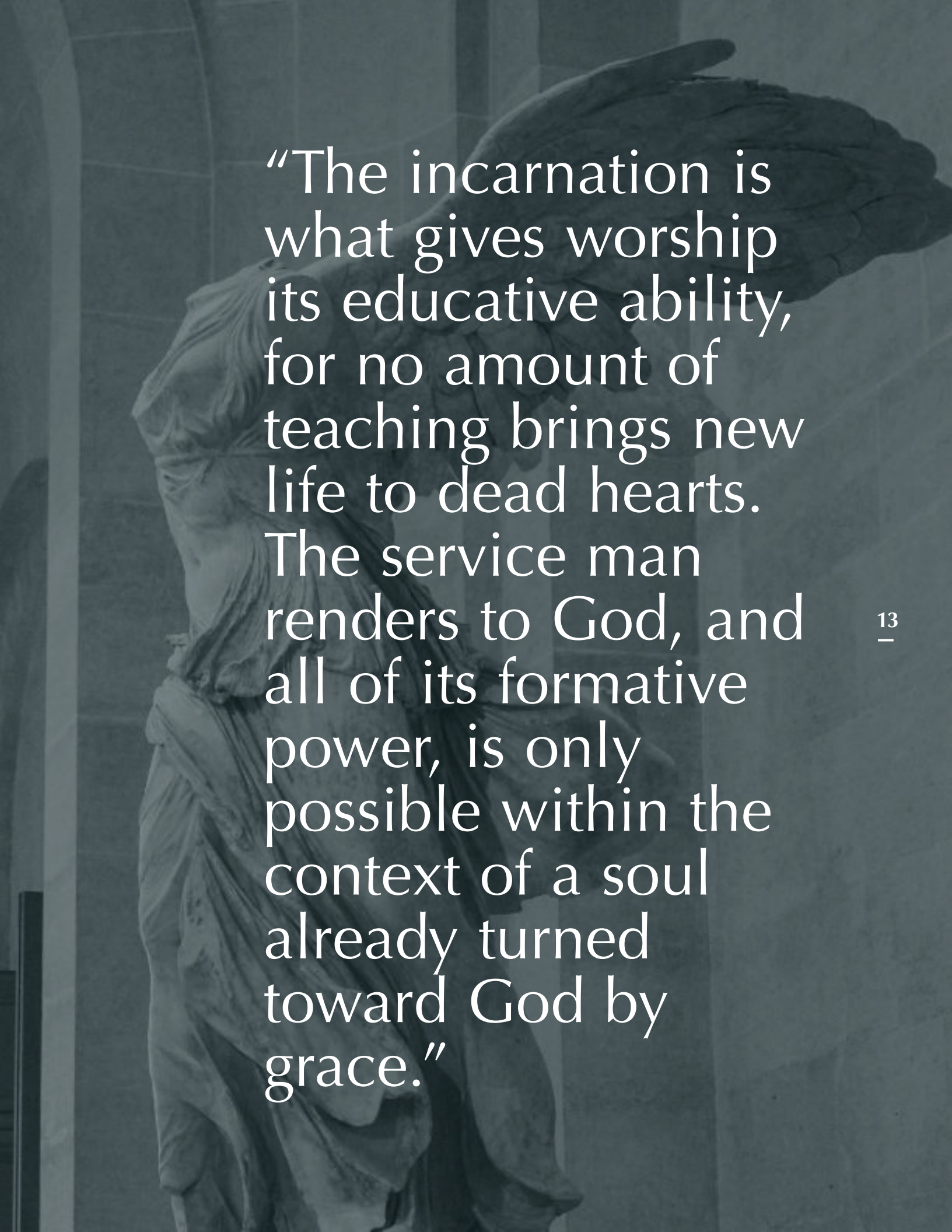

"The incarnation is what gives worship its educative ability, for no amount of teaching brings new life to dead hearts. The service man renders to God, and all of its formative power, is only possible within the context of a soul already turned toward God by grace."

Love, Worship, and Education:

The Foundation of the Mind, the Will, and the Affections in The City of God Against the Pagans

Joe Carlson, *University of Dallas*

Why are there pedagogues, masters, the rod, the strap, the cane, the discipline which Holy Scripture says must be given to a beloved child, 'beating him on the sides lest he wax stubborn', lest he become so wild and hardened that it is hardly possible, or perhaps impossible, to subdue him? Why are all these painful things necessary, if not to overcome ignorance and bridle wicked desires: the evils with which we come into this world?[1]

Near the end of *The City of God*, Augustine considers the effects of sin on the mind and will of man, detailing this wretched, universal condition. At the root of man's difficulties lies ignorance, perhaps better translated as "incompetence" (*inperitia*), and "crooked desires" (*prava cupiditas*). He concludes: "Does it not appear clearly from all this what our fallen nature readily and promptly tends to, as if by its own weight, and what aid it needs if it is to be redeemed?" The answer, of course, is the death and misery of sin. Sin hobbles both mind and will, causing each to stray from its proper orientation. Sin is what man needs to be redeemed from. But, as Augustine argues, the grace of Jesus liberates man from such a state. What is more, "Grace indeed assists good men in encountering the evils of this life, so that they are able to bear them with a fortitude as great as their faith is strong" (1157). The help and assistance grace provides in this life becomes a species of education. This is accomplished over the course of a lifetime through the right and orienting worship of God. The man who rightly loves, with a love oriented around the Supreme Good, God Himself, who is then able to meet the "evils of this life" with patience and faith, does so because his mind, his will, and his affections have all been properly disciplined by the grace of worship. Augustine understood worship to have this formative power.

In *De Trinitate*, Augustine finds an image of the Trinity reflected in the mind of man, in that it "remembers" (*meminisse*), "understands" (*intellegere*), and "loves" (*amare/diligere*) not just itself, but primarily that God in whose image it was made.[2] He then exhorts minds to do just that, to remember, understand, and love God, calling this threefold act worship (*Quod ut breuius dicam, colat deum*). This identification of remembering, understanding, and specifically loving with the act of worship (*colere*) becomes an important touchstone in *The City of God*.

That said, in Book X, Chapter 1 of *The City of God*, Augustine first details the insufficiency of the Latin verb *colere* for his current purposes. The noun form, *cultus*, carries a broad meaning. It can refer not only to worship, but also to its derivatives, such as "farmers… colonists… and inhabitants" (391). The Greek word *latreia*, standing in Scripture for one's religious service to God, is better suited, he says, to his argument in this work. This *latreia* he later identifies with the Latin word *servitus*, denoting the specific kind of duty one ought to render to God alone. It is this same *servitus* that Augustine draws attention to later in Book XIV, when describing the intention of the Creator in giving Adam the first commandment (Chapter 15). In this act, "God sought to impress upon His creature that He is Lord, and that free service (*libera servitus*) was expedient for him" (611). This is the right posture of man before his Creator: religious service, or worship, as a recognition and declaration of man's complete creaturely dependence on Him. At the same time, Augustine is not afraid to continue to

1. St. Augustine, *City of God Against the Pagans,* translated by R. W. Dyson, (Cambridge: Cambridge University Press, 2021) XXII.22, 1157.

2. St. Augustine, *De Trinitate*, translated by A. W. Hadden. Accessed 24 Mar 2022: https://www.monergism.com/thethresholdsdg/augustine/On%20The%20Trinity%20-%20Augustine.pdf.

use the broader word *colere* (even *cultus*) to indicate the specific act of faithfully worshiping the true God. At the tail end of his discussion of *latreia* (X.1), he identifies the Greek word *theosebeia* (reverence for God) with *cultus*: this "we can call … the worship (*cultus*) of God; and say that this is due to God alone, Who is the true God, and Who makes His worshippers (*cultores*) gods" (393). Furthermore, the "blessed and immortal spirits" "love us, and desire us to be blessed with them" and, therefore, "show us more favor, and help us more readily, when we worship (*colimus*) the one God with them, the Father, the Son, and the Holy Spirit" (X.26, 430). And again, these same "holy gods," who desire our welfare, "take delight … in worshiping (*colere*) God" (XI.1, 449).

Worship as Education: Living Virtuously is Learned

The purpose in establishing Augustine's use of this word translated "worship" (in *De Trinitate* and especially in *De Civitate Dei)* is to make clear his own identification of *colere* (qualified as it is by *latreia* and *servitus*) with *amare/diligere*. True worship, true religious service, is defined as loving Him truly, as in, when "He Himself is loved, and not something else in place of Him" (XV.22, 680). The soul's highest good "is nothing other than to cling to Him" (X.3, 395). And to love this good, to love this God "with all our hearts, with all our mind and with all our strength," and to teach others to do the same, this love "is the worship (*cultus*) of God; this is true religion (*religio*); this is right piety (*pietas*); this is the service (*servitus*) which is due to God alone" (396). Additionally, this is what it means to live well: "We must, however, observe right order even in our love for the very love by which we love that which is worthy to be loved, so that there may be in us that virtue which enables us to live well. Hence, it seems to me that a brief and true definition of virtue is 'rightly ordered love'" (XV.22, 680). This famous passage is a continuation of an earlier argument: "For both loves (ordered and disordered) can exist in one man; and it is good for a man that the love by which we live well should grow, and that the other, by which we live ill, should decrease, until the whole of our life is perfectly healed and transformed into good" (XI.28, 487). Living well, accordingly, depends on loving well. To love God well, that is, to love Him as He is with no other gods before Him, that is what it means to worship. That is what the "blessed and immortal spirits" do; that is the life they desire for us. This is how the "whole of our life is perfectly healed and transformed into good."

"Grace indeed assists good men in encountering the evils of this life, so that they are able to bear them with a fortitude as great as their faith is strong." The help and assistance grace provides in this life becomes a species of education.

The growth language is important. The life of worship, according to Augustine, is one in which a soul is brought from a place of ignorance to understanding, from weakness of will to strength, from slavery to passions to righteous affections. It is the putting off of disordered love, and the holding fast to ordered love. Thus, living well, living virtuously is something that is learned. Love of God does not come naturally, which means worship itself does not come naturally: "We are taught (*praecipimur*) to love [clinging to Him] with all our hearts, with all our mind and with all our strength. We ought to be led to this good by those who love us, and we ought to lead those whom we love to it" (X.3, 395). That initial instruction in loving God, he says, is the activity of grace. In Christ, God took the first step, turning the souls of His children toward Himself:

> The grace of God could not have been more graciously commended to us than it was. For the only Son of God, remaining immutable in Himself, put on humanity and bestowed upon mankind the spirit of His love through the mediation of a Man. Through this, it was made possible for us to come to Him, Who was so far from us.… And because He had imbued our

> nature with the desire for blessedness and immortality, He, remaining blessed even while assuming mortality, taught us to despise what we fear by undergoing it Himself, so that He might bestow upon us what we long for. (X.29, 436)

The incarnation is what gives worship its educative ability, for no amount of teaching brings new life to dead hearts. The service man renders to God, and all of its formative power, is only possible within the context of a soul already turned toward God by grace. And because Christ, "in order that He might heal the whole man from the plague of sin, … took without sin the whole of human nature," in Him the redeemed now "have a most merciful cleansing of mind, body and spirit alike" (X.28, 432).

From Right Love to Right Mind to Right Feeling

Having been cleansed and taught to love God, having been divinely placed in the posture of worship through the regeneration of the Spirit, how does continuing obedience in that worship work to train the mind, the passions, and the will, by which one's whole life, over the course of one's earthly sojourn, is made perfectly whole and transformed into good? To begin with the mind, the formation of right thinking is the primary purpose of the rational commandments of God. Augustine argues,

> The right education (*recta eruditio*) of that part of the human race which consists of the people of God has, like that of a single man, advanced through certain epochs or, as it were, ages, so that it might rise upwards from temporal to eternal things, and from the visible to the invisible. Even during the time when only visible divine rewards were promised, however, the commandment was given that only one God is to be worshiped (*colendus*). This was so that the human mind (*mens humana*) should not acknowledge any other god than the soul's true Creator and Lord, even for the sake of the earthly advantages of this transitory life. (X.14, 412-413, emphasis added)

This education, consisting of right worship, trains the citizen of the heavenly city to move intellectually from the lower to the higher, the temporal to the eternal, through an increasing recognition of the sovereignty of God, followed by active obedience to His will. As the mind submits to the great commandment through this religious service, it grows more confident in its assertion that the "soul's true Creator and Lord" alone is worthy of that service, not only on account of the life to come, but for every good gift that He bestows in this "transitory life." This is a rational movement from denial to acceptance, an assent to the truth claims of Scripture. While the will and the affections are certainly involved in this movement (as we shall see), Augustine's point here is to highlight the intellectual transformation and growth that occurs in worship. The truth of God demands first and foremost rational agreement. In worship, the soul says, "These things are true. These things are real." This intellectual confidence and commitment grows in proportion to the soul's love for God, a love that is strengthened and directed through the act of worship.

The life of worship, according to Augustine, is one in which a soul is brought from a place of ignorance to understanding, from weakness of will to strength, from slavery to passions to righteous affections.

The affections, or passions, Augustine states, are mastered by the power of this rightly ordered mind: "It is not here necessary to show at length and diligently what the Divine Scripture which contains Christian knowledge (*eruditio*) teaches concerning these passions. Scripture, indeed, places the mind itself under the governance and help of God, and the passions under the mind, so that they may be moderated and bridled and turned to righteous use" (IX.5, 365). In what has become a common image, the emotions are likened to horses that need to be "bridled" (*frenandas*) by the rational element of the soul. They are not bad in themselves, only wild, and

need to be tamed. It is the training that belongs to Christian discipline (*disciplina nostra*) by which the child of God is taught to direct the emotions by the strength of a mind submitted to "the governance and help of God." In this way the emotions are considered not so much external disturbances, but a normal part of created life. It is only their cause that is questioned: "Within our discipline, then, we do not so much ask whether a pious soul is angry, as why he is angry; not whether he is sad, but whence comes his sadness; not whether he is afraid, but what he fears." The affections, in other words, are understood to be God-given powers of the soul that simply need directing. This is accomplished by the mind rightly oriented by worship and love for God. As an example, Augustine highlights compassion, which he defines as "a kind of fellow feeling in our hearts for the misery of another which compels us to help him if we can.… This impulse," he continues, "is the servant of right reason when compassion is displayed in such a way as to preserve righteousness" (365). Compassion, as an affection or emotion, is right and good when it is rightly ordered around the Good, that is, God. It is the mind that brings this order to the affections. It is worship that brings this order to the mind.

The rightness of feeling derives from the rightness of love. Love, far more than a passion or feeling, is that orienting principle manifest in right worship that becomes the Christian's manner of life. The affections are thus redirected toward proper ends: the fear of eternal death, the desire for eternal life, the hatred of sin, the longing for righteousness, and so forth.

This movement from right love to right mind to right feeling is made even clearer in Book XIV: "We Christians … are citizens of the Holy City of God, living according to God during the pilgrimage of this present life. Such citizens feel fear and desire, pain and gladness, but in a manner consistent with the Holy Scriptures and wholesome doctrine; and because their love is righteous, all these emotions are righteous in them" (XIV.9, 597). The rightness of feeling derives from the rightness of love. Love, far more than a passion or feeling, is that orienting principle manifest in right worship that becomes the Christian's manner of life. The affections are thus redirected toward proper ends: the fear of eternal death, the desire for eternal life, the hatred of sin, the longing for righteousness, and so forth. More than merely tamed and redirected passions, Augustine elevates right affection as a positive and necessary good, in that, "in the proper circumstances" they become the very "consequences of right reason" (599). The renewed mind not only bridles but also produces right and healthy feelings of the soul. The soul formed by the regular, habituating worship of God is given both intellectual confidence that the word of God is true and that His commands are good, and right affections that draw the soul to desire what is good, and hate what is evil.

