



# The *Classical Teacher*

***Materials, Methods, and Motivation for Classical Education***

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## **NEW** *from Memoria Press...*

In addition to offering two exciting new books in the **Classical Trivium Core Series**, **Prima Latina** (pg. 4) and **Classical Rhetoric** (pg. 16), Memoria Press is proud to introduce *The Classical Teacher*. Our new format enables us to share PRACTICAL tips, tools, and how-to's that will ease your load as you persevere in the noble endeavor called Classical Education. With materials, methods, and motivation, we will be here to support you.

# LATINA CHRISTIANA - AN INTRODUCTION TO CHRISTIAN LATIN

*Latina Christiana* is always our top seller and is acclaimed by most homeschoolers to be the best Latin program available. *Latina Christiana* spread by word of mouth for several years after its publication, many catalogs picking it up because of customer recommendations. Now thousands of homeschools, private and Christian schools, and even charter schools use *Latina Christiana* as the foundation of their Latin program. In all, over 50,000 students have learned Latin from Cheryl Lowe's amazing textbook...and you can too.

Cheryl's background was in chemistry and biology but she decided to learn Latin to teach her children. After struggling through many different texts, she realized there wasn't a textbook for teachers like her - teachers with no Latin background. Cheryl taught herself and her children Latin, and went on to found the Highlands Latin School where she has taught hundreds of homeschoolers. All of this knowledge and experience went into *Latina Christiana*.

Why has *Latina Christiana* been so successful? Because it is systematic, well-organized, incremental, classroom tested, and as Mary Pride says, "a model of clarity." It also incorporates Roman history, ancient maps, beautiful music, Latin sayings, and some conversational Latin that students love. Lastly, *Latina Christiana* was written specifically for a teacher with little or no Latin background.

The success of Cheryl's approach to teaching Latin is most evident in the letters, phone calls, and e-mails we receive about *Latina Christiana*. We have included a few below and many more on our website. If you would like to read some first hand, go to any on-line classical education discussion group and ask "Which Latin course is best?" You are sure to hear many rave reviews of *Latina Christiana*.

 , Editor

## Latina Christiana I: An Introduction to Christian Latin. \$39.95/set by Cheryl Lowe

A beginner course for all ages but designed for students as young as the 3rd grade. Each lesson consists of ten vocabulary words, grammar forms, and a Latin saying that teaches students about their Christian and classical heritage. Exercises reinforce memory work and teach systematic grammar in incremental steps through simple translation. Prayers, songs, history lessons, maps, and Christian and classical content add interest and motivation. Teacher manual provides detailed weekly lesson plans for each week, tests and keys. A free study guide for *Famous Men of Rome* is also included. The thirty lessons can be completed in a year for younger students or used as a self-instruction course for older students. Designed for the teacher or parent with no Latin background.

*"Latina Christiana is the best thing on the market for grammar level Latin hands down."*  
- Wes Callihan, Schola Tutorial Services



For Grades 3 & up

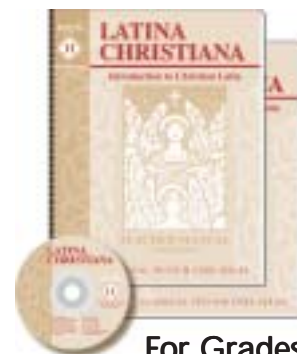
#103	Teacher Manual	\$20.00
#102	Student Book	\$15.00
#104	Pronunciation CD or Tape	\$ 4.95

## Latina Christiana II: An Introduction to Christian Latin. \$39.95/set by Cheryl Lowe

Continues the study of Latin grammar using the same format as *Latina Christiana I*. Upon completion, students will have learned all five declensions, some model principal parts for all four conjugations, three tenses, and the use of the nominative and accusative cases. *Latina Christiana* is written for students through high school. Adults love learning the Latin along with their students.

*"I once asked for a poll on The Well Trained Mind board on what was their favorite Latin program, and perhaps it was just a lucky day for Latina Christiana, but it certainly won hands down!"*

-HTH, ME



For Grades 3 & up

#203	Teacher Manual	\$20.00
#202	Student Book	\$15.00
#204	Pronunciation CD or Tape	\$ 4.95

# Why Study Latin?

by Cheryl Lowe

HAVE YOU EVER WISHED you had a good answer for those people who ask why you would spend your valuable education time studying Latin, when you could be spending it on something more “practical?”

There are three reasons Latin has long been considered the one master subject before which all others must bow.

First, Latin teaches English better than English teaches English. “The study of one’s own language,” said classicist Charles Bennett, “is achieved incomparably better by the indirect method of studying another language ... It is because translation from Latin to English ... is so helpful to the student who would attain mastery of his own language ... that I find the full justification for the study of Latin.” In other words, education based on the study of the child’s own language is *inferior* to one based on Latin.

Second, the mental discipline Latin instills in students makes it the ideal foreign language to study. Latin originated with the Romans, and their character pervades the language they created. The Roman, said R. W. Livingstone, “disciplined his thought as he disciplined himself; his words are drilled as rigidly as were his legions, and march with the same regularity and precision.”