Right affection flows from right reason, as reason is formed by worship. But right affection flows from the will as well:

> What is important here is the quality of a man's will. For if the will is perverse, the emotions will be perverse; but if it is righteous, the emotions will be not only blameless, but praiseworthy. The will is engaged in all of them; indeed, they are all no more than acts of the will.… And, universally, as a man's will is attracted or repelled by the variety of things which are pursued or avoided, so it changes and turns into emotions of one kind or the other. Therefore, the man who lives according to God and not according to man must be a lover of the good. (XIV.6, 590)

With this further refinement, we can say that if the mind sets the direction, the will is the motive power

behind the affections. Therefore, both the mind and the will need to be rightly oriented for the affections to be righteous. Again, it is right love that determines the state of the mind and the will: "When a man's purpose is to love God not according to man, but according to God, and to love his neighbor as himself, he is beyond doubt to be of good will because of this love." The goodness of the will is determined by the rightness of the love. Indeed, Augustine takes this identification a step further: "A righteous will, then, is a good love; and a perverted will is an evil love" (592). And yet, while a righteous will is a good love, a good love has to be more than a righteous will. "The will which is present in man's nature can fall away from good to do evil; and it does this through its own free choice" (XV.22, 678). The love of God means the denial of man's will, for to love God is to do "his Maker's will and not his own" (XIV.4, 587). Thus the will is an extension of love, but not the whole of it. Right love seems to be closer to a posture, an orientation, a facing toward God. The will, on the other hand, is the voluntary movement of the soul in a particular direction. Given the gradual nature of this change, it is not inconceivable to imagine a soul that loves God, is rightly postured toward God in worship, and yet still wills something less than God. In fact, this is the basic human condition that the educative nature of worship is working to purify.

Get Ye to Church

As the soul, redeemed by grace through faith, submits in obedience to the worship of God, the will is trained to follow after the good love, becoming itself, over time, a "righteous will." The divine pedagogy, working through worship, recognizes that its trainees are mutable and shortsighted creatures, living in complete dependence on God's kindness and forbearance, and adjusts its "curriculum" accordingly:

> It was best, therefore, that the human soul, when in its infirmity it was still desiring earthly things, should be accustomed to seek even those lowly and temporal goods which are needful for this transitory life from God alone.… For by turning to God in its desire even for them, the soul at least does not recede from the worship of that God Whom it reaches only by despising and turning away from such things. (X.14, 413)

The purpose of worship is to equip the mind of the child of God to understand that the things of this world are "contemptible in comparison with the eternal blessings of the life hereafter." But the will of man is not wholly changed in an instant, even when the mind might be convinced. Notice that even when man wills and desires something less than perfect, "the soul at least does not recede from the worship of that God Whom it reaches only by despising and turning away from such things." Worship continues, even in the presence of a less-than-fully-grown will. The love of self remains strong, and is that element the pedagogy of worship aims at dismantling over the course of one's life. To this end, "the human soul," through worship, is "accustomed" (*consuescit*) to seek needful goods from God alone, implying habituation over time. In other words, God is content, for the season of this earthly life, to be seen and known through the things He has made. The created world is, in fact, good and to be enjoyed in its proper place. At the same time, it exists primarily as a means to know and enjoy God. Things temporal exist (in this basic sense) to point man to things eternal. It is *through* right reason and a reoriented will that he learns to desire the things that are above.

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Pedagogically, this is accomplished by first learning to desire earthly things in and from Him; that desire is shaped and motivated by a mind and a will ordered by an ordered love; that love is fostered and strengthened in the full-orbed religious service of worship. Put round the other way, worship orders love, love directs the mind and aligns the will, and the properly oriented mind and will desires what is good and right. This process continues by grace through the soul's worship of God, "until the whole of our life is perfectly healed and transformed into good" (XI.28, 487).

In the passage quoted at the beginning of this essay, Augustine asks the question: "Why are all these painful things necessary, if not to overcome ignorance and bridle wicked desires: the evils with which we come into this world?" (XXII.22, 1157). Put positively, the goal of the Christian life in this world is to overcome spiritual and intellectual incompetence and straighten crooked loves. And to do so by whatever means necessary. Speaking to a larger theme in the work, it is the hardships of this life that aid in doing just that. He says, "Perhaps, then, the tortures which taught them to love an incorruptible good were of more benefit to them than those goods whose love brought torture upon their heads without any valuable fruit" (X.10, 18, emphasis added). *The City of God* makes manifest the claim that God's sovereign and personal action in history teaches His citizens to love the incor-ruptible. That love is the first lesson: love of God and love of neighbor in the place of love of self. It is the latter love that defines the earthly city (see XIV.13, 609), cementing fallen man in his foolish-ness, rebellion, and enslavement to passions. It is obedience to the former, that particular act of worship (*colere*, *cultus*, *servitus*, *latreia*), that provides the framework for the recta eruditio of the citizens of the heavenly city, ordering every aspect of their soul to that blessedness found in God alone.

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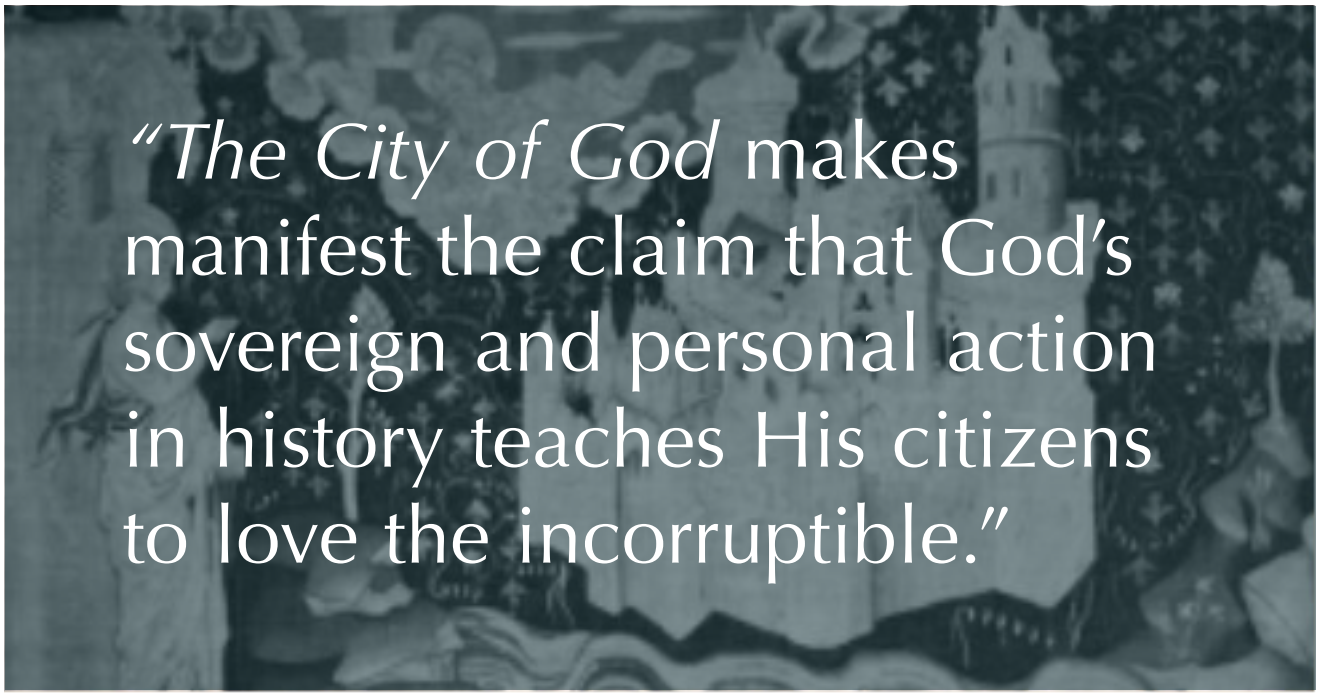

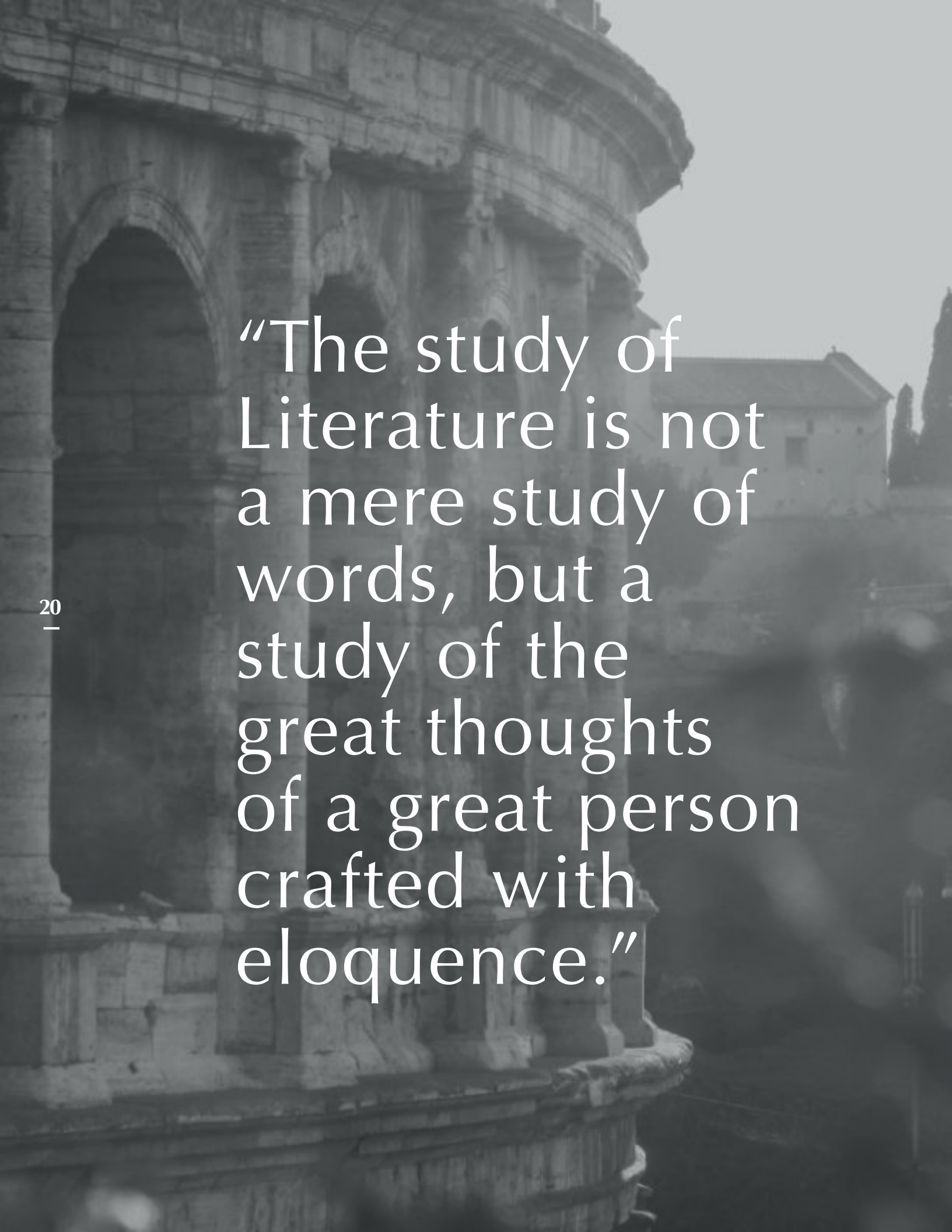

“The study of Literature is not a mere study of words, but a study of the great thoughts of a great person crafted with eloquence.”

Spokesmen and Prophets of the Human Family: *Defending the Classics with John Henry Newman*

Robert Kirkendall, *St. Thomas More Academy*

Princeton Classics Professor Dan-el Padilla Peralta made headlines in 2021 for his novel approach to saving the Classics from "whiteness": destroying them.[1] His Ouroboros-like approach to his craft of teaching—to teach something by the very act of mutilating and dismantling it out of intelligibility—is of course self-defeating, nonsensical, and an intellectual sham, existing in many guises in humanities departments today, wherein radical politics fills the void left by deconstructive approaches to history, philosophy, and literature. It is not possible for nothing to be something (which Princeton students, not to mention professors, should have learned in their high school logic class), and so attempting to teach a subject by canceling it will fail, leaving a well-swept room where a whole legion of fresh demons will find a cozy nook. Sad to say, Mr. Peralta is not the champion of a new cause, but represents what has been for some decades a deeply entrenched anti-tradition tradition.

What can be done? It is easy to settle for schoolmarm handwringing about how those ignorant of history are doomed to repeat it, how one should never move the ancient landmark, to deride those ignorant enough to undermine the works of Greek or Latin that so many have actually worked hard to master, cherish, and translate. Don't mistake, these are sound and just responses in their own right, and there is much to be said about the pride behind those who presume to serve civilization through intellectual vandalism. But we must also reckon with the depth of time, thought, and deliberation that has gone into the ideological paradigms of Mr. Peralta and his ilk, and the real clout and subtlety of their project. We need a more nuanced approach than just moralizing about the glory of the good old days and the need for old books. We must make a case that appeals not only to the past, but also to the real relevance of the classical heritage for making any positive contribution to the present, for giving a real hope and a future.

Among his many other achievements, John Henry Cardinal Newman (1801-1890) made minor yet serious contributions to the discipline of literature.[2] His essays reflecting on literature provide a useful germ for developing robust responses to the current call to "cancel the classics." Something that pervades all of Newman's writings is an emphasis on persons, the personal nature of reality, life, and history. Anxieties often abound over 'systemic,' 'cultural,' 'economic', and 'historical' forces, as if mankind were driven by impersonal demigods rather than particular human choices. Thus, blanket accusations of various kinds are often levied without measured accounts of personal motive, intention, or meaning.

First, Newman would want us to appreciate fully the concerns and perspective of our opponents. He was a master at entering the minds of those he disagreed with, and would often write as if he were in the perspective of

1. Rachel L. Poser, "He Wants to Save Classics From Whiteness. Can the Field Survive? Dan-el Padilla Peralta thinks classicists should knock ancient Greece and Rome off their pedestal — even if that means destroying their discipline." *The New York Times Magazine* (New York, New York: Feb. 2, 2021). Accessed 12 April 2023: https://www.nytimes.com/2021/02/02/magazine/classics-greece-rome-whiteness.html.

2. Oxford don, founder of religious orders, historian, theologian, and philosopher *par excellence*. He was a priest of the Church of England and later converted to Roman Catholicism in 1845.

his intellectual sparring mates, only to make a deft turn after 20-30 pages to show readers that he had been lampooning and satirizing his opponents the whole time. In that spirit, we might ask with the classics cancelers, "Of what value is ancient antiquity, so far in the past, and riddled with mistakes and corruption? What about the slaves of the Roman Empire whose stories are never told? Why do we love the pyramids and give no historical voice to those on whose back the pyramids were built?" These are in a way legitimate and interesting concerns. But they don't give warrant to tear down the pyramids, or to dismiss all of Cicero's writings out of hand simply because he wasn't a slave. Rather than quickly dismissing or villainizing the past, Newman would ask us to approach the persons of the past with humility, gratitude, and docility.

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The heritage of classical antiquity, and of classic works of literature in particular, is a heritage of persons devoted to excellence of various kinds. When we study a classic work, we are at the feet of a master, whose excellent thoughts gave forth an excellent voice that has resounded across space and time, universal in its scope, depth, and influence. As in all places and times, our pursuit of excellence is marred by error and sin; but as God's beloved creatures, and most especially by Christ's grace, we are still able not only to overcome our sins by repentance, forgiveness, and reconciliation, but can also produce work of profundity, universality, and beauty. We can also choose to discern the good in others, to assume the best and harvest the real fruit, even as we see the sins, flaws, and vices of those who have come before us.

On Literature

Newman's interest in classic literature spans his entire life. His essay "Literature," published for his newly founded Catholic University in Dublin and collected at the end of *Idea of a University*,[3] provides a compelling case for keeping the classics: classic works of literature are means by which we come in contact with the thoughts of past masters.

As a younger man, Newman wrote a brilliant essay on poetry titled "Poetry with Reference to Aristotle's Poetics," published in 1829 in the flagship edition of *The London Review* compiled by Blanco White. Newman offers his own unique argument about what makes for excellent literature. Whereas Aristotle focused on "scientific correctness of the plot" to portray an ideal, Newman thinks there is something else that makes literature truly excellent. He notes that, ironically, most of Greek poetry did not strictly follow Aristotle's ideal of a meticulously structured plot, but that the power of Sophocles and Aeschylus arises from the pathos and mode of their diction, the emotive force of characters' speech. Ultimately, Newman thinks that truly great literature that is read and re-read for generations, for centuries, arises from the character and genius of the author. He calls this the "originality of right moral feeling." While fashioning a compelling plot and structure is the "material" of great poetry, he distinguishes its source as "a right moral state of heart," which is the "formal and scientific condition of a poetical

3. John Henry Newman, *The Idea of a University*, Longmans, Green & Co., London, 1907, 268-294.

mind." This does not mean that great poets are perfect. There are, indeed, celebrated poets who lived incredibly immoral lives. But it means that their poetic genius arises from having come close to, for however brief a moment, "right moral feeling" through perception of truth or beauty, however shadowy.

He does not deny that practical skill and native talent is necessary. "Talent for composition" is necessary, but not essential. The essential source of beauty and eloquence in truly great literature is the character of the author cooperating with transcendent moral goodness, glimpsing truth and communicating, well, what he sees. This is why, interestingly, he cites "Revealed Religion" as the most "poetical"—the authors of Scripture and the Church are vehicles by which God's eloquence speaks to man, a voice spoken by Him who is most truly good, beautiful, and true. Later, he would say that the Church itself is great poetry embodied, and that those outside its pale tend to fashion literary poetry as a dim, cultic imitation.

Nonetheless, in his later, circa 1859 essay "On Literature," he begins by wondering what makes "Literature," or "Letters," distinct as an academic discipline. It can't be just the study of books, since students in the sciences, history, and philosophy also use books. And it is not just about "composition," or writing with "style," as if it "were the result of a mere art or trick of words," since authors in any discipline should use sound style, and beauty is naturally sought after in other arts and disciplines, and is not merely dispensable "prettiness." Literature is primarily the manifestation of character. It is in the highest sense not an objective science that deals with "things," but a subjective study of personal "thoughts," like, Blaise Pascal's *Pensées* (literally in French, Thoughts), which are not only philosophical musings, but also stylistic revelations of Pascal's personal character. The study of Literature is not a mere study of words, but a study of the great thoughts of a great person crafted with eloquence.

What is a Classic, After All?

Today we hear arguments about the classics being out-dated, irrelevant, or somehow racist. Newman's context was much different from our own. He was writing against three other contrary arguments, that Classic Literature is 1) just a matter of using fancy words, 2) impossible to translate, and 3) inferior to Scripture, which is possible to translate. The details of his response to these arguments are not important for our purposes so much as his conclusion, which hearkens back to his arguments about Aristotle's *Poetics*, namely, that the study of Literature is not a mere study of words, but study of the great thoughts of a g*reat person* made eloquent in words.

Newman reasons that, while Literature is written and not spoken, it is writing meant to be published; that is, it is an extension of the author's voice across time and space in print, and thus is a "long course of thought" addressed to "the ear, not to the eye." It is a voice frozen on the page until another voice utters it, literally or virtually in the mind of a reader. Further, speaking thoughts is "essentially a personal work," proceeding from "some one given individual." Literature is distinct from writing in "metaphysics, ethics, law, political economy, chemistry, theology" in that it is not subject to "severe scientific treatment" to the same degree, since it is more like hearing personal reflection or narration. For example, a pastor might study theology and write a theological treatise. But, when he turns to give a sermon, the expression of his unique character within and across the theological datum becomes "Pulpit Eloquence," and may rise (or not) to the level of Sacred Oratory, of rhetorical, spoken art. Lifted from the merely technical study of a scientific discipline, theology applied to the genre of homiletics has the potential to carry a literary quality—to be infused with the heart of the speaker addressing the hearts of the gathered people whose hearts hearken to truth.

Not Just Ideas, but Persons

Literature, then, "is the personal use or exercise of language." Newman describes how a great author's use of eloquent words becomes "the faithful expression of his intense personality," in a passage fittingly show-casing his own great personal style:

> The throng and succession of ideas, thoughts, feelings, imaginations, aspirations, which pass within him, the abstractions, the juxtapositions, the comparisons, the discriminations, the conceptions, which are so original in him, his views of external things, his judgments upon life, manners, and history, the exercises of his wit, of his humor, of his depth, of his sagacity, all these innumerable and incessant creations, the very pulsation and throbbing of his intellect, does he image forth, to all does he give utterance, in a corresponding language, which is as multiform as this inward mental action itself and analogous to it, the faithful expression of his intense personality, attending on his own inward world of thought as its very shadow…

In reading literature, we not only read about great characters, but in the very process of reading, we come into the presence of the great character of the author, whose "thought and feeling are personal," and "so his language is personal." Reading literature is an intimate encounter with the person of the author.

This is rooted in the "inseparable" connection between "thought and speech," a connection captured by the complexity of the Greek world Logos, which can mean both reason and speech. Accordingly, an author's style is "a thinking out into language," not mere words, but "thought expressed in language." It is deep thought about great matter made intelligible, communicable, through the practical craftsmanship of writing. The reader discovers both what the author said and what he thought, a nearly incarnational encounter of idea and expression, thought and word, intention and meaning. The words are not mere ornamentation or external trappings, but integral to the meaning and thought of the author. Language is the "lawful wife in her own house" of reason, not reason's "mere mistress."

In reading the great classic works, the reader is at the feet of a master whose "language expresses not only his great thoughts, but his great self" in a flourish of detail that the "narrow critic will call verbiage, when really it is a sort of fullness of heart."

Therefore, it might be said that we should talk less about "Great Books" and more about "Great Authors", or better yet, "Great Persons," in the canon of Classical Literature. The poet T.S. Eliot, who was influenced by Newman's thought, says in his essay "What is a Classic?" that a classic can occur only in a civilization that is "mature," and must be the product of a "mature mind," of a human person who has been thoroughly cultivated by a well-cultivated nation. Newman explains that the greatest writers, in company with Homer, Virgil, and Shakespeare, produce mature work because they do not aim at "diction for its own sake," but being "inspired with their subject" pour forth "beautiful words because they had beautiful thoughts." The "fire within the author's breast… overflows in the torrent of his burning, irresistible eloquence… the poetry of his inner soul." Like Aristotle's "magnanimous man," the "lofty intellect" of the author intones in his voice, the great "elocution of a great intellect." In reading the great classic works, the reader is

at the feet of a master whose "language expresses not only his great thoughts, but his great self" in a flourish of detail that the "narrow critic will call verbiage, when really it is a sort of fullness of heart."

Fittingly, then, Newman sees the exchange between a great author and reader as a great heart speaking to hearts,[4] a "gorgeousness of phraseology or diffuseness of style" that is more like the vocalized intimacy of lovers than wooden pedantry. A great work of literature is "the development of the inner man," a subject so taken with his work, like Cicero, as to express "lofty sentiments in lofty sentences." The reader is brought in contact with the "personal presence" of the author, in a manner unlike any other kind of writing or academic discourse.

We should not so readily dispense with placing ourselves in the presence of these great masters of classical literature and history. If one seeks to excel at piano, she will seek the best teacher she can find. If one desires to perfect her painting, she will copy the masters, living and dead. If one wishes to be morally excellent, he will surround himself with like-minded morally excellent persons. The question is not one of representation but of excellence. The great abysses of time and space do not mitigate this natural human process of developing excellence in what poet Henry Wordsworth Longfellow calls the "living present." In pursuit of excellence, we must place ourselves at the feet of those who have mastered excellence.

Historical Revenge

So, what is it that classical authors have mastered? Why are they worthwhile to listen to, linger with? They have mastered the "two-fold Logos, the thought and the word," brought together in the "faculty of Expression." They have mastered the art of having something to say and knowing how to say it. Throughout the ages, there are rare masterful geniuses of this art who have not only thought deeply of the deepest questions of human experience, but who then express that thought in a manner that "all feel, but all cannot say." Through inquiring into the depths of human experience, of God, nature, others, and self, these great authors express their deep thought in a manner that becomes "a catholic and ecumenical character," expressing what is "common to the whole race of man," touching hearts in all places and all times with universal human thoughts and themes. Before these masters of such great achievement, the only proper response is the humility, gratitude, and docility of a learner.

The current fury to dispense with the classics as a symbol of all evil and oppression, as the slighted Juno chasing down Aeneas because her favored Carthage does not share Rome's destiny, is motivated more by pride, envy, and bitterness than truly desiring to save, preserve, or contribute anything of lasting value. Those who want to cancel the classics are on a vendetta of historical revenge, knowing nothing of the forgiveness, reconciliation, and humility that Christianity taught the classical world. Yet even those on a mission for historical revenge are seeking what they, ironically would find in their great enemies: the real, not contrived, possibility for unity among mankind, a sense of brotherhood and solidarity between humans across all generations, in all times and places, fundamentally united by the same search for meaning, experience, goodness, beauty, and authenticity.

Lacking a sense of true human unity, they seek to scrub out all that does not fit their own narrow and cramped sense of present justice, what T.S. Eliot says in "Religion and Literature" is to be "parochial" in terms of time, to be "shut off from the past."[5] The classics hold a place in the canon because generations and generations of readers have found common solidarity and meaning in sharing them. Those who malign this

4. This was the famous motto he took as Cardinal was *Cor ad cor loquitur.*

5. T.S. Eliot, "Religion and Literature," in Essays Ancient and Modern, Faber & Faber, London, 1926, 108.

heritage are simply bent on destroying what they have already cut themselves off from, ironically bearing witness to the power and beauty of the classics by boyishly destroying the good thing they feel they can't have. The cancellers of great culture and the great fruits of civilization are self-isolated from the merciful grandeur of what German scholar Theodor Haecker in the introduction to *Virgil, Father of the West*, calls the great idea of "universal Man," that all humans in all times and places can share a common bond. After all, God "giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."[6] Similarly, those who attack the classics exalt themselves above all other eras, cultures, and generations, solemnly pronouncing death to those who must fall under the new revolution. The attack on classics is not unlike those souls in Dante's lower hell, who in their schisms and treacheries have cut themselves off from human fellowship and attacked the sacred bond of human communion.

But Newman concludes "Literature" in a powerful flourish, bearing witness to the positive beauty of the classics we must seek to preserve, focusing on the common human bond brought about by reading the great masters of thought and speech:

> If then the power of speech is a gift as great as any that can be named,—if the origin of language is by many philosophers even considered to be nothing short of divine,—if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated,–if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West are brought into communication with each other,–if such men are, in a word, the spokesmen and prophets of the human family,–it will not answer to make light of Literature or to neglect its study; rather we may be sure that, in proportion as we master it in whatever language, and imbibe its spirit, we shall ourselves become on our own measure ministers of like benefits to others, be they many or few, be they in the obscurer or the more distinguished walks of life,–who are united to us by social ties, and are within the sphere of our personal influence.

Reading classic literature, in fact, puts us in the personal presence of great hearts, teaching us to ponder the same great thoughts expressed in great words, that we, in our own measure, may also master thought and speech to become sources of good, consolation, hope, wisdom, and charity to others. We read great authors to become great souls, great persons, great hearts. If this is not so, then why bother?

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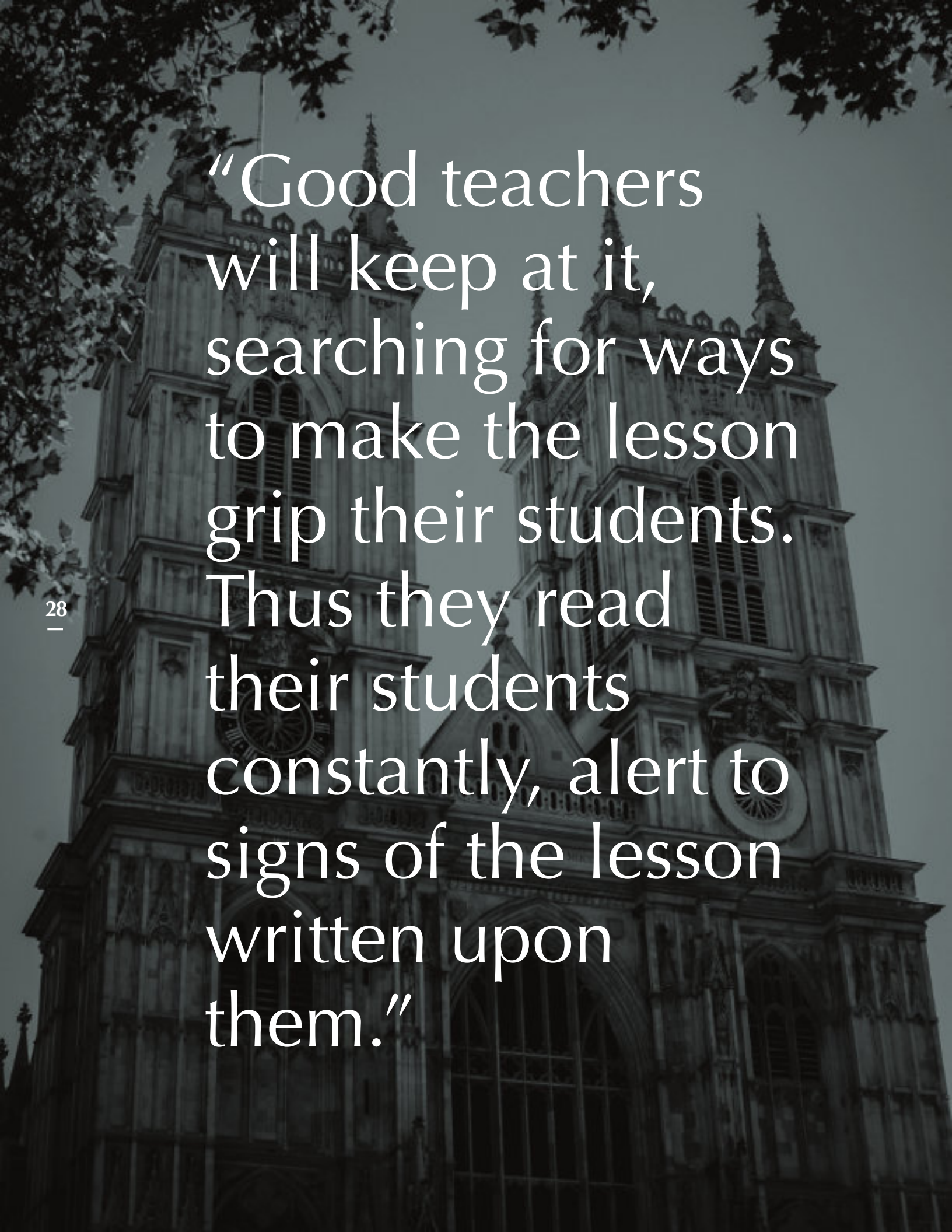
6. Acts 17:25-26.



“Good teachers will keep at it, searching for ways to make the lesson grip their students. Thus they read their students constantly, alert to signs of the lesson written upon them.”

The Classroom and the Computer Screen[1]

Christopher Schlect, *New St. Andrews College*

In our brave new world of screens and keyboards, teachers are finding novel ways to reach their students.[2] The term "classroom" is far more complicated than it once was. Presented with communication options that were unavailable only a few years ago, educators at all levels — from elementary teachers through doctoral supervisors — are casting off the brick-and-mortar settings that have framed their interactions with students for centuries. What are we to make of it all? Are there advantages to online education?[3] Drawbacks? Are some forms of online education superior to others?

Those who promote online learning point to the internet's uncanny ability to overcome the limitations of time and distance. They rightly note that today's teachers and students need not be in the same town, region, or even in the same hemisphere, to interact with one another. They highlight opportunities that mark a recent chapter in what is actually a long history of communication technology, a history that began with clay tablets, then papyrus scrolls, and continued through the printing press, telegraph, telephone, radio, television, and now the internet. Each historical development, in its own way, helped users to overcome the constraints of time and distance, and educators have taken advantage at every stage. Proponents of online learning boast that, if your local teacher is an uninspiring half-wit, a master teacher could be as near as your laptop. Do you want to read the Aeneid in Latin, but nobody in your community has the chops to teach you how? No problem; you can find a Latin guru online. Some purveyors of online education will tell you that, because they can connect you to expert teachers just about anywhere on the planet, they deliver a better product than what you can find in your local school, where the pool of teaching talent is far more limited. Even better, they promise you an education that is more closely tailored to your beliefs and values.

These folks have a point. Baseball—that great cultural bellwether—illustrated this principle back in the 1950s. As television came of age, fans began watching big-league ballgames from the comfort of their living rooms instead of the hard bleachers at their town ballparks. This trend struck a blow to ticket sales in minor league ballparks across the nation.[4] Why buy a ticket to watch what's-his-name of the hometown Joplin Miners, when you can sit at home in your comfy chair and tune in to Joe DiMaggio of the New York Yankees? Today's online

1. New Saint Andrews College has adopted this paper as the college's official statement on pedagogy and distance learning. It expresses principles that guide the college's own teaching practices and partnership arrangements. We invite others to consider these principles as they navigate their own way through ever-changing marketplace of education today.

2. I am grateful to Mary Lou Dovan, Cheryl Gammon, David Goodwin, Viktor Kalmykov, Jenny Rallens, John Schwandt, and also to my colleagues on the faculty of New Saint Andrews College—all of whom contributed ideas and polish to this article.