Latin is systematic, rigorous, analytic. Its sentences march “serried, steady, stately, massive, the heavy beat of its long syllables and predominant consonants reflecting the robust, determined, efficient temper” of the Romans themselves.

Latin is clearly superior to other languages in this regard. Like English, modern languages are “lax and individualistic,” reflecting the modern temper of those who speak them. Thinking that you can get the same benefit out of studying them is, in Livingstone’s words, “like supposing that the muscles can be developed by changing from one chair to the other.”

Third, Latin is the ideal tool for the transmission of cultural literacy. Latin is, in fact, the mother tongue of Western

civilization—a language that incorporated the best ideas of the ancient Greeks, and which then, after the conversion of Rome, put them into the service of Christian truth.


Rome fell into ruin, but the dying language of the disintegrating empire was infused with new life. Harnessing the power and precision of the old Latin, Christianity transformed the tongue of conquest into the tongue of conversion, and Latin became the very language of the Christian Faith for over a thousand years.

## Need a short answer?

Mean Verbal SAT scores for 2001:

<b>LATIN STUDENTS:</b>	<b>665</b>
Spanish Students:	583
French Students:	633
German Students:	625
 Average for all students:	 506

Christian Latin takes the intellectual discipline of classical Latin and adds another element: simplicity. Although the basic grammar and vocabulary of Christian Latin are the same as the classical, Christian Latin authors emphasized the transmission of Christian truth, striving for clarity and simplicity above all else. Because Christian Latin is easier to read, it is the perfect gateway to the more difficult classical Latin of Caesar, Cicero, and Virgil.

Memoria Press’ *Prima Latina* and *Latina Christiana* programs are Christian Latin courses designed to introduce your child to the rich heritage of the Christian tradition, and will provide you, the teacher, with the necessary core component for your Latin-centered curriculum. 

## Latina Christiana/Prima Latina Flashcards \$12.95/set



Tired of writing out flashcards that are hard to read? These cards are glossy card stock, color-coded by part of speech, and keyed with lesson numbers in *Latina Christiana*. Start learning your vocabulary right away! Flashcards include **Vocabulary w/ Derivatives, Latin Sayings, Conjugations, Declensions, and Cue Words.**

**A Great Deal!** - Buy the LC I cards for *Prima Latina*. Then use them again for *Latina Christiana I*. (All of the words in *Prima Latina* are in the LC I Flashcard set.)

#106 LCI Cards	\$12.95
#206 LCII Cards	\$12.95



NEW!

For Grades K-3

002 Student Worktext	\$12.95
003 Teacher Manual	\$ 7.00
004 Pronunciation CD	\$ 4.95

" we started *Prima Latina* and my children LOVE IT! ...it is very easy to understand and teach. My children love the vocabulary and the practical Latin. They go around the house and try to use what they have learned." - **Tina, ME**

## Prima Latina: An Introduction to Christian Latin. \$24.90/set

by Leigh Lowe

*Prima Latina* is a preparatory course for Cheryl Lowe's *Latina Christiana* and like *LC*, was written for teachers with no Latin background. *Prima Latina* was developed to fill two needs: one, for early readers and eager learners in K-2 who are ready for the challenge of beginning Latin: and two, for students (or parents) in grades 3-5 who desire a slower pace than *Latina Christiana*.

*Prima Latina* is designed to give students a basic background in English grammar and parts of speech while also introducing Latin. Because it teaches half of the vocabulary in *Latina Christiana I*, it enables the student to then advance to *LC* with a good vocabulary and grammar background and an increased opportunity for success.

*Prima Latina* uses the same clear and systematic format to introduce Latin to young students as *LC*. It teaches the parts of speech, 125 Latin vocabulary words, numbers, constellations, and a simple introduction to tenses, derivatives, conjugations, and declensions. Each of the 25 lessons consists of a new grammar skill, five vocabulary words that correspond with the lesson, a practical Latin phrase, and one line of a prayer that is learned in totality by the end of the chapter. As a bonus, derivatives and *Lingua Angelica* songs are also incorporated for parents who want to do a little more. The exercises are thorough and provide constant review. *Prima Latina* is also accompanied by a pronunciation CD. Five review lessons, five tests, an appendix, and an answer key are included.

## Lingua Angelica

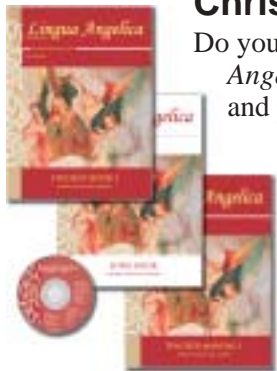
by Cheryl Lowe

"Cheryl Lowe has done it again...Wonderful"

-Veritas Press

### Christian Latin Reading Program

For all ages



Do you dream of your child reading Virgil or Cicero one day? Or St. Augustine and the Vulgate? *Lingua Angelica* is a unique program to help you reach that goal. This Latin supplement consists of the hymns and prayers that are the best introduction to reading and translating Latin. With short, simple, and memorable sentences, they express some of the most beautiful and sublime thoughts ever written in any language.