3. The terms "online" and "internet" have been around awhile now, and they do not describe the wide variety of technological tools being deployed in education today. "Digital" is surely a broader term that captures all manner of channels, devices and platforms, and many educators utilize digital tools even in the context of face-to-face classroom interactions. I am mindful of the limitations of the terms "internet" and "online," yet I have opted to use them because most readers recognize what they mean, and also because they serve the key distinctions I aim to articulate here.

4. See pertinent findings from congressional inquiries in the 1950s: United States Congress, Senate Committee on Interstate and Foreign Commerce, *Broadcasting and Televising Baseball Games: Hearings, Eighty-Third Congress, First Session, On S. 1396. May 6, 7, 8, 11, and 12, 1953* (Washington, DC: U.S. Govt. Printing Office, 1953); and United States Congress, House Committee on the Judiciary, Subcommittee No. 5, *Organized Professional Team Sports: Hearings Before the Antitrust Subcommittee, (Subcommittee No. 5), of the Committee On the Judiciary, House of Representatives, Eighty-Fifth Congress, First Session On H.R. 5307, H.R. 5319, H.R. 5383, H.R. 6876, H.R. 6877, H.R. 8023, H.R. 8124, Bills to Amend the Antitrust Laws to Protect Trade And Commerce Against Unlawful Restraints and Monopolies. June 17, 19, 20, 24, 25, 26, July 17, 18, 19, 24, 25, 31, August 1, 7, and 8, 1957* (Washington, DC: U.S. Govt. Printing Office, 1957).

educators apply this principle to learning: if great literature were a fastball, wouldn't you rather learn Dante's Divine Comedy from the likes of DiMaggio than from what's-his-name from Joplin? Such reasoning would suggest that online classrooms beat out their brick-and-mortar counterparts. Indeed, this is why many students today (or their parents) choose an online education over a local school.

Despite television's capacity to draw audiences away from local minor league games, it could not wipe out the minor leagues altogether. Though many ball clubs—and entire leagues—folded in the 1950s, others still persist even today. For no video screen can capture the buzz of a crowd, the green expanse of a manicured field, the crack of a bat, or the smell of hot dogs and pretzels. Indeed, television broadcasts miss key aspects of the live experience, and most of us today acknowledge the tradeoffs. Does the internet introduce similar tradeoffs in education? If so, and given the important place of education in a student's preparation for life, we need to examine these tradeoffs closely. The first step is to identify principles that underlie sound teacher-student interaction, regardless of educational format. Once we settle these principles, we can then ask how the varieties of virtual teaching might translate into real student learning.

Sympathy and Fellowship

Augustine identified sympathy as a key to effective teacher-student interaction. What is sympathy? Consider how we give very little attention to everyday objects, but in the company of a little toddler, everyday objects become new to us. We may mindlessly walk past a fallen leaf lying on a sidewalk, but if a little child is with us—especially one who is dear to us—we find ourselves pausing at the leaf, lingering over it, and taking pains to arouse the little person's wonder at it. The more the child takes interest, the more invested we become in both the child and the leaf. When we open the child's eyes to the leaf, we open our own eyes to it in a fresh way. This is sympathetic love, the force that draws teachers and students to one another. This powerful force pushes teachers to deliver great lessons. Augustine explained the principle in his treatise on catechizing:

> [We teachers] often feel it very wearisome to go over repeatedly matters which are thoroughly familiar, and adapted (rather) to children. If this is the case with us, then we should endeavor to meet them with a brother's, a father's, and a mother's love; and, if we are once united with them thus in heart, to us no less than to them will these things seem new. For so great is the power of a sympathetic disposition of mind, that, as they are affected while we are speaking, and we are affected while they are learning, we have our dwelling in each other; and thus, at one and the same time, they as it were in us speak what they hear, and we in them learn after a certain fashion what we teach.[5]

Augustine believed that effective education occurs when teachers and students "have their dwelling in one another." Here lies the root of sympathy. The best teachers craft lessons that allow them to enjoy the material vicariously through their students. If students do not embrace the lesson for themselves, their teachers miss out on the vicarious enjoyment they seek. Good teachers will keep at it, searching for ways to make the lesson grip their students. Thus they read their students constantly, alert to signs of the lesson written upon them. This explains why good teachers place demands upon their students: because teachers cannot read students who are inert, they induce students to digest, perform and display what they are learning. Good teachers enjoy knowledge most when they re-experience it through their students' discoveries. By means of a student's performance, a lesson becomes new in the eyes of even the most learned and seasoned teacher. Here is sympathy at work.

In order to assess the fitness of any communication medium for educational use, we must consider its capacity for promoting sympathy between teachers and students. Does the medium allow teachers and students to read one another and then react? It must enable students to exhibit what they have internalized from the lesson. They should

5. Augustine, "On the Catechizing of the Uninstructed," in *St. Augustine: On the Holy Trinity, Doctrinal Treatises, Moral Treatises,* trans. S. D. F. Salmond, vol. 3, The Nicene and Post-Nicene Fathers, First Series (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1956), chap. 12.

be able to re-create the lesson on their own steam and display the lesson their own way. The medium must allow students to lay their contribution before a teacher in order for the teacher to react — to adjust, clarify, improve and ultimately seal the lesson upon their students. A second question we need to ask is this: Does the medium allow students to observe how the teacher reacts to their work? Students learn better when they see that their own performance makes an observable difference in the way their teacher acts toward them. These two questions point to the fact that, in a sound education, students and teachers need to read one another and react. Any communications platform that inhibits this sympathetic interplay between teacher and student has, at most, only limited potential for facilitating effective lessons. As Augustine put it, such a platform squanders "the power of a sympathetic disposition of mind."

The first principle of an ideal education, sympathy, addresses the teacher-student relationship. A second principle, the principle of fellowship, considers how students relate to one another. In an ideal education, students study in the company of other students. This principle acknowledges that both cooperation and competition are keys to learning. The fellowship of comrades-in-learning not only builds a student's perseverance to push past obstacles, it also cultivates ambition that summons her to high achievement. The principle also recognizes how the presence of others provides a student with the traction she needs to assess herself. While there is value in one-on-one interaction between teachers and students, even the best private tutors cannot supply the competition and co-operation that students can experience within the fellowship of a cohort.

Quintilian, the great Roman teacher, promoted the principle of fellowship in education. He argued for the principle by exposing the shortcomings of an education delivered to one lonely student. This is the student who is cast away to his own educational island; he learns from his own private teacher, away from the company of fellow students. Quintilian called him "the pale student, the solitary and recluse," and contrasted him with students privileged to study as part of a cohort. The practice of withdrawing a student from the presence of other students "induces languor," Quintilian warned,

> and the mind becomes mildewed like things that are left in the dark, or else flies to the opposite extreme and becomes puffed up with empty conceit; for he who has no standard of comparison by which to judge his own powers will necessarily rate them too high. Again when the fruits of his study have to be displayed to the public gaze, our recluse is blinded by the sun's glare, and finds everything new and unfamiliar, for though he has learnt what is required to be done in public, his learning is but the theory of a hermit.[6]

The principle of fellowship, like the principle of sympathy, is fundamental to effective education.

Quintilian understood that the fellowship of a cohort provides the comradery needed to ward off the dullness of learning alone. It also motivates a student to excel by driving him to outdo his peers, or at the very least, by working to keep up with them. Through fellowship with others, a student also sees a lesson through the eyes of other students, which provides depth and breadth to his understanding. More than that, because he identifies with the perspectives of the fellow students around him, he is moved by the praise and correction the others receive from the teacher. Quintilian nicely brought these points together when he explained why fellowship induces healthy ambition:

> Further, at home he can only learn what is taught to himself, while at school he will learn what is taught others as well. He will hear many

6. Quintilian, *Institutio Oratoria: Books I-III*, trans. H. E. Butler, vol. 1, Loeb Classical Library (Cambridge, MA: Harvard University Press, 1980), I.ii.18-19.

> merits praised and many faults corrected every day: he will derive equal profit from hearing the indolence of a comrade rebuked or his industry commended. Such praise will incite him to emulation, he will think it a disgrace to be outdone by his contemporaries and a distinction to surpass his seniors. All such incentives provide a valuable stimulus, and though ambition may be a fault in itself, it is often the mother of virtues.[7]

This principle of fellowship, like the principle of sympathy, is fundamental to effective education.[8]

The best learning environment is one that supports these two principles: fellowship among students, and a sympathetic relationship between teacher and student. Of course, an education could lack such qualities for reasons other than the communication medium. Often poor teachers are to blame — teachers who lack either a capacity for sympathy or the imagination to design effective lessons. Too many brick-and-mortar classrooms are sites of poor education simply because teachers fail to utilize the pedagogical opportunities at their disposal. Another culprit that curtails sympathy and fellowship might be an oppressive regime of badly-crafted regulations that hem in a teacher's freedom to practice his craft. Administrators, school boards, government officials and legislatures often overregulate today's classrooms and hinder the very education they purport to serve. Administrators who choose the path of least resistance would rather change out textbooks, scopes and sequences, and rubrics, instead of correcting and mentoring weak classroom teachers. They prefer neat and tidy curricular change because it is largely impersonal, and remain averse to managing teachers because such personal work demands wisdom and tact. These weak administrators use bureaucracy to compensate for their own inadequacy. They remain within the comfortable confines of their offices, seated at their desks, armed with letterhead and an administrative title, and from here they reach into classrooms with the long arm of overly-detailed curricular demands. Capable administrators, by contrast, understand that teaching is a personal activity, so they will step into messy classrooms and mentor the novice teachers they oversee. But wherever we find teachers who are skilled in their craft, and where they are allowed the freedom to practice it, physical classroom spaces are proven venues for excellent education. How does online education measure up to physical classrooms?

Educating vs. Spectating

Some purveyors of online education offer their students a spectator experience, somewhat like the experience of watching televised baseball. They capture the voices of intelligent, articulate scholars on audio or video, and deliver the audio or video to a student's computer. This has some value; even Yogi Berra acknowledged that you can observe a lot by watching. Student-spectators can learn from watching videos about history, literature, science, mathematics, and a host of other subject areas—especially videos featuring great teachers. Some enterprising folks group many such videos into a series and refer to the resulting package as "a course."

Such videos (and video courses) supply one key benefit that comes from communication technology: they capture faraway scholars and place their voices and images conveniently onto the computer screen in front of you. But these videos also reveal the limitations of video recordings. Any teacher whose performance is captured on video does not engage sympathetically with students who view the video. The teacher's actions are recorded for playback on screen and speakers, and thus can never adjust for the student-viewer. The teacher's performance remains the same, regardless of whether it is played

7. Quintilian, *Institutio Oratoria,* I.ii.18-22.

8. Consider what Cominius has to say on the power of example in community: "And although there might be parents with leisure to educate their own children, it is nevertheless better that the young should be taught together and in large classes, since better results and more pleasure are to be obtained when one pupil serves as an example and a stimulus for another. For to do what we see others do, to go where others go, to follow those who are ahead of us, and to keep in front of those who are behind us, is the course of action to which we are all most naturally inclined. It is when the steed has rivals to surpass or leaders to follow, that he runs his best. Young children, especially, are always more easily led and ruled by example than by precept. If you give them a precept, it makes but little impression; if you point out that others are doing something, they imitate without being told to do so." Johann Amos Comenius, *The Great Didactic, Part II.*—Text, trans. M. W. Keatinge (London: Adam and Charles Black, 1907), VIII.7 [pp. 63-64].

back for one student or for thousands. Student-viewers contribute nothing to the lesson; they are entirely passive. How could a prerecorded teacher even know if a viewer is paying any attention, let alone grasping the lesson? This teacher cannot read her students' responses to the lesson, much less adjust to those responses.

Any education that gives a central place to prerecorded videos—where playback is the primary mode of instructional delivery—is one that replaces teaching with performing to a camera, and treats students as unseen viewers. The relationship between a recorded performer and his unseen viewers does not provide the sympathetic interaction that is central to a sound education.

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Admittedly, live classes in conventional brick-and-mortar settings can succumb to the same problem. For example, I have spent entire semesters in large lecture halls where hundreds of students assembled into an undifferentiated, faceless mass. Such impersonalism may suit a keynote address, but it fares poorly as the mainstay of a classroom routine. I have also experienced instructors who possess the charisma of a doorknob; they plodded through their well-worn notes with no apparent awareness that other humans are present. These examples show that the internet is not the only educational medium where sympathy and fellowship can be hindered

Even though video recordings, by themselves, cannot do the sympathetic work of great educating, they can serve as useful tools in the hands of effective teachers. A "live" teacher might assign prerecorded videos to her students as a precursor to meaningful interaction. This is the "flipped classroom" approach, where student-to-teacher and student-to-student interaction occurs after the students complete preparatory work on their own. Instructional videos supply fodder for the students' preparation. In so-called flipped classrooms, an effective teacher might utilize videos in much the same way she utilizes readings and problem sets. Here the performer—the person captured on the video—does not shoulder the burden of delivering the lesson, which is a burden that can never be carried by a recorded performance. That responsibility falls to the live teacher who assigns the video as a resource. Ideally, a live teacher will treat the video as a tool that supports her own interaction with the student cohort, interaction that facilitates sympathy and fellowship.

Varieties of Interactive Learning

Some purveyors of online education understand that prerecorded videos offer no human interaction. They may address the disengagement between recorded performer and viewer by stepping up the demands they place upon students. They require students to do more than simply watch; they prompt students to answer questions, solve puzzles or play games. Some online video courses include quizzes and tests, and do not allow students to advance to the next screen until they input the proper responses. Computers can also tally students' responses and generate a report of their progress. Because such courses demand student input, many refer to them as "interactive." But interactive with what? With a human teacher? A computer program? A well-designed program or a poorly-designed one?

Some interactive courses are designed well; others are not. In too many cases, interactive features are mere gimmicks to make sure students are awake. I once reviewed an online humanities lesson on Renaissance art that illustrates this very problem. (The lesson's producer promoted it as a sample of a supposedly great curriculum.) The lesson began with several minutes of prerecorded information, and then displayed a mess of jigsaw-shaped pieces with an instruction for students to

select and arrange the pieces using a mouse. The puzzle pieces, when arranged properly, formed a famous Renaissance painting. What was the educational purpose of this task? The student, by completing the task, came away with no better grasp of the history of the painting, its painter, its context, its subject, nor of the artist's use of color, space, or perspective. So far as I could tell, the purpose of this task was simply to give the student a task. This example shows how some educators have capitalized on new computer technology to come up with new forms of pointless busywork. The lesson may have been "interactive" in some sense, but it displayed poor pedagogy. Poor teachers have been assigning pointless busywork in conventional classroom settings for generations; now some of today's online educators have joined their ranks. Unfortunately, some customers of online education rightly criticize the busywork that can degrade a conventional classroom, yet they cast aside their better judgment whenever video monitors and graphics are involved. Poor pedagogy does not become good pedagogy simply because it is delivered through a computer.

Other interactive courses are better. They drill students by quizzing them on key terms and concepts. Well-designed questions can add clarity and focus to the lesson, and they can reinforce concepts through review. Most of these tasks are computerized versions of worksheets, though by clever graphic design and creative formatting, online providers can mask their fundamental similarity to old-fashioned paper worksheets. Besides their clever design, these quizzes have an additional advantage over paper worksheets in their capacity for providing immediate feedback: a computer program can immediately inform a student whether he answered a question correctly or incorrectly. These interactive courses, when designed with well-crafted prompts, overcome the problem of student passivity that besets video courses of the performer-spectator type. They can be especially helpful for the type of learning that calls for drill and memorization.

The downside to this sort of interactive lesson — even the better-designed ones — is that the interaction they boast of is robotic and impersonal. These lessons still lack the living presence of a teacher (or computer programmer) who invests in the success of particular students known to him. Promoters of these automated courses expose their lack of meaningful teacher-student interaction when they advertise that students can progress at their own pace. Such courses are "self-paced" only because students and teachers will never interact with one another, leaving no need to set deadlines or coordinate calendars. Self-paced courses do fit with a profitable business model. Those who build them can make a one-time investment in a teacher (and programmers) to create lessons on the front end; then they sell their canned product to buyers without having to bother with the teacher ever again. They can grow their student enrollment without growing their faculty. The tradeoff comes at education's expense, for canned courses—automated and "self-paced" courses—do not foster either sympathy or fellowship. Sympathy and fellowship are qualities of human interaction, but not of robotic interaction.

Capable administrators, by contrast, understand that teaching is a personal activity, so they will step into messy classrooms and mentor the novice teachers they oversee.