Students can start *Lingua Angelica* at the same time they begin their study of Latin grammar, or even before! Preschool and early primary grades can memorize prayers and sing hymns as a great preparation for Latin. *Lingua Angelica* can be used with **any** Latin grammar program, but of course we recommend *Prima Latina*, *Latina Christiana*, and *Henle*.

How does *Lingua Angelica* work? Students listen to the CD, singing and reciting the hymns and prayers and gradually memorizing them through daily repetition. In the process they acquire new vocabulary and models of grammar/syntax *in context*. Then, as students proceed through their Latin grammar, the memorized passages serve as a constant supply of examples to illustrate the new grammar lessons and vocabulary. Difficult concepts become clear as students analyze the passages they have already memorized.

#### 331 Lingua Angelica I Set \$39.95

Teacher, Student, Song Book, & CD

332 Student Book	\$11.95
333 Teacher Manual	\$16.95
334 Song Book	\$ 9.95
335 Music CD	\$11.95

***Lingua Angelica* contains all of the music in *Prima Latina* and *Latina Christiana I and II* plus the Kyrie, Gloria, Sanctus, Agnus Dei, Stabat Mater, Dies Irae, Ave Maria, Panis Angelicus, Ubi Caritas, Pange Lingua, Tantum Ergo, Ave Verum Corpus, and many more Latin hymns along with 4 prayers.**

Recorded in the Cathedral of the Assumption by an *a capella* six-voice Gregorian chant choir, this recording is very high-quality. The words are clear, and the music is exquisite.

The student workbook provides facing vocabulary, space for interlinear translation, English word order translation, vocabulary drill, and parsing. The teacher manual/key provides guidelines for how to use *Lingua Angelica* with your students, regardless of their age or the Latin program used. As Adrian Fortescue said, "There is not and there is never likely to be any religious poetry in the world worthy to be compared with the hymns of the Latin office." What better way to inspire your children to love and learn Latin!

Teaching

## LATIN

## as Instant Gratification

Author of *Memoria Press' Prima Latina*

ONE OF THE THINGS that makes me smile in life is standing in front of novice Latin students and listening as they recite declension endings, their s' slurred because of missing teeth, their eyes straining upward and heads nodding as they grasp for the mental picture they have of those *ten little endings*. I also love watching confidence abound as young third graders stand up, chests out and grinning, to deliver the Lord's Prayer completely in Latin. And I revel in the raw excitement of my budding scholars when they rush out of the classroom pointing out the "novus ordo saeculorum" on a dollar bill to their younger siblings.

**Instant gratification!**

Latin allows young students to step away from the ingrained knowledge they have of the English language and observe it in a new form.

Latin is not the only subject where one can witness the marvels of learning, but the language certainly provides a perfect opportunity to engage enthusiastic young learners.

Latin draws out in young students an insatiable curiosity toward vocabulary. Many times my students are in awe when I first explain derivatives—English words that are derived from Latin root words. It is completely foreign (no pun intended) to students that words are not exclusively English, French, German, etc. Children love thinking of English words as part of a family tree, with their roots grounded in Latin. This notion—that words have relatives and a history—often prompts them to ask about the origins of other English words learned in other classes.

Latin encourages a child to consider the ancestry of words. Exploring words and discussing derivatives is a favorite

activity of my young Latin scholars and I must say they do impress when, in regular conversation, they rattle off Latin-based words like "impetuous," "tertiary," and "pugnacious."

In addition to improving vocabulary, Latin allows students to look at the English language and observe grammar systematically. We all know how difficult it is to teach something that is second-nature. How can you teach someone to walk without saying things like, "put one foot in front of the other and just go." This type of instruction is certainly not sufficient for someone who is truly inexperienced and yearning to learn with clear-cut examples.

Latin allows young students to step

away from the ingrained knowledge they have of the English language and observe it in a new form. Dissecting sentences, identifying parts of speech, and choosing appropriate declension and conjugation endings, a necessary part of Latin study, reinforces English grammar and provides an unthreatening environment to truly mull over sentences and explore language.

Perhaps even more important than its ability to enhance English education, Latin teaches young students an invaluable formula for learning. The system is intrinsic in the language. Latin requires drill work. It requires repetition and consistency. Most importantly, it requires students to mentally organize information into readily accessible groups. What could be more beneficial to young minds than a model for breaking down material into digestible and available chunks?

Latin language training progresses sys-

tematically with clearly defined milestones. My students know that we cannot move on to the next step—be it a new declension or a new vocabulary list—until we have mastered the one before. They are eager to move on, learn more, because they feel slightly restricted, and certainly challenged, to achieve the next objective. Latin education teaches students to organize information and master it in a logical sequence. Certainly this tool is valuable for any field of study.