While canned lessons deliver a weak education by themselves, they might serve as helpful components that skilled teachers fashion into great lessons. For example, in flipped-classroom settings, students might complete a self-paced lesson in preparation for a later activity that demands interaction with the teacher and with other students. Here, automated interactive lessons function much like conventional reading assignments or problem sets: they direct a student's preparatory work outside of class, work that sets the stage for personal

interactions in class. Canned, automated lessons — like conventional textbooks and worksheets — might play a peripheral role in a decent education, but no sound education features them as a mainstay. Wherever canned lessons play a central role, they push sympathy and fellowship out to the margins. Thus teaching and learning are compromised.

While canned lessons deliver a weak education by themselves, they might serve as helpful components that skilled teachers fashion into great lessons.

Another way online educators inhibit sympathy and fellowship is by relegating the interactive elements of a course to a hireling. Such a course might feature a master whose teaching performance has been captured on video. (The higher the master's celebrity profile, the more useful he is for marketing the course). Yet students never interact with moving images of this master; they deal instead with a faceless course administrator or a hired grader, someone tasked to mark and tally the students' submissions. Too often these administrators are interchangeable employees, and they act less like teachers and more like semi-skilled laborers on a factory assembly line. Many online schools, including colleges and universities, design courses to operate this way. They capture a seasoned scholar on video, add tasks for students to complete, and then hand over all human interaction to a teaching assistant (or to a team of assistants). Such courses, like assembly lines, can be efficient to manage and yet they make poor settings for the cultivation of sympathy and fellowship. The value of these courses varies widely; they should not be measured by the mastery of the teacher who appears on video, but rather by the competence of the course assistant along with the regularity and quality of his interaction with students.

Some manifestations of online education genuinely succeed in fostering sympathy and fellowship. These principles are active wherever teachers and students actually engage one another—where students react to teachers, teachers react to students, and students react to one another. Today's communication technology facilitates such interaction using video feeds, voice connections, chat boxes and discussion boards. Effective teachers know how to utilize this technology well: they design lessons that require students to respond to the teacher and to one another, and then the teacher intervenes with corrections, adjustments and refinements. Finally, such lessons allow students to display their improved understanding — understanding that follows upon both their teacher's interventions and responses from their fellow students. These lessons foster true learning.

The principles of sympathy and fellowship undergird all effective lessons, but in their application they never reduce to one simple lesson formula. Just as brick-and-mortar classrooms can accommodate a variety of effective teaching methods, so can online media. Professionals have categorized the various online lesson formats into two basic kinds, synchronous and asynchronous, differentiating them by whether or not interaction occurs in real time. Synchronous lessons require teacher and students to gather online at the same time, whereas asynchronous lessons do not. Both kinds have advantages and disadvantages, and those considering online education should weigh the tradeoffs.

The advantage of synchronous lessons lies with the immediacy of real-time interaction, which allows for quick adjustments, clarifications and refinements as people engage one another. Synchronicity also allows for spontaneous human moments—flashes of surprise and wit that rely on quick timing as a teacher and students play off one another. Such banter fosters sympathy and fellowship, which is an asset to this type of lesson. The drawback to synchronous lessons is their fixed scheduling: they require teacher and students in different circumstances (and time zones!) to harmonize their schedules. This is less a concern for younger students than for those pursuing college degrees online. Mature students — especially graduate students—rely on the flexibility of online

education, flexibility that minimizes disruptions to their important routines of work, family and community.

Asynchronous lessons have the advantage not only of flexibility, but also of greater leisure which allows for depth of reflection and robust involvement from every individual in a class. They allow teachers and students a little time to absorb concepts and collect their thoughts before they react to one another, and also to exercise care in how they express their ideas. Asynchronous lessons allow the mutually-supporting actions of reading, reflecting and post-writing to reinforce one another in the learning process. Also, because asynchronous lessons are not hemmed in by the time constraints of a class session, they allow conversations to reach fruition rather than being cut short by the end of a class session. These same time constraints also tend to limit each individual from getting his full say, whereas asynchronous lessons allow robust participation from every student. Thus, what asynchronous lessons lack in classroom banter they can make up for with more thorough reflection and better participation from each individual.

Synchronous and asynchronous online lessons are different, but these differences do not point to a general conclusion that one approach is inherently superior to the other. Some situations may favor one or the other, so those considering an online education should weigh the tradeoffs in light of their own circumstances. Nonetheless, both approaches can support meaningful interaction that is essential for sympathy and fellowship to flourish.

Teaching and Learning Online

When computer technology facilitates human interaction, rather than getting in the way of human interaction, its prospects for education are promising. Indeed, teachers and students today can enjoy a decent education online, for technology has a capacity to facilitate a measure of sympathy and fellowship. Yet this capacity — promising as it is — remains hemmed in by the limitations of fiber-optic wires, dish antennas, wireless routers and video monitors. Physical classroom spaces do not share these limitations. They can capture the embodied charisma of a teacher, the brisk hum of group productivity, the intensity of ideas forthrightly expressed, the surprise of knowledge freshly gained, the shared experience of pains and rewards that accompany academic discipline, and the personal idiosyncrasies of every individual present. These ingredients produce the sympathy and fellowship of a great education. Nothing can ever match a living and present human body. Thus, online classrooms, even at their best, will always fall short of an ideal education. Brick-and-mortar classrooms often fall short too, despite their greater capacity for meaningful human interaction. The perfect education will elude most of us, but as we consider the options we face in the real world, the principles of sympathy and fellowship help us sort through them.

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Casting Vision or Hurling Harpoons? *Avoiding White Whales in Leadership*

Preston L. Atwood, *Regents Academy, Nacogdoches, TX*

"Blacksmith, I set ye a task. Take these harpoons and lances. Melt them down. Forge me new weapons that will strike deep and hold fast. But do not douse them in water; they must have a proper baptism. What say ye, all ye men? Will you give as much blood as shall be needed to temper the steel?"

– Captain Ahab in Melville's Moby Dick –

Tempering the Steel With Blood

Hanging on my office wall is an old-fashioned whaling harpoon. It is neither the typical ornamental touch of a business workspace nor a comfort to the pupil who frequents my office for his less than virtuous character. The weapon certainly catches most people's attention and elicits some questions, but it confuses most. As a symbol, the metaphorical meaning is meant to curb unwanted character. More specifically, the harpoon reminds me to keep my unhealthy ambitions at bay. Like captain Ahab, many leaders (myself included) have strong—sometimes intoxicating—desires to pursue a goal oftentimes at the expense of their shipmates, their team. Like the self-absorbed Narcissus, they are captivated by their own reflections in the water; they fail to see those around them, blind to those who may have long since drowned in all their "efficient" delegations. In tempering the steel to slay the beast of obsessive dreams and fantasies, drawing blood from the crew often proves fatal to the mission as a whole.

So why the strange whale-killing weapon? The occasional bibliophile might identify the literary reference and understand all its psychological significance, but the harpoon is mostly for myself. It confronts me daily with warnings against pride, ambition, and a disoriented sense of mission. Although these lessons are intended for me personally, I believe they speak to the temptations all leaders face. This is also where the harpoon serves a further function: it reminds me that excellent leaders and heads of schools must absolutely read the classics. As important as the works of Patrick Lencioni are, and as helpful as *Good to Great* is, we must read the classics, not simply for our students' sake but also for ourselves and our staff.

Casting Vision, not Harpoons

The idol of respectability is many leaders' White Whale, and narcissism is the wind in their sail. While some leaders should be casting vision, they instead hurl harpoons at allusive monsters shimmering not in the deep sea, but in the depths of their own hearts. In our context, these Leviathans take many forms. Legacy-building can become an obsession, resulting in a capital campaign, book project, or lecture circuit that takes leaders away from their staff and faculty who need direction and accountability. If unchecked, a desire for enrollment growth can result in a quantity mindset, resulting in a compromised admissions process that encourages parental abdication and discourages healthy school culture. The White Whale donor may seem the perfect solution to meet the many curricular, programmatic, or enrollment demands of our constituency, but such a donor may also require a seat at the table the next time the board revisits the school's strategic plan. And stiff tuition increases may allow us to raise staff salaries, thus attracting and retaining talented faculty, but these same teachers may not love students or pursue learning for any motivation beyond their own interests. Campaigns, donors, growth, and credentialed faculty are all important things, but when we pursue them with a harpoon in hand, our ambition can blind us. Unsurprisingly, a narcissist imbued with the impetuosity and the psychological myopia of Captain Ahab can still hit a target as large as Moby Dick. However, his voyage will be circuitous and the result of too much navel-

gazing in his private cabin. Such self-absorption precludes his ability to cast a vision that both serves the team and keeps his ship resolute in its original mission. This is where acknowledging "reality" is critical.

Reality Is Your Friend

To be a visionary leader, one must "see" properly. This requires a firm grasp on reality and the ability to sit with pain in what may feel like a thankless role at times. Relationships are hard. Criticism is tough. And conflict can get messy. Inasmuch as visionaries struggle to process the pain and stress of school leadership in emotionally healthy ways, these same stimuli can tempt them to respond with Ahab-like "productivity." Busy and well-respected they may be, leaders who operate from a position of insecurity often find themselves unwittingly tempering lances and hurling them at apparitions in the sea (e.g., upward social mobility). Wise stewardship may appear to be the reason for their mates' wild rowing, but their final destination is anywhere but inside the Pequod. And this outward-focused pursuit becomes another White-whale fantasy world of disintegrated visionaries; their ambition blinds them to the real needs inside the whaleboat.

What might this look like? Leaders can report culture surveys selectively in their favor, enforce policy ambiguously, delegate aimlessly, and publish statistics disingenuously. When real people push back (parents, faculty, board members), they can easily find ways to justify their personal whale hunt. Or worse, they turn into faultfinders who rely on satire and other forms of psychological manipulation to get others to question their perception of reality. Tragically, though our ships may be taking in water, neurosis and tunnel vision can lure the best of us to hurl harpoons at monsters.

Fantasy is not bad in and of itself. Epics certainly have their place. We all need more myth and metaphor in our lives, especially in the face of tempests, madmen, and legacy addicts bent on thwarting the mission or breaking the fellowship. However, vision is only 20/20 when it corresponds with truth, and myth is life-giving only when we have an accurate view of ourselves. If the truest myth is the incarnation, then leadership of the incarnational sort is the most life-giving kind. Life-giving leaders are emotionally accessible, personally approachable foot-washers who love and speak truth. In contrast, life-taking leaders allow selfish ambition to create a myth in which the real-world fades away, leaving those close to us in the wake of disordered desire. If we think to ourselves, "[A]ll my means are sane," it does not follow that "the motive and object" of our success are not mad.[1] For if we think only about the *means* of the mission and not the *ends*—whether it be a concern for perfectly ordered org charts or through a punctilious HR director—we still could easily capsize our school, with Moby Dick nearby, snickering out of his blowhole.

Be Present, Be Starbuck

The ideal captain remains on his quarterdeck with monocular in hand and his crew in full view. When the storms rise, he stands at the helm grasping the wheel with death grips. Viewing each sailor as indispensable to the mission and much more than mere flesh and bone, he jumps into whaleboats with them when wakes and spouts are nearby. Consider Melville's Starbuck, who in his scruples is both principled and virtuous. Starbuck knows the names, stories, desires, and loves of everyone on his crew. In short, he is a reliable, present, emotionally accessible leader. In contrast to Ahab's unpredictability, Starbuck is an even-keeled man with razor-sharp vision. Hoisting his harpoon astern his whaleboat while following a mammoth baleen, "the sharp fixed glance from his eyes darted straight ahead of the bow, almost seemed as two visible needles in two unerring binnacle compasses."[2] Starbuck's verbal injunctions are also to the point and void of sensationalism; he literally gives his rowing orders in whispers. His entreaties are "soft" and welcomed.[3] Starbuck does not need to rely on manipulation, threats, volume, or bribery to get his mates to comply. Grounded fully in the realities that surround him, Starbuck loves his sailors and risks his life for them.

1. From Ahab's inward thoughts in *Moby Dick* (ch. 41): "[A]ll my means are sane, my motive and my object mad."

2. Ibid. Ch. 48.

3. Ibid.

Delegation without direction is maddening. Direction without accountability is negligent. And accountability without direction is oppressive. Those Starbucks who run schools or who hold leadership positions know how to give orders from *within* the boat, and they do so after listening well. Even when feedback from their staff seems petty, wise leaders sincerely address the concerns that come to them. They are the kind of leaders with whom others feel comfortable enough to share their concerns and disagreements. With the best interests of the entire crew in mind at all times, they promote collaboration among the team, creating a safe space for all views to be expressed, heard, debated, and respected. No staff member or teacher feels like a pawn. Everyone feels visible, valued, and as if their human dignity and destiny matter.

Also, respites promote a Christian culture of leisure and sabbath that is vital for a classical educational institution, as well as for collaborative reflection and procedural fine-tuning. Breaks not only provide the space and time to recover from the many personal sacrifices offered to obtain the team's strategic goals but they also reorient us to more sacred purposes in our mission as Christ-like educators.

Starbuckian leaders also never jump ship, even in the face of conflict. Rather, they view conflicts as ripe *opportunities* for the team to find creative solutions that serve everyone involved. The degree to which a leader's presence is felt by others is not determined by mere physicality but by the leader's apparent regard for the souls around him or her. Whether it's through weekly tactical meetings with the leadership team, routine check-ins, staff meetings, or one-on-one conferences (planned and unplanned), present leaders go out of their way to show genuine delight in getting to know their staff. They shouldn't be like Ahab who was locked up in his cabin ignoring peril[4] or stretched out on his hammock hatching a monomaniacal plot.[5] Generative captains eschew the faintest hints of narcissism by joyfully accommodating the needs around them. Rather than drain the sailors' blood to temper the steel, they are the lifeblood that gives strength and vitality to everyone on board.

Kill the Fatted Calf, Not Fatted Whale

A sense of purpose drives most human beings and, when potent, enables them to break seemingly impenetrable boundaries. We all want to believe that what we are doing is worth doing, but it's not enough to be told as much. In chapter 36 of *Moby Dick*, the "chick" in Ahab finally "pecks the shell," and he puts his charisma on display by delivering a rousing speech before his crew about his true intentions to hunt down the White Whale.[6] He dramatically appeals to the sailors' blood lust, tempts them with Spanish gold ounces, and, with the consent of all but one to the newfound mission, celebrates with partying and drinking wine. As contradictory as it may seem, celebrations are vital for productivity, but there is no honor in celebrations that elevate the egoistic missions of mad visionaries or the ceaseless pace of a workaholic taskmaster. There are physical and emotional limits to the amount of blood, sweat, and tears one can offer to the god of productivity. The second mate, Stubb, once confronted his one-legged captain at night for his "heavy, lumber-like pace" upon the noisy planks immediately above the sailors' sleeping quarters. Ahab snapped with passionate scorn, "Down, dog, and kennel!"[7] Although we are not likely to snap at our staff in the same manner, is it possible that our attempts to micromanage them may sound like the peg-leg poundings of Ahab?

A wise leader recognizes the basic human need for decompression, camaraderie, and the commemoration of attaining benchmarks. Celebrations have a way of making teammates feel human, as if their worth as a child of God, dignity in

4. Ibid. Ch. 28.

5. Ibid. Ch. 41.

6. "[T]he chick that's in him pecks the shell" are the words of Stubb in *Moby Dick*, ch. 36.

7. Ibid. Ch. 29.

being made in His image, and unique skills are an integral part of the team's missional success. Hosting a party, or authorizing a true break, communicates to our team, "I, as a limited human being, sympathize with your humanity." Also, respites promote a Christian culture of leisure and sabbath that is vital for a classical educational institution, as well as for collaborative reflection and procedural fine-tuning. Breaks not only provide the space and time to recover from the many personal sacrifices offered to obtain the team's strategic goals but they also reorient us to more sacred purposes in our mission as Christ-like educators. Highly talented people frequently attest that pressure suffocates inspiration. And teachers need inspiration. Transformative creativity—the kind that truly mobilizes people and organizations—requires breathing room and community, and nothing provides that better than feasting on the fruit of the community's labor. Visionaries who understand and practice this increasingly see their visions concretize before their eyes. The alternative is to squelch human flourishing.

Conclusion

Underneath the harpoon in my office is a quotation from Aristotle's *Rhetoric*, which reads, "Now strange words simply puzzle us; ordinary words convey only what we know already; it is from metaphor that we can best ascertain something fresh."[8] There is much to learn about leadership by analyzing leaders in the Great Books. Metaphor and myth can communicate far more profoundly than the world's best-selling books on leadership, many of which implicitly promulgate a nihilistic, destructionist, or fragmentary ideology. Yes, visionary leadership must be practical and realistic. Yes, visionaries must be emotionally present with their team and cultivate environments that promote human flourishing. And yes, we all need courage. Lots of it! But leadership books and workshops are no replacement for the heart transformation requisite to endure the often thankless labor of a head of school. Consultations and retreats can be very useful, but rarely do they equip us with the grit and fortitude to engage constituents who are upset, frustrated, well-meaning (yet incompetent), and self-seeking, whether they are parents, teachers, students, board members, or donors. And the advice one seeks from fellow comrades can very often be contradictory, unhelpful, or egomaniacal. Great Books, however, speak wisdom to us from the past, providing not merely consolation for the present troubles but true vision for future development.

In addition to the efficacy of prayer and biblical counsel, the classics stand ready to stir our moral imaginations and cultivate in us the virtues necessary to exercise the Golden Mean in important decision-making. The classics allow us to pursue the true, good, and beautiful in the face of despair, and address our longings for certainty through the mysteries, symbols, and myths all around us. The leaders of our movement are not called to a prosaic way of life but to a poetic one. And as Clyde S. Kilby, the great Tolkien and Lewis scholar, reminds us: "The secret of poetry is the metaphor."[9] It is one thing to say, "Leaders should not pursue goals at the expense of their team." It is something entirely different to hang a harpoon in one's office, or to understand what Starbuck, standing upon a sinking Pequod moments before his death, cries to Ahab, "It is thou, thou, that madly seekest [Moby Dick]!"[10]

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8. Aristotle, *Rhetoric*, 1410b. 12-14.

9. Clyde S. Kilby, "The Lost Myth and Literary Imagination," in *Well of Wonder,* eds. L. Wilkinson and K. Call (Brewster: Paraclete Press, 2016), 233.

10. Melville, *Moby Dick*, ch. 127.

COMMONPLACE

Monarchy: The Best Way to Lead People in Virtue

Jacob Rippon, *Delaware Valley Classical School*

Aleksandr Solzhenitsyn, in his Templeton acceptance address, said that the main problem in his culture was that "Men have forgotten God."[1] This statement also rings true in the American culture and government today. Today, our government does not promote Biblical virtue, but instead legalizes, celebrates, and encourages vices that are explicitly against Scripture such as homosexuality.[2] The sad decline of values in the American government has made me wonder: what is the best form of government? How can these problems be resolved and Biblical virtues be restored? In this essay, I will argue what the best form of government is, by first laying out the purpose of government and then giving my argument as to what form of government would best execute this purpose. I will then respond to opposing views of what the purpose of government is and why the form that I have laid out is not the best form of government. I believe that because it follows God's law in every applicable situation and follows God's Divine pattern as its structure for government, the best form of government is a monarchy where the ruler seeks to imitate God and follow his Word in all aspects of his rule.

First, I will define the key terms of my argument. I define the pursuit of what is good as what is objectively good according to Scripture, not what is deemed to be "good" by society. I define the Divine pattern as the truths revealed in Scripture to us about God's rule.

The purpose of a government is to instill virtue and the pursuit of what is good in those under its rule. Romans 13:1 says that every person should be subject to the governing authorities because "there is no authority except from God, and those that exist have been instituted by God."[3] This means that whatever the purpose of government is, it must direct us in the way which God has appointed, because he instituted the government over us. Because government is put in place by God, the ruled are to fully submit to the ruler because God has appointed the ruler over them, so long as the ruler leads in a way that is consistent with what God says in Scripture. Romans 13:3-4 says, "rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer."[4] These verses show that the government should be promoting virtue and the pursuit of the good and that the government's purpose is to serve as a direction to guide the people under its authority to their good. These passages from Romans 13 clearly show that the government is instituted by God and is designed to direct us to our good and promote virtue in us. The government, by promoting Biblical virtue and the good, is able to closely relate Heaven and earth. This is because as Christians, we should live on earth in a way that becomes citizens of the

1. Acceptance Address by Mr. Aleksandr Solzhenitsyn," templetonprize.org, *Templeton Prize*, 2023, accessed April 5, 2023, https://www.templetonprize.org/laureate-sub/solzhenitsyn-acceptance-speech.

2. 1 Corinthians 6:9-10 ESV.

3. Romans 13:1 ESV.

4. Romans 13:3-4 ESV.

kingdom of Heaven, so a good government will be able to lead us in the virtues of the kingdom of Heaven. Because it needs to lead us to what is good according to Scripture, The government should assist the Church in leading the people to Christ as the Logos, the highest good, by making laws in such a way that the people are led to Christ and away from sin.

Romans 13:3-4 says, "rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer."

The form of government that best instills virtue and the pursuit of the good in its citizens is a monarchy where the leader seeks to imitate God and follow his word in all aspects of his rule. In order for a government to best instill virtue and the pursuit of the good in its citizens, it needs to follow the Divine pattern for rule that is laid out in the kingdom of Heaven, because true good and virtue are from God alone. The Divine pattern in the kingdom of Heaven is where God alone is in charge. The *Westminster Confession of Faith* says that God alone is all-sufficient to rule and have sovereign dominion over all things, as he himself is the fountain of all being.[5] Therefore, the earthly kingdom that best reflects this pattern would be a monarchy, where one man alone has power. The leader that would best reflect the Divine pattern would use the word of God as the basis for his rulings, as the word of God is God's direct instruction to us, which, being from God, contains what is necessary for life on earth.[6] Because all necessary principles about God concerning his own glory, man's salvation, life, and faith are expressly laid out in scripture,[7] the leader of this monarchy who uses God's word in all aspects of his rule will be able to lead those under his rule toward what is objectively good and truly virtuous.

While it would not be right for this ruler to lead both Church and state, this leader should strive to work in symphony with the Church, and submit to the Church's theology. Symphony is seen in Deuteronomy, where God gives the people instructions on how to set up their kingship when they reach the promised land. In Deuteronomy 17:18-19, God says that the king shall write a copy of the law which is checked by the Levitical priests and read it every day.[8] In this passage, God does not give the king power over the priesthood, or the priests power over the king in matters of the state, but he lays out a system where they are to work together in harmony. This principle of symphony can also be clearly seen in the life of Constantine. Constantine called together the Council of Nicea to condemn a dangerous heresy and used his power to legalize Christianity[9] and defund a pagan temple to

5. Westminster Divines, *Westminster Confession of Faith* (Glasgow: Free Presbyterian Productions, 1994), 26.

6. Westminster Confession of Faith, 22.

7. Westminster Confession of Faith, 22.

8. Deuteronomy 17:18-19 ESV.

9. Donald MacGillivray Nicol and J.F. Matthews, "Constantine I," britannica.com, *Encyclopaedia Britannica*, March 29, 2023, https://www.britannica.com/biography/Constantine-I-Roman-emperor/additional-info#contributors.

10. Eusebius, *Oration in Praise of Constantine*, ed. Nicholas DiDonato, Ch. 8, para 6-7.

11. MacGillivray and Matthews.

12. Eusebius, Ch. 8, para 6-7.

13. U.S. Constitution, Preamble.

14. "Why Do We Need Laws?" judiciallearningcenter.org, *The Judicial Learning Center*, 2019, Accessed April 5, 2023, https://judiciallearningcenter.org/law-and-the-rule-of-law/.

Venus,[10] but he did not claim for himself power over the Church. He instead used his position as emperor to advance true virtue in legalizing Christianity, by condemning a heresy,[11] and by defunding a pagan temple because of the vices that happened there.[12]

Some would disagree with me and argue that the purpose of the government is to establish justice and peace, defend its people, promote their welfare, and secure their freedoms,[13] but not make moral decisions for them by leading them to a perceived good. They would argue that the government makes laws to keep its people safe and civil,[14] but that the government should not influence its people in matters of morality, which they would say are personal private decisions and not to be part of legislation.

The form of government that best instills virtue and the pursuit of the good in its citizens is a monarchy where the leader seeks to imitate God and follow his word in all aspects of his rule. In order for a government to best instill virtue and the pursuit of the good in its citizens, it needs to follow the Divine pattern for rule that is laid out in the kingdom of Heaven, because true good and virtue are from God alone.

I would respond by saying that the purpose of government needs to be promoting our virtue because laws that lead us to morality show us our sins and evil passions that go unchecked without them. While it is not wrong to say that the government keeps us safe and uses laws to keep us civil, we need to look beyond our physical well-being to see the greater issues at work in our hearts. A moral law keeps us from sin by showing us what is right and wrong in God's sight. The government therefore should not make laws just to help the ruled stay safe in society, but it should make laws to direct them toward virtue. The purpose of government is to lead its subjects in what is virtuous because pursuing true virtue is the only way that we can become good citizens of God's heavenly kingdom in addition to man's.

Others would disagree with me and argue that monarchy is not the best form of government because it is dangerous. They claim it is dangerous because it is not right for a man to have both legislative and executive power.[15] John Locke writes that a king who has "both legislative and executive power in himself alone" would be dangerous because there would be no judge or opportunity for anyone to appeal to him and tell him that he is acting unfairly or unjustly.[16] They would argue that the kingship can easily become tyrannical if one man has too much power with no system of checks.

I would respond by saying that, while these concerns about monarchy are understandable, monarchy is the only way there can be drastic change in laws prescribing virtue. Only a monarch who makes every decision with Scripture as his guide could make great changes. For example, Constantine successfully made Christianity legal when Christians had been being persecuted[17] and used his power to take money away from a vice-filled pagan temple.[18] In this ideal government, if the leader is truly consulting all of Scripture in every decision he

15. John Locke, *Second Treatise on Government* (London, 1690), http://www.wright.edu/~christopher.oldstone-moore/JohnLocke.htm.

16. John Locke.

17. MacGillivray and Matthews.

18. Eusebius, Ch. 8, para 6-7.

makes, he will promote virtue and work with the Church, submitting to their theology. Every government has an ideal that it wants to achieve, but only this monarchical government can produce lasting changes in people's habits by promoting virtue in its rulings. This is why I am arguing for monarchy only on the grounds that the leader consults the Bible before making a decision.

In conclusion, because the leader makes decisions using God's law in every applicable situation and because it follows God's Divine pattern for the structure of its government, the best form of government is a monarchy where the ruler seeks to imitate God and follow his word in all aspects of his rule, as it will lead the people to virtue, which is the purpose of government. While this ideal for government may not be able to exist right now on earth, we can still apply these principles to our lives in every decision that we make, and seek the true good and virtue while we are still on earth. We can do this in our families and our homes, and try to affect the community that we live in by the way we live.

God has all life, glory, goodness, blessedness, in and of himself, and is alone in and unto himself all-sufficient, not standing in need of any creatures which he has made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth.

The 1647 Westminster Confession of Faith, Chapter 2, Section 2.

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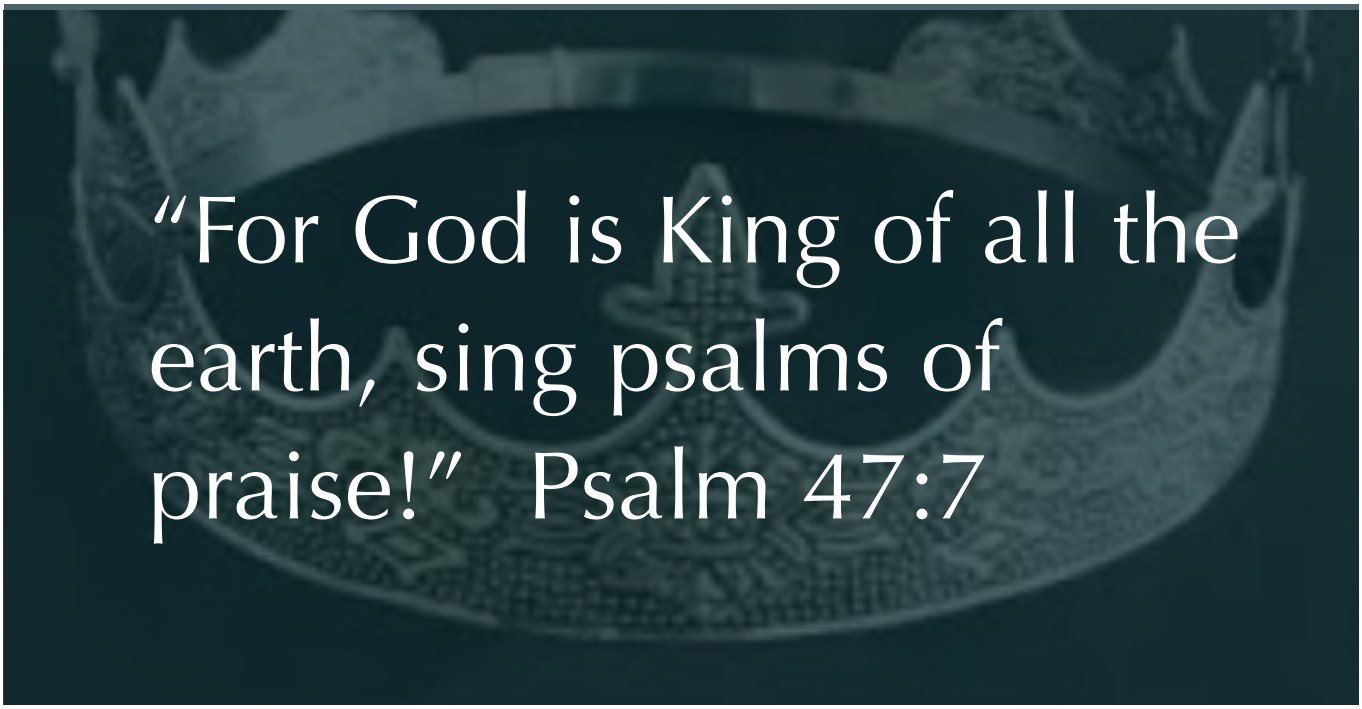

Knowledge and Salvation

Lily McGarvey, *Delaware Valley Classical School*

And immediately there was in their synagogue a man with an unclean spirit. And he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God.'"[1] At first, I thought, "Wait, the demons know God? That can't be right." When looking into it, I found that the demons know *about* God, and enough that they greatly fear him. The Greek word for "I know" in this passage is *οἶδα*, which means 'to know or to be acquainted with'.[2] Okay, so if this is not knowledge of God, what is? What does it mean to know God? And who can know God? Can non-Christians know God? This can be puzzling to consider because of the fact that there have been proofs for God pulled from pagan philosophers like Plotinus, who, using reason, proved the existence of "the One" which we would call God. Plotinus, however, opposed and rejected Christianity and God entirely. And what about general revelation? Is that not a way in which God has revealed himself to all, to know him? I will address these questions once I have put forth my main argument: non-Christians cannot know the true God. In order to persuade you of this conclusion, I will first flesh out the biblical implications and meaning of the knowledge of God. Then, I will put forth and address an opposing view. I will conclude with a restatement of my thesis and a summary of what I have argued.

Before I begin my argument, I must first briefly define my terms. Non-Christians are those who have not come to know Christ as their Savior and Lord. And "to know God" (in the sense for which I am arguing) is to have a personal relationship with him, once he has made us alive in Christ, and in which we seek to trust, love, and become like Christ.[3]

Now I will seek to flesh out the meaning of the knowledge of God from the Bible. I will first look to Genesis 4:1, where "to know" refers to sexual intercourse between Adam and Eve.[4] This is not to be misunderstood to have any sort of bawdy connotations. Rather, it is to show that, as John Piper put it, "'To know' in the Bible is to, in its best form, have a kind of relationship with a person (with God, in this case), that has significant parallels with sexual intimacy, bonding, covenant love, affection, pleasure, enjoyment."[5] As in Hosea 2:19-20, we are told that we will be betrothed to and, as a result, know God.[6] The church is also referred to as the bride of Christ many times in the Bible. Further, in Jeremiah 24:7, we need to be given a heart to know the Lord.[7] In other words, it is not native to us apart from sovereignly gracious intervention. And assuming that this "heart" is a heart of flesh (i.e. a soft heart toward God), and the opposite is a heart of stone, those without knowledge of God must be in the latter category. This is exactly what is said in Ephesians 4:18: "They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart."[8] I would like to note that the word ignorance is specifically used here. In the Bible,

1. Mark 1:23-24 (ESV).
2. "WordSense Dictionary," *WordSense Dictionary* (WordSense Dictionary, 2023), https://www.wordsense.eu/%CE%BF%E1%BC%B6%CE%B4%CE%B1/.
3. Thomas A. Tarrants, "Knowing God Personally," C.S. Lewis Institute (*C.S. Lewis Institute*, February 25, 2022), https://www.cslewisinstitute.org/resources/knowing-god-personally/.
4. Genesis 4:1 (ESV).
5. John Piper, "What Does It Mean to Know God? Ephesians 1:17–19, Part 3," Desiring God (*Desiring God Foundation*, February 8, 2023), https://www.desiringgod.org/labs/what-does-it-mean-to-know-god.
6. Hosea 2:19-20 (ESV).
7. Jeremiah 24:7 (ESV).
8. Ephesians 4:18 (ESV).