Memoria Press was started by experienced teachers who believe in a Latin-based curriculum and who know that watching children learn is invigorating. We know how powerful it is to see the "aha" moments and we know how they make teachers yearn to be the absolute best. We recognize that anything less than perfect effort in education would surely fail precious minds. That is why we work extra-hard to provide Latin materials that enable teachers and engage students. Our Latin program follows a well-thought out and classroom tested progression that conscientiously builds knowledge and instills intellectual discipline. We feel certain our materials will bring forth smiles. 📖



# Help! Which Latin Program Should I Use?

We are often asked, “Which Latin program should I use with my student, *Prima Latina*, *Latina Christiana*, or *Henle*?” Below are some most common scenarios parents and teachers call in with. The scenarios are charted against the age of the beginning student and the recommended book. Please also note the following points before selecting a program:

**First**, these recommendations are only rough guidelines and should be adjusted according to your child’s maturity and ability. For a strong student or one with Latin background you may consider a more difficult program, for a weak student consider the easier program. *Prima Latina* is recommended for K-3 only if the student is already reading.

**Second**, the teacher or parent background is very important. If you have a strong background in English grammar, or have studied foreign languages, consider the more challenging option. Likewise, if you are weak in English grammar, choose the easier option.

**Third**, Latin is not easy. When parents are on the fence about which program to use, we usually recommend the easier of the two choices. It is much better to begin slowly and be successful than to be overwhelmed and have a bad experience for your child.

## Common Scenarios:

1. Teacher with weak language background / Student has little or no Latin background
2. Teacher with average language background / Student has little or no Latin background
3. Teacher with good language background / Strong student with some Latin background
4. Teacher is very comfortable teaching Latin / Strong student with some Latin background

Scenario	Grade of Beginning Student								
	1st Grade	2nd Grade	3rd Grade	4th Grade	5th Grade	6th Grade	7th Grade	8th Grade	9th Grade
1	Prima Latina			Latina Christiana I				LC I & II	
2	Prima Latina			Latina Christiana I				Henle Latin I	
3	Prima Latina		Latina Christiana I				Henle Latin I		Henle Latin I
4	Prima Latina		Latina Christiana I				Henle Latin I		

	<i>Prima Latina</i> for one year
	<i>Latina Christiana I</i> for one year
	<i>Latina Christiana I</i> and II in one year
	<i>Henle Latin I</i> , first two units in one year
	<i>Henle Latin I</i> , more than first two units in one year

Find other insightful articles at [www.MemoriaPress.com](http://www.MemoriaPress.com)

**I STARTED LEARNING** Latin many years ago with an old *Jenny* text that I picked up in a used bookstore. I made it about halfway through the text before I broke down in frustration. When I discovered the *Henle Latin* series, I was thrilled to find a text with which I could really learn Latin.

Rather than overwhelming a student with vocabulary, *Henle I* has a vocabulary of only about 500 words. New words are introduced only as the exercises support them and are used in repetitive expressions. It is better to get through Latin grammar with a small but usable vocabulary than not to get through it at all.

Henle aims for mastery, which he defines as habitual knowledge. I don't know of another text that really does this. The exercises and readings are extremely well done, varied, and interesting.

These features make *Henle* the only text I know of that can be used with 5th and 6th graders who have completed *Latina Christiana I* and *II*. This is extremely important for educators who are really serious about a classical education and who want their students to complete Latin grammar before high school.

*Henle* contains interesting Christian content and connects Latin to something familiar to the students. It is a Catholic text,

but one that is very usable for Protestant students, also. Overall, in fact, the Christian content makes Henle a better choice for all Christians than any of the exclusively secular texts that are the only other alternatives.

Fr. Henle taught Latin for more than 40 years. These texts are the fruit of many years of experience. The military themes associated with the building of the Roman Empire, though out of fashion, are more interesting to students than such substitutes as mythology and everyday Roman life. The conflicts between the Gauls and Romans and the Romans and Christians provide sustained interest throughout the book.

When Martin Cothran, the author of our logic series, began teaching Latin to older students in his cottage school several years ago, I gave him my Henle book and syllabus and said, "You can do this." I could never have done that with *Wheelock*, *Jenny*, *Ecce Romani*, or any other texts with which I am acquainted. He had never studied Latin and yet he has developed a successful Latin program.

I believe *Henle* is the best text that homeschoolers and Christian schools can use to learn and teach Latin with older students. It's the next best thing to having a classicist as your own personal tutor. 📖

Cheryl Lowe



HERE'S SOMETHING for those parents who want a little more guidance on how to use *Henle*. Broken down into 30 weekly lessons with daily student activities, Memoria

Press' *Henle Study Guide* will tell the teacher and student what to do at every step of the way. Detailed, thorough and well-organized, with checkoff boxes for completed work.

With this guide, you can do what we do in our own cottage school classes. Based on years of our own experience teaching Latin, this guide contains helpful notes and hints, explains how to make and use vocabulary and grammar cards, tells what to memorize and when. It's all here. This guide covers the first two units of *Henle*, only.