Christians are generally painted as having knowledge of God,[9] and non-Christians as having ignorance until they receive the gift of the Holy Spirit. Ephesians 1:17-19 tells us that the Spirit of wisdom and of revelation is given for the sake of the knowledge of God. A connection also exists between knowing God and keeping his commandments. John Piper notes this in his evaluation of 1 John 2:3 and 5:3, concluding, "So, knowing God is evidenced by keeping his commandments, and parallel to that is loving God evidenced by keeping his commandments."[10] In addition to knowledge of God being tied to loving him and keeping his commandments, John 17:3 tells us that knowing God is eternal life.[11] Only a Christian has eternal life in this sense. And finally, I must note Matthew 11:27.[12] Jesus says, "All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."[13] So, again, I say that no one can know God if they have not been regenerated and given the gift of the Spirit.

Some might challenge my position by saying that Plotinus was able to know God without salvation. The reasoning behind this position might be that he could prove the existence of God through his metaphysics of what he called "The One." Plotinus knew that "The One" was "both 'self-caused' and the cause of being for everything else in the universe."[14] He also connected what he called "Intellect" and the "Soul" to "The One" in that "in the highest life, the life of Intellect, where we find the highest form of desire, that desire is eternally satisfied by contemplation of the One through the entire array of Forms that are *internal* to it."[15] The desire that is inherent to the soul is found in "The One." Therefore if Plotinus, a pagan philosopher that opposed the Christian faith, Christ, and the Trinity could prove God's existence and know so much about God and his attributes, non-Christians can know God to an extent. In response to this opposing view, I would make a clear distinction between what it means to know God and what it means to know about God. To know about God implies some sort of "intellectual understanding" of him or "abstract or speculative thought concerning God."[16] Whereas, Thomas A. Tarrants notes, "Jesus said, 'And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent' (John 17:3). The English word *know* in this verse is a translation of the Greek word *ginosko*, which, in this context, means an experiential knowing, not simply an intellectual understanding of facts about God or Jesus or the Bible."[17] Calvin further notes that "we shall not say that, properly speaking, God is known where there is not religion or piety."[18] And piety is to be understood as the virtue in which reverence and love for God are joined. So, we find that Plotinus, non-Christians, and even demons can know about God but lack true knowledge of God. And the same argument can be made when general revelation is brought up. Human beings can certainly know about God by way of general revelation. They can deduce some of his attributes but cannot know God in a saving way.

In conclusion, non-Christians cannot know God. The Bible has shown us clearly what it does and does not mean to know God; to know God necessitates a personal relationship, not mere knowledge of God that even the demons possess. We have taken a deeper look into the Scriptures and have discovered the beauty of what it means to truly know God. It is heaven to know God,[19] and knowing God is only for those who are on their way to heaven.

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9. Ephesians 1:17-19 (ESV).
10. John Piper, "What Does It Mean to Know God? Ephesians 1:17–19, Part 3," Desiring God (*Desiring God Foundation*, February 8, 2023), https://www.desiringgod.org/labs/what-does-it-mean-to-know-god.; 1 John 2:3 (ESV); 1 John 5:3 (ESV).
11. John 17:3 (ESV).
12. Matthew 11:27 (ESV).
13. Matthew 11:27 (ESV).
14. Gerson, Lloyd, "Plotinus", *The Stanford Encyclopedia of Philosophy* (Fall 2018 Edition), Edward N. Zalta (ed.), <https://plato.stanford.edu/archives/fall2018/entries/plotinus/>.
15. Ibid.
16. Thomas A. Tarrants, "Knowing God Personally," C.S. Lewis Institute (*C.S. Lewis Institute*, February 25, 2022), https://www.cslewisinstitute.org/resources/knowing-god-personally/.
17. Ibid.
18. John Calvin, "What It Is to Know God, and to What Purpose the Knowledge of Him Tends," in *Calvin: Institutes of the Christian Religion*, vol. XX (Philadelphia, PA: The Westminster Press, 196039), p. 39.
19. John 17:3 (ESV).

Primary Source Analysis of *Democracy in America;* Three Races Chapter

Grace Wandell, *Agathos Classical School*

Alexis de Tocqueville, the author of Democracy in America, was a Frenchman who escaped from the political tensions in France to analyze America's government in the 1730's. Around the time that Tocqueville was writing, America was dealing with a conflict that was both economic and racial: the Native Americans living east of the Mississippi River were occupying land that the Americans wished to settle and farm. The Americans, according to Tocqueville, "half convinced and half compelled" the Indians to move away from this land in return for land west of the Mississippi River. Tocqueville assessed America's actions and the character of the Native Americans in his book; he condemned America's actions towards the Native Americans, yet still viewed them as a race completely and irrevocably distinct from the Americans.

The popular American view of Native Americans at that time was of a savage and uneducated people. Andrew Jackson mirrored this view in his State of the Union Address, expressing sympathy for the depravity of their race; "It [Indian Removal] will…enable them [Indians] to pursue happiness in their own way and under their own rude institutions; will retard the process of decay, which is lessening their numbers, and perhaps cause them gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized and Christian community." Tocqueville appeared to agree with this view to an extent. He discussed in detail the Native Americans' need for education and civilization, and the simultaneous impossibility of that civilization occurring. In a few places, Tocqueville revealed this view of the Native Americans: "Living freely in the depths of the forests, the North American Indian was wretched but felt himself inferior to no man," and "the Indians will never wish to be civilized or that, when they do wish, their attempt will be too late." Tocqueville mourned this impossibility of civilization, and ascribed it to a few causes. First, Native Americans were far too proud to accept civilization. Tocqueville described a chance meeting with an Indian woman, and described her "presence of a free, proud, and almost fierce attitude." The Native Americans lived with an independence, and almost viewed civilization as a threat, as it came from what they consider to be their oppressors, the educated Americans. Tocqueville argued that civilization, paradoxically, can only be passed from the conquered to the conqueror. Not only were the Native Americans too proud to accept attempts toward civilization from the Americans, but the very structure of the Americans' attempts was unrealistic due to the mistreatment involved.

Tocqueville asserted the belief that land ownership and cultivation was central to education and civilization; and yet, the American government continued to deprive the Native Americans of the land they occupied.

A second cause according to Tocqueville of the Native American ignorance, but one which could be remedied and lead to a dawn of civilization, was that no Native Americans owned private property. Tocqueville echoed Thomas Jefferson's agrarian ideal here, relating the importance of owning private property with the very structure and function of the government. Tocqueville expressed that "the great mistake of these legislators for the Indians was not to realize that a nation, above all, has to take root in order to be ready for civilization and this cannot be done without introducing

cultivation of the land." Tocqueville showed a distaste of the hunting that the Indians were occupied with, and illustrated their rather nomadic habits. They occupied, rather than owned. Tocqueville believed that, although the Indian was prone to compare "the farmer to the ox plowing a furrow", the fact that they did not cultivate land was a hugely significant cause of their state.

Here Tocqueville asserted the belief that land ownership and cultivation was central to education and civilization; and yet, the American government continued to deprive the Native Americans of the land they occupied. Tocqueville, in fact, stated in a letter to his mother that along with the American's civilization came a much more cruel, bitter destruction of humanity. He described the Americans as "masters from whom they [The Native Americans] received both tyranny and education." Furthermore, the Cherokee Chief John Ross (1790-1866) recognized his race's treatment from the Americans as "oppression". Tocqueville nearly suggested America's actions to be morally wrong independent of the Native Americans; implying that the principles and moral state of a country who could have committed such acts was tragically exploitative and hypocritical.

In conclusion, Alexis de Tocqueville, in his review of the Indian Removal controversy, appeared to agree with the majority of America about the difference between the Native Americans and the European Americans, but conversely despaired of any hope of civilization of the Native Americans, and condemned the United States' dealings with them. Andrew Jackson revealed the importance of this issue when he wrote in his State of the Union Address that "Our conduct toward these people is deeply interesting to our national character"; he was correct. This event clearly drew a picture of an America who was willing to take advantage of an entire group of people in order to achieve political order and economic prosperity.

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OLD VOICES

On Liberal and Vocational Studies, Letter LXXXVIII[1]

Seneca

You have been wishing to know my views with regard to liberal studies.[2] My answer is this: I respect no study, and deem no study good, which results in money-making. Such studies are profit-bringing occupations, useful only in so far as they give the mind a preparation and do not engage it permanently. One should linger upon them only so long as the mind can occupy itself with nothing greater; they are our apprenticeship, not our real work. **2.** Hence you see why "liberal studies" are so called; it is because they are studies worthy of a free-born gentleman. But there is only one really liberal study, – that which gives a man his liberty. It is the study of wisdom, and that is lofty, brave, and great-souled. All other studies are puny and puerile. You surely do not believe that there is good in any of the subjects whose teachers are, as you see, men of the most ignoble and base stamp? We ought not to be learning such things; we should have done with learning them.

Certain persons have made up their minds that the point at issue with regard to the liberal studies is whether they make men good; but they do not even profess or aim at a knowledge of this particular subject. **3.** The scholar[3] busies himself with investigations into language, and if it be his desire to go farther afield, he works on history, or, if he would extend his range to the farthest limits, on poetry. But which of these paves the way to virtue? Pronouncing syllables, investigating words, memorizing plays, or making rules for the scansion of poetry, – what is there in all this that rids one of fear, roots out desire, or bridles the passions? **4.** The question is: do such men teach virtue, or not? If they do not teach it, then neither do they transmit it. If they do teach it, they are philosophers. Would you like to know how it happens that they have not taken the chair for the purpose of teaching virtue? See how unlike their subjects are; and yet their subjects would resemble each other if they taught the same thing.[4]

5. It may be, perhaps, that they make you believe that Homer was a philosopher,[5] although they disprove this by the very arguments through which they seek to prove it. For sometimes they make of him a Stoic, who approves nothing but virtue, avoids pleasures, and refuses to relinquish honor even at the price of immortality; sometimes they make him an Epicurean, praising the condition of a state in repose, which passes its days in feasting and song; sometimes a Peripatetic, classifying goodness in three ways;[6] sometimes an Academic, holding that all things are uncertain. It is clear, however, that no one of these doctrines is to be fathered upon Homer, just because they are all there; for they are irreconcilable with one another. We may admit to these men, indeed, that Homer was a philosopher; yet surely he became a wise man before he had any knowledge of poetry. So let us learn the particular things that made Homer wise.

1. Seneca, "On Liberal and Vocational Studies," Letter 88. Moral Letters to Lucilius, trans. Richard M. Gummere, PhD (New York: G. P. Putnam & Sons, Loeb Classical Library, Vol. 1, 1917; Vol. 2, 1920; Vol. 3, 1925). This work is in the public domain because it was published before January 1, 1928. Retrieved from https://en.wikisource.org/wiki/Moral_letters_to_Lucilius/Letter_88

2. The regular round of education, ἐγκύκλιος παιδεία, including grammar, music, geometry, arithmetic, astrology, and certain phases of rhetoric and dialectic, are in this letter contrasted with liberal studies – those which have for their object the pursuit of virtue. Seneca is thus interpreting *studia liberalia* in a higher sense than his contemporaries would expect. Compare J. R. Lowell's definition of a university, "a place where nothing useful is taught."

3. *Grammaticus* in classical Greek means "one who is familiar with the alphabet"; in the Alexandrian age a "student of literature"; in the Roman age the equivalent of *litteratus*. Seneca means here a "specialist in linguistic science."

4. i.e., philosophy (virtue).

5. This theory was approved by Democritus, Hippias of Elis, and the allegorical interpreters; Xenophanes, Heraclitus, and Plato himself condemned Homer for his supposed unphilosophic fabrications.

6. The *tria genera bonorum* of Cicero's *De Fin* v. 84. Cf. *ib*. 18, where the three proper objects of man's search are given as the desire for pleasure, the avoidance of pain, and the attainment of such natural goods as health, strength, and soundness of mind. The Stoics held that the good was absolute.

6. It is no more to the point, of course, for me to investigate whether Homer or Hesiod was the older poet, than to know why Hecuba, although younger than Helen,[7] showed her years so lamentably. What, in your opinion, I say, would be the point in trying to determine the respective ages of Achilles and Patroclus? **7.** Do you raise the question, "Through what regions did Ulysses stray?" instead of trying to prevent ourselves from going astray at all times? We have no leisure to hear lectures on the question whether he was sea-tost between Italy and Sicily, or outside our known world (indeed, so long a wandering could not possibly have taken place within its narrow bounds); we ourselves encounter storms of the spirit, which toss us daily, and our depravity drives us into all the ills which troubled Ulysses. For us there is never lacking the beauty to tempt our eyes, or the enemy to assail us; on this side are savage monsters that delight in human blood, on that side the treacherous allurements of the ear, and yonder is shipwreck and all the varied category of misfortunes.[8] Show me rather, by the example of Ulysses, how I am to love my country, my wife, my father, and how, even after suffering shipwreck, I am to sail toward these ends, honorable as they are. **8.** Why try to discover whether Penelope was a pattern of purity,[9] or whether she had the laugh on her contemporaries? Or whether she suspected that the man in her presence was Ulysses, before she knew it was he? Teach me rather what purity is, and how great a good we have in it, and whether it is situated in the body or in the soul.

9. Now I will transfer my attention to the musician. You, sir, are teaching me how the treble and the bass[10] are in accord with one another, and how, though the strings produce different notes, the result is a harmony; rather bring my soul into harmony with itself, and let not my purposes be out of tune. You are showing me what the doleful keys[11] are; show me rather how, in the midst of adversity, I may keep from uttering a doleful note. **10.** The mathematician teaches me how to lay out the dimensions of my estates; but I should rather be taught how to lay out what is enough for a man to own. He teaches me to count, and adapts my fingers to avarice; but I should prefer him to teach me that there is no point in such calculations, and that one is none the happier for tiring out the book-keepers with his possessions – or rather, how useless property is to any man who would find it the greatest misfortune if he should be required to reckon out, by his own wits, the amount of his holdings. **11.** What good is there for me in knowing how to parcel out a piece of land, if I know not how to share it with my brother? What good is there in working out to a nicety the dimensions of an acre, and in detecting the error if a piece has so much as escaped my measuring-rod, if I am embittered when an ill-tempered neighbour merely scrapes off a bit of my land? The mathematician teaches me how I may lose none of my boundaries; I, however, seek to learn how to lose them all with a light heart. **12.** "But," comes the reply, "I am being driven from the farm which my father and grandfather owned!" Well? Who owned the land before your grandfather? Can you explain what people (I will not say what person) held it originally? You did not enter upon it as a master, but merely as a tenant. And whose tenant are you? If your claim is successful, you are tenant of the heir. The lawyers say that public property cannot be acquired privately by possession;[12] what you hold and call your own is public property – indeed, it belongs to mankind at large. **13.** O what marvellous skill! You know how to measure the circle; you find the square of any shape which is set before you; you compute the distances between the stars; there is nothing which does not come within the scope of your calculations. But if you are a real master of your profession, measure me the mind of man! Tell me how great it is, or how puny! You know what a

7. Summers compares Lucian, *Gall.* 17. Seneca, however, does not take such gossip seriously.

8. This sentence alludes to Calypso, Circe, the Cyclops, and the Sirens.

9. Unfavourable comment by Lycophron, and by Cicero, *De Nat. Deor. iii. 22 (Mercurius) ex quo et Penelopa Pana natum ferunt.*

10. With *acutae* and *graves* supply *voces*.

11. Perhaps the equivalent of a "minor."

12. i.e., for a certain term of years; see R. W. Leage, *Roman Private Law*, pp. 133 ff. Compare also Lucretius iii. 971, and Horace, Ep. ii. 2. 159.

straight line is; but how does it benefit you if you do not know what is straight in this life of ours?

14. I come next to the person who boasts his knowledge of the heavenly bodies, who knows

Whither the chilling star of Saturn hides,
And through what orbit Mercury doth stray.[13]

Of what benefit will it be to know this? That I shall be disturbed because Saturn and Mars are in opposition, or when Mercury sets at eventide in plain view of Saturn, rather than learn that those stars, wherever they are, are propitious,[14] and that they are not subject to change? **15.** They are driven along by an unending round of destiny, on a course from which they cannot swerve. They return at stated seasons; they either set in motion, or mark the intervals of the whole world's work. But if they are responsible for whatever happens, how will it help you to know the secrets of the immutable? Or if they merely give indications, what good is there in foreseeing what you cannot escape? Whether you know these things or not, they will take place.