**Henle Latin Study Guide for Units I & II, by Cheryl Lowe #800 \$14.95**

## THE HENLE LATIN SERIES

For junior high school and up



### Latin: First Year, by Robert J. Henle, S.J., \$17.95/text & key

Have you ever wondered what Latin books looked like before school texts were dumbed down? Originally published in 1945, the *Henle Latin Series* teaches Latin the traditional way. For students who have completed *Latina Christiana I* and *II*, *Henle's First Year Latin* may be started as early as 5th or 6th grade. It can also be attempted by very strong students with no Latin background as early as 7th grade. In the *Henle Series*, grammar and syntax are collected into a separate 250 page Grammar Manual, which is an essential reference to accompany all four years of *Henle*. The Henle texts contain all of the exercises and readings. Exercises and readings teach Roman history and the difference between the pagan and Christian world views. *Henle* is simply the best introductory text for upper middle to high school students on the market. A single Henle Grammar is used all 4 years and is usually purchased with Henle I

701 Henle I Text, Grammar, & Key	\$28.45
800 Henle Study Guide	\$14.95
710 Henle I text & key	\$18.95
702 Henle I text	\$16.95
703 Henle Grammar	\$ 9.50
Henle II, III, or IV Text with key	\$15.95
	\$17.95



### Latin: Second Year, by Robert J. Henle, S.J., \$16.95/text & key

It used to be that the first author students would read in Latin was Julius Caesar. Today, more politically correct Latin authors have taken his place, but we'll stick with Caesar, thank you. This text contains additional grammar lessons as well as the student's first introduction to real Latin literature: Caesar's account of his conquest of Gaul. The military genius of Caesar is studied, as well as that of Vercingetorix, the Gallic freedom fighter who nearly defeated the Roman invaders. They are then compared with Christ himself, who alone, says the author of *Henle* in the preface, "remains an everlasting power, the hope and hero of all mankind."

#706 Henle III, Cicero

#707 Henle IV, Virgil

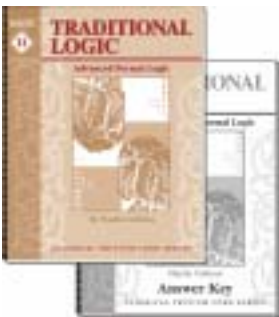
# Logic: The Original Thinking Skill 7th Grade through Adult

THE CLASSICAL TRIVIUM CORE SERIES



## Traditional Logic, Book I: An Introduction to Formal Logic. by Martin Cothran

A logic course for all ages but designed for students as young as 7th grade, Traditional Logic is an in-depth study of the classical syllogism. Along with a basic understanding of the Christian theory of knowledge, the text presents the four kinds of logical statements, the four ways propositions can be opposed, the three ways in which they can be equivalent, and the seven rules for the validity of syllogisms. This comprehensive but easy-to-use course includes both text and key and can be used as either a one-semester or one-year course. Nonconsumable.



## Traditional Logic, Book II: Advanced Formal Logic. by Martin Cothran

*Traditional Logic II* covers the four figures of the traditional syllogism, the three forms of rhetorical arguments (called enthymemes), the three kinds of hypothetical syllogisms, the four kinds of complex syllogisms, as well as relational arguments.

The book also includes a wealth of examples of arguments from the *Bible*, Lewis Carroll, Isaac Watts, St. Augustine and Tertullian, as well as extended case studies of famous arguments throughout history, such as Rene Descartes' famous enthymeme: "I think, therefore, I am"; C. S. Lewis' disjunctive syllogism proving the deity of Christ; Plato's hypothetical argument concerning the power of love; Christ's conjunctive syllogism: "You cannot serve both God and mammon"; David Hume's famous dilemma stating the problem of evil; the stoic Seneca's justification of the virtuous life; and St. Thomas Aquinas' cosmological argument for the existence of God.

<b>401 Traditional Logic I Set (text &amp; key)</b>	<b>\$24.90</b>
402 Logic I Text only	\$22.95
403 Logic I Key only	\$1.95
<b>501 Traditional Logic II Set (text &amp; key)</b>	<b>\$24.90</b>
502 Logic II Text only	\$22.95
503 Logic II Key only	\$1.95

"This is best exposition of Aristotelian logic I have yet seen aimed at homeschoolers. Easier to follow than Gordon Clark's logic text, more comprehensive (though less mathematical) than Canon Press's Introductory Logic, and easy on the eyes with its wide margins and visual diagrams, this course deserves a place in many home schools."

-Mary Pride, *Big Book of Home Learning*

"The book by Martin Cothran follows a systematic approach for in-depth study of logic. From seventh grade through adult, this conversational text is well written and designed for the teacher or parent with no logic background. Count me in!"

-Judy McAdoo, *Homeschooling Today*

"*Traditional Logic, Book I*, by Martin Cothran is the most helpful logic course out there today."

-Christine Miller, *Classical Christian Home Schooling*

## Don't Forget...

### Handbook of Christian Apologetics \$17.99 (#1003)

by Peter Kreeft and Ronald Tacelli

THIS BOOK, by popular Christian writer (and logic teacher) Peter Kreeft, is the perfect supplement for *Traditional Logic*. Modern skeptical arguments are here in abundance—all logically answered. In fact, the first chapter contains a mini-lesson in logic which your child will recognize immediately from *Traditional Logic I*. Students love to see something they have learned incorporated into real books. This book will help your student see how important and useful traditional logic is—and at the same time fortify them in their faith. Our monks assure us that it was a match made in heaven (and they ought to know.)



# Logic *is not math*

by Martin Cothran



**I**F I SEE MY LOGIC PROGRAM listed in the math section of catalogs one more time, I'm going to pull out my hair!

Not that they're *trying* to make me mad or anything. In fact, they're just trying to sell my book, and they probably think that ought to make me happy, and they're right. It should.

So what's my problem? Why would it bother me that people think logic is math?

Well, first of all, logic isn't math. And, second, the fact that many people think so is an indication of how much we are influenced by modern philosophy—and how far we have come from a classical Christian view of reality.

What catalogs are doing, of course, is putting logic books where most people would expect to find them, and most people expect to find them in the math section. This is partly because the only exposure most people have to logic is a smattering of modern symbolic logic in a high school math class.

Indeed, when most people think of logic, they think almost exclusively of the modern system, because that is what most logic programs teach. If you pick up any popular college text, you will find that, although it includes a small section on traditional logic most of the book is focused on the modern symbolic logic.

The difference between the two systems of logic is quite dramatic, but most people can recognize the modern system because of its prolific use of symbols, in addition to common modern fixtures such as truth tables and Venn diagrams.

These things are almost entirely absent from the traditional system. There isn't enough room here to explain why that is, but there are very good reasons for it. The question I want to ask and answer here is this: If logic is not math, then what is it? The answer, of course, is that logic is about finding truth with words, not symbols, with language not math. I cannot stress this point strongly enough. For classical educators, this point is absolutely crucial because it will determine the very makeup of their curriculum.

*If logic is not math, then what is it? The answer is that logic is about finding truth with words, not symbols, with language, not math. For classical educators, this point is absolutely crucial because it will determine the very make-up of their curriculum.*


Classical educators have always known that the Trivium is about language. Grammar teaches the structure of language; logic teaches right reasoning with language; and rhetoric teaches the adornment of language with power and beauty for persuasion.

A cursory look at how the Trivium was actually used will suffice to establish my point. What kind of logic was used in the Middle Ages, when classical education was at its zenith? The answer, of course, is traditional logic. In fact, modern symbolic logic is the creation of modern philosophers such as Bertrand Russell, and didn't even exist until the turn of the 20th century.

Can we simply take the modern system of logic and place it in the Trivium? The first answer is, simply, No—not if we believe the Trivium is about language, which it most certainly is. But we could also answer the question—whether we should replace the traditional with the modern system of logic—with a question: Why would we want to? Is there something wrong with the traditional system that would require us to do this?

Modern secular thinkers, such as Frege and Russell, might say that there is (in fact Russell said exactly that in no uncertain terms). Are we then justified in replacing the traditional system with the modern? Only, of course, if we accept their assumptions.

As Peter Kreeft and Ronald Tacelli point out in their book, "Many modern philosophers are suspicious and skeptical of the venerable and common sense notion of things having real essences or natures and of our ability to know them. Aristotelian logic (traditional logic) assumes the existence of essences and our ability to know them."

We are not obligated to cast our reasoning into wholly mathematical terms in order to escape the common sense implications of language. In fact the idea would have been fundamentally alien to the classical educators of the past. Traditional logic preserves the ancient common sense view of the world, which is why it stays with language. 

*Martin Cothran is the author of Traditional Logic, Books I and II, published by Memoria Press.*

Marcia's

*What happens when a parent who doesn't know the Iliad has to teach it anyway.*

# Odyssey

by Marcia Cassady

NOT ALL THAT LONG AGO, I thought of myself as well-educated. I was an early, compulsive reader, and it carried me through secondary school with minimal effort. I logged a hundred and seventy-two undergraduate hours in the course of exploring college majors. Then, there was law school and seventeen years of continuing legal education. It should have amounted to a good education. But, it did not.

My first insight into the limitations of my education came about three years ago as I thumbed through a book left out on a table at a local bookstore. Its title was *The Well-Trained Mind: A Guide to Classical Education at Home*. I knew just enough to recognize the sort of great minds it talked of: Plato, Cicero, Milton. The book evoked this image of these men in an ongoing conversation on universal and ageless topics. I realized that I couldn't even begin to articulate what the topics might be, much less form a germane question or offer a cogent response.

I didn't buy the book that day. It was too overwhelming in its scope, too intimidating in its demands. And even for my middle school aged children, it was too late. Certainly, it was too late for me. Or so it seemed.