16. Behold the fleeting sun,
The stars that follow in his train, and thou
Shalt never find the morrow play thee false,
Or be misled by nights without a cloud.[15]

It has, however, been sufficiently and fully ordained that I shall be safe from anything that may mislead me. **17.** "What," you say, "does the 'morrow never play me false'? Whatever happens without my knowledge plays me false." I, for my part, do not know what is to be, but I do know what may come to be. I shall have no misgivings in this matter; I await the future in its entirety; and if there is any abatement in its severity, I make the most of it. If the morrow treats me kindly, it is a sort of deception; but it does not deceive me even at that. For just as I know that all things can happen, so I know, too, that they will not happen in every case. I am ready for favorable events in every case, but I am prepared for evil.

18. In this discussion you must bear with me if I do not follow the regular course. For I do not consent to admit painting into the list of liberal arts, any more than sculpture, marble-working, and other helps toward luxury. I also debar from the liberal studies wrestling and all knowledge that is compounded of oil and mud;[16] otherwise, I should be compelled to admit perfumers also, and cooks, and all others who lend their wits to the service of our pleasures.

We may admit that Homer was a philosopher; yet surely he became a wise man before he had any knowledge of poetry. So let us learn the particular things that made Homer wise.

19. For what "liberal" element is there in these ravenous takers of emetics, whose bodies are fed to fatness while their minds are thin and dull?[17] Or do we really believe that the training which they give is "liberal" for the young men of Rome, who used to be taught by our ancestors to stand straight and hurl a spear, to wield a pike, to guide a horse, and to handle weapons? Our ancestors used to teach their children nothing that could be learned while lying down. But neither the new system nor the old teaches or nourishes virtue. For what good does it do us to guide a horse and control his speed with

13. Vergil, *Georg.* i. 336 f.

14. Saturn and Mars were regarded as unlucky stars. Astrology, which dates back beyond 3000 B.C. in Babylonia, was developed by the Greeks of the Alexandrian age and got a foothold in Rome by the second century B.C., flourished greatly under Tiberius. Cf. Horace, *Od.* i. 11. 1 f.; Juv. iii. 42 f., and F. Cumont, *Astrology and Religion among the Greeks and Romans* (trans.), esp. pp. 68 ff. and 84 ff.

15. Vergil, *Georg.* i. 424 ff.

16. An allusion to the sand and oil of the wrestling-ring.

17. Cf. Ep. xv. 3 *copia ciborum subtilitas inpeditur.*

the curb, and then find that our own passions, utterly uncurbed, bolt with us? Or to beat many opponents in wrestling or boxing, and then to find that we ourselves are beaten by anger?

20. "What then," you say, "do the liberal studies contribute nothing to our welfare?" Very much in other respects, but nothing at all as regards virtue. For even these arts of which I have spoken, though admittedly of a low grade – depending as they do upon handiwork – contribute greatly toward the equipment of life, but nevertheless have nothing to do with virtue. And if you inquire, "Why, then, do we educate our children in the liberal studies?"[18] It is not because they can bestow virtue, but because they prepare the soul for the reception of virtue. Just as that "primary course,"[19] as the ancients called it, in grammar, which gave boys their elementary training, does not teach them the liberal arts, but prepares the ground for their early acquisition of these arts, so the liberal arts do not conduct the soul all the way to virtue, but merely set it going in that direction.

21. Posidonius[20] divides the arts into four classes: first we have those which are common and low, then those which serve for amusement, then those which refer to the education of boys, and, finally, the liberal arts. The common sort belong to workmen and are mere hand-work; they are concerned with equipping life; there is in them no pretense to beauty or honour. **22.** The arts of amusement are those which aim to please the eye and the ear. To this class you may assign the stage-machinists, who invent scaffolding that goes aloft of its own accord, or floors that rise silently into the air, and many other surprising devices, as when objects that fit together then fall apart, or objects which are separate then join together automatically, or objects which stand erect then gradually collapse. The eye of the inexperienced is struck with amazement by these things; for such persons marvel at everything that takes place without warning, because they do not know the causes. **23.** The arts which belong to the education of boys, and are somewhat similar to the liberal arts, are those which the Greeks call the "cycle of studies,"[21] but which we Romans call the "liberal." However, those alone are really liberal – or rather, to give them a truer name, "free" – whose concern is virtue.

24. "But," one will say, "just as there is a part of philosophy which has to do with nature, and a part which has to do with ethics, and a part which has to do with reasoning, so this group of liberal arts also claims for itself a place in philosophy. When one approaches questions that deal with nature, a decision is reached by means of a word from the mathematician. Therefore mathematics is a department of that branch which it aids."[22] **25.** But many things aid us and yet are not parts of ourselves. Nay, if they were, they would not aid us. Food is an aid to the body, but is not a part of it. We get some help from the service which mathematics renders; and mathematics is as indispensable to philosophy as the carpenter is to the mathematician. But carpentering is not a part of mathematics, nor is mathematics a part of philosophy. **26.** Moreover, each has its own limits; for the wise man investigates and learns the causes of natural phenomena, while the mathematician follows up and computes their numbers and their measurements.[23] The wise man knows the laws by which the heavenly bodies persist, what powers belong to them, and what attributes; the astronomer merely notes their comings and goings, the rules which govern their settings and their risings, and the occasional periods during which they seem to stand still, although as a matter of fact no heavenly body can stand still. **27.** The wise man will know what causes the reflection in a mirror; but, the mathematician can merely tell you how far the body should be from the reflection, and what shape of mirror will produce a given reflection.[24] The philosopher will demonstrate that the sun is a large body, while the astronomer will

18. In a strict sense; not, as in § 2, as Seneca thinks that the term should really be defined – the "liberal" study, i.e. the pursuit of wisdom.

19. For the πρώτη ἀγωγή see Quintilian, ii. 1. 4.

20. From what work of Posidonius Seneca is here quoting we do not know; it may be from the Προτρεπτικά, or *Exhortations*, indicating the training preliminary to philosophy.

21. See § 1 note.

22. i.e., mathematics is a department of *philosophia naturalis*.

23. This line of argument inversely resembles the criticism by Seneca of Posidonius in Ep. xc. – that the inventions of early science cannot be properly termed a part of philosophy.

24. *builds everything on its own soil…alien soil*: Seneca's description of the self-reliance of philosophy is consistent with the classical tradition and also seems to have influenced Boethius' Lady, whose "imperishable" clothes and dress, despite being torn by "violent men," were "woven by [Lady Philosophy] herself" (Boethius, *The Consolation of Philosophy*, trans. Scott Goins and Barbara H. Wyman [San Francisco: Ignatius Critical Editions, 2012] 6, 12).

compute just how large, progressing in knowledge by his method of trial and experiment; but in order to progress, he must summon to his aid certain principles. No art, however, is sufficient unto itself, if the foundation upon which it rests depends upon mere favour. **28.** Now philosophy asks no favors from any other source; it builds everything on its own soil; but the science of numbers is, so to speak, a structure built on another man's land – it builds on alien soil.[25] It accepts first principles, and by their favor arrives at further conclusions. If it could march unassisted to the truth, if it were able to understand the nature of the universe, I should say that it would offer much assistance to our minds; for the mind grows by contact with things heavenly, and draws into itself something from on high. There is but one thing that brings the soul to perfection – the unalterable knowledge of good and evil. But there is no other art[26] which investigates good and evil.

I should like to pass in review the several virtues. **29.** Bravery is a scorner of things which inspire fear; it looks down upon, challenges, and crushes the powers of terror and all that would drive our freedom under the yoke. But do "liberal studies"[27] strengthen this virtue? Loyalty is the holiest good in the human heart; it is forced into betrayal by no constraint, and it is bribed by no rewards. Loyalty cries: "Burn me, slay me, kill me! I shall not betray my trust; and the more urgently torture shall seek to find my secret, the deeper in my heart will I bury it!" Can the "liberal arts" produce such a spirit within us? Temperance controls our desires; some it hates and routs, others it regulates and restores to a healthy measure, nor does it ever approach our desires for their own sake. Temperance knows that the best measure of the appetites is not what you want to take, but what you ought to take. **30.** Kindliness forbids you to be overbearing towards your associates, and it forbids you to be grasping. In words and in deeds and in feelings it shows itself gentle and courteous to all men. It counts no evil as another's solely. And the reason why it loves its own good is chiefly because it will some day be the good of another. Do "liberal studies" teach a man such character as this? No; no more than they teach simplicity, moderation and self-restraint, thrift and economy, and that kindliness which spares a neighbor's life as if it were one's own and knows that it is not for man to make wasteful use of his fellow-man.

31. "But," one says, "since you declare that virtue cannot be attained without the 'liberal studies,' how is it that you deny that they offer any assistance to virtue?"[28] Because you cannot attain virtue without food, either; and yet food has nothing to do with virtue. Wood does not offer assistance to a ship, although a ship cannot be built except of wood. There is no reason, I say, why you should think that anything is made by the assistance of that without which it cannot be made. **32.** We might even make the statement that it is possible to attain wisdom without the "liberal studies"; for although virtue is a thing that must be learned, yet it is not learned by means of these studies.

35. Thus, whatever phase of things human and divine you have apprehended, you will be wearied by the vast number of things to be answered and things to be learned. And in order that these manifold and mighty subjects may have free entertainment in your soul, you must remove therefrom all superfluous things. Virtue will not surrender herself to these narrow bounds of ours; a great subject needs wide space in which to move. Let all other things be driven out, and let the breast be emptied to receive virtue.

36. "But it is a pleasure to be acquainted with many arts." Therefore let us keep only as much of them as is essential. Do you regard that man as blameworthy who puts superfluous things on the same footing with useful things, and in his house makes a lavish display of costly objects, but do not deem him blameworthy who has allowed himself to become engrossed with the useless furniture of learning? This desire to know more than is sufficient is a sort of intemperance. **37.** Why? Because this

25. According to Roman law, *superficies solo cedit*, "the building goes with the ground."

26. Except philosophy.

27. i.e., in the more commonly accepted sense of the term.

28. This usage is a not infrequent one in Latin; cf. Petronius, *Sat.* 42 *neminem nihil boni facere oportet; id. ib.* 58; Verg. *Ecl.* v. 25, etc. See Draeger, *Hist. Syn.* ii. 75, and Roby, ii. 2246 ff.

unseemly pursuit of the liberal arts makes men troublesome, wordy, tactless, self-satisfied bores, who fail to learn the essentials just because they have learned the non-essentials. Didymus the scholar wrote four thousand books. I should feel pity for him if he had only read the same number of superfluous volumes. In these books he investigates Homer's birthplace,[29] who was really the mother of Aeneas, whether Anacreon was more of a rake or more of a drunkard, whether Sappho was a bad lot,[30] and other problems the answers to which, if found, were forthwith to be forgotten. Come now, do not tell me that life is long! **38.** Nay, when you come to consider our own countrymen also, I can show you many works which ought to be cut down with the axe.

It is at the cost of a vast outlay of time and of vast discomfort to the ears of others that we win such praise as this: "What a learned man you are!" Let us be content with this recommendation, less citified though it be: "What a good man you are!" **39.** Do I mean this? Well, would you have me unroll the annals of the world's history and try to find out who first wrote poetry? Or, in the absence of written records, shall I make an estimate of the number of years which lie between Orpheus and Homer? Or shall I make a study of the absurd writings of Aristarchus, wherein he branded the text[31] of other men's verses, and wear my life away upon syllables? Shall I then wallow in the geometrician's dust?[32] Have I so far forgotten that useful saw "Save your time"? Must I know these things? And what may I choose not to know? **40.** Apion, the scholar, who drew crowds to his lectures all over Greece in the days of Gaius Caesar and was acclaimed a Homerid[33] by every state, used to maintain that Homer, when he had finished his two poems, the *Iliad* and the *Odyssey*, added a preliminary poem to his work, wherein he embraced the whole Trojan war.[34] The argument which Apion adduced to prove this statement was that Homer had purposely inserted in the opening line two letters which contained a key to the number of his books. **41.** A man who wishes to know many things must know such things as these, and must take no thought of all the time which one loses by ill-health, public duties, private duties, daily duties, and sleep. Apply the measure to the years of your life; they have no room for all these things.

42. I have been speaking so far of liberal studies; but think how much superfluous and unpractical matter the philosophers contain! Of their own accord they also have descended to establishing nice divisions of syllables, to determining the true meaning of conjunctions and prepositions; they have been envious of the scholars, envious of the mathematicians. They have taken over into their own art all the superfluities of these other arts; the result is that they know more about careful speaking than about careful living.

Farewell –

Lucius Annaeus Seneca the Younger (5 BC – 65 AD), usually known mononymously as Seneca, was a Stoic philosopher of ancient Rome, a statesman, dramatist, and satirist, from the post-Augustan age of Latin literature. His notable works include *Epistulae Morales ad Lucilium*, his plays, all tragedies, include *Medea*, *Thyestes*, and *Phaedra*.

29. Compare the schoolmaster of Juvenal (vii. 234 ff.), who must know *Nutricem Anchisae, nomen patriamque novercae Anchemoli, dicat quot Acestes vixerit annis,* etc., and Friedländer's note.

30. A tradition, probably begun by the Greek comic-writers, and explained by Professor Smyth (*Greek Melic Poets,* pp. 227 f.) as due to the more independent position of women among the Aeolians. *Transcriber's note: Gummere has euphemistically translated Seneca here. The Latin is "in his an Sappho publica fuerit", and the feminine noun "publica" means "public woman", i.e. a courtesan or prostitute. So Gummere's translation "whether Sappho was a bad lot" is more accurately rendered as "whether Sappho was a prostitute."*

31. Marking supposedly spurious lines by the *obelus*, and using other signs to indicate variations, repetitions, and interpolations. He paid special attention to Homer, Pindar, Hesiod, and the tragedians.

32. The geometricians drew their figures in the dust or sand.

33. Originally, rhapsodists who recited from Homer; in general, "interpreters and admirers – in short, the whole 'spiritual kindred' – of Homer" (D. B. Monro)

34. An ancient explanation of the (now disproved) authorship by Homer of such poems as the *Cypria*, *Little Iliad*, *Sack of Troy*, etc.

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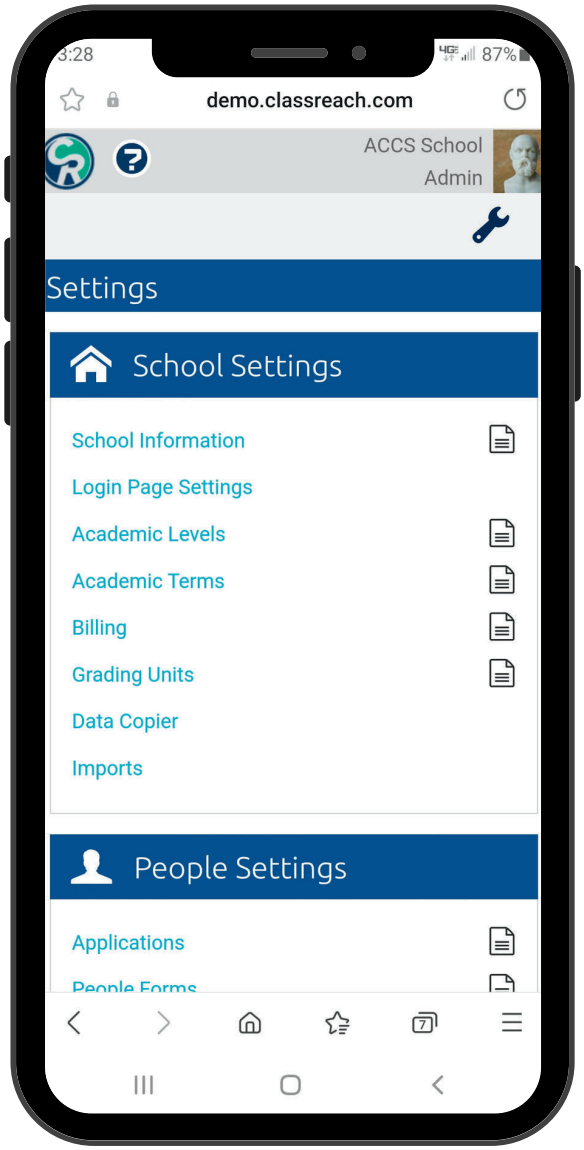

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