A year later, two of our three children expressed interest in a year of homeschooling. I was already on sabbatical from a career in government affairs consulting, and I wanted to make sure that their basic skills were sound before they entered high school--then I wanted to do some traveling. But all the time I was planning our curriculum, I kept remembering That Book and its tantalizing vision. When I finally bought a copy and read it carefully, I began to see ways we could achieve some of its goals. Maybe we couldn't become fluent translators of Latin and Greek in the time we had, but surely we could beef up history, tackle some classical works in translation, establish a few salient points in the history of Western thought.

In that remarkable year, my sons did manage to begin the study of Latin. As it turned out, Highlands Latin School, Cheryl Lowe's cottage school, was a scant fifteen minutes down the road. Both boys made significant progress, even as 7th and 9th grade beginners. At the same time, we immersed ourselves in history at home, lingering on that of the Greeks and Romans. We watched videotapes from The Teaching Company; we watched historical films and

documentaries; we incorporated language arts into our history program. We tackled bits of *Gilgamesh* and *Genesis*, the *Iliad*, Aesop's *Fables*, Herodotus' *Histories*, and *Thucydides*. We read Plato's *Apology* and the *Timaeus*, Sun Tzu's *Art of War*, the *Aeneid*, passages from Augustine's *City of God*, *Beowulf*, selected *Canterbury Tales*, and *The Prince*. The gains my children made exceeded all my hopes.

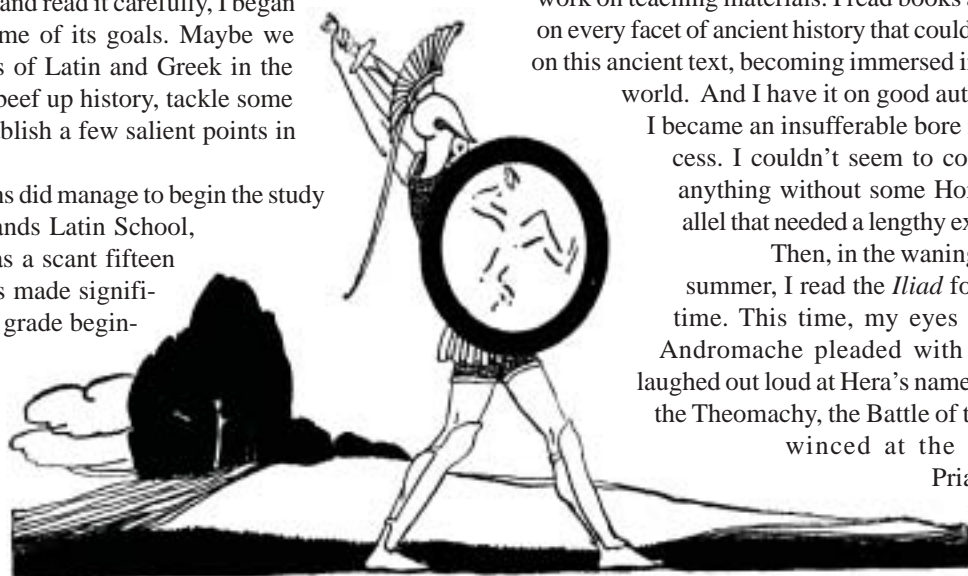
By year's end, even our dinner conversation had begun to reflect an astounding degree of critical thinking on the part of the boys. As for me, I was now able to at least follow that Great Conversation, to formulate a few questions of my own about human existence. But something was still missing.

It was then that Cheryl Lowe invited me to join the faculty of Highlands Latin School and undertake a new Classical Studies course devoted to comprehensive study of the *Iliad*, the *Odyssey*, and Ovid's *Metamorphoses*. Accepting her offer meant a commitment to read each of these challenging works at least three times and to author all teaching materials. But more intimidating by far, it meant standing before a room full of other people's children once a week and knowing enough about the material to keep them interested for three hours. Ultimately, I said yes, despite feeling foolish, even irresponsible. It was a risk I felt compelled to take.

I got underway with the first reading of the *Iliad* immediately, and I soon realized why it is more often reserved for collegiate level study. I'm embarrassed to admit how much I had missed in that first reading. Between the second and third reading, I began work on teaching materials. I read books and essays on every facet of ancient history that could shed light on this ancient text, becoming immersed in Homer's world. And I have it on good authority that

I became an insufferable bore in the process. I couldn't seem to comment on anything without some Homeric parallel that needed a lengthy explanation.

Then, in the waning weeks of summer, I read the *Iliad* for the third time. This time, my eyes burned as Andromache pleaded with Hektor. I laughed out loud at Hera's name-calling in the Theomachy, the Battle of the Gods. I winced at the image of Priam kissing the hands



that had killed his sons.

In taking stock of all that I had learned, I realized that my anxiety about teaching Homer had shifted in its focus. I was no longer concerned that I would run out of things to discuss halfway through a three hour class. Now, I wondered how I could possibly fit it all in.

This week, my class of seventeen students, grades 7 through 12, will take the leviathan exam that completes our twelve weeks of work with the *Iliad*. I still don't have definitive answers to the questions that so worried me as I began, but the classroom experiences and the work my students have done have given me great confidence about how much has been achieved.

Two weeks ago, we paused to reflect on the image of Achilles, capped with divine flame, screaming in the ditch from which he watched the battle for the remains of Patroklos, his cry joined by that of Athene. There, we paused to read a short, untitled poem by a young classical scholar turned soldier on a brief leave from the ill-fated Gallipoli campaign of World War I. On the island of Imbros, in the shadow of Troy, the soldier faced his own death with reflections that ended with these lines:

WAS IT SO HARD, ACHILLES,  
SO VERY HARD TO DIE?  
THOU KNOWEST, AND I KNOW NOT;  
SO MUCH THE HAPPIER AM I.

I WILL GO BACK THIS MORNING  
FROM IMBROS O'ER THE SEA.  
STAND IN THE TRENCH, ACHILLES,  
FLAME-CAPPED, AND SHOUT FOR ME.

In the seconds after those lines were read aloud, a motionless silence gripped my classroom full of students, as all of us experienced the power of this ancient image speaking across three millennia to a soldier on a modern field of battle.

That same stillness held when we envisioned Priam at the knees of Achilles, pleading for the slain and abused corpse of his son Hektor, on whom a grief-maddened Achilles had taken vengeance for the killing of his closest friend, Patroklos. Each of them saw mirrored in the other the struggle to accept the unbearable, forging a bond that transcended their hatreds - a bond that restored humanity in the acceptance of its darkest realities. It was an insight into the serenity that attends the acceptance of that which cannot be changed, serenity that Homer captured in the image of an old man and a young man despoiled by grief and bound together in a moment of unspeakable empathy.

In these moments, I have become conscious of the profound difference the immersion in one author and one book can make in a person's depth of knowledge. I have also come to fully understand the ability of great literature to shape our experience of life.

To see greatness and nobility in the work of a Homer is to be better able to see it in our own lives today. In every movie I see and every book I read, the echoes of three millennia resound. My first forty-four years have been spent as one who sits before a symphony orchestra with only the ability to hear a single violin. But our Creator surely equipped us for so much more, for the vast score of our humanity is not written for solo violin. It is a work of awesome complexity, made comprehensible by recurring themes and motifs, driven onward by the rhythm of cycles and seasons, and orchestrated for the voices of every age in recorded history.

It is music I have finally begun to hear. 📖

*Marcia Cassady is a classical studies instructor at Highlands Latin School. Nearly all of her students scored above 90 on her 20 page final over the Iliad!*

## It's Never too Early to Prepare for Homer

A Classical Studies program is the **essential** foundation for understanding literature, history, and art. Preparation for reading the oft intimidating works of greats like Ovid and Homer can and should start early. High school students who attempt to read *The Iliad* often find themselves lost in a forest of classical allusions such as "fleet son of Peleus" or "silver-footed Thetis." Both classical and Christian literature are closed books to those who have never learned Greek mythology. In our own cottage school, we begin teaching the *Golden Children's Bible*, *Famous Men of Rome*, and *D'Aulaire's Greek Myths* to grammar school students. By the time they pick up the *Iliad*, students have a full body of knowledge that enriches their experience exponentially. In the Memoria Press Classical Studies program students:

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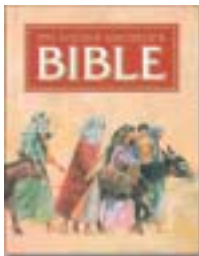
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# Classical Christian Culture



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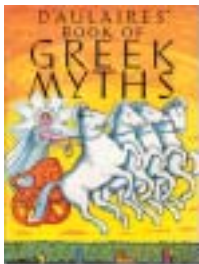
**Golden Children's Bible, \$17.95, hard. #302**

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# Why study the Pagans ?

by Cheryl Lowe

**A** classical education involves two things primarily - the study of the classical languages, Latin and/or Greek and the study of the classical civilization of Greece and Rome.

In the last few years there have been a number of articles critical of the classical Christian education movement. The objection goes something like this: What can Christians learn from the pagans, since all truth comes from God and the Bible and they had neither? We should read the Bible and books written by Christians and avoid the unsanctified pagan mind and its temptations.

This objection to classical education reveals some confusion about the nature and purpose of Scripture. The Bible is the book about God. Its purpose is to reveal the nature of God to man, a knowledge that man cannot discover for himself.

But most things man can discover for himself - geometry, logic, the principles of history, government, literature, the sciences, etc. These things were first discovered by the Greeks. God did not reveal to man what he could discover for himself through reason and experience. To do so would have confused human reason with divine revelation.

But even if our Christian objector acknowledges that the Greeks learned some things that are useful and true, is that a good reason to focus on Greek and Roman culture? Why can't we just take what they discovered and use it for our own purposes and not waste too much time on a dead, pagan culture? This is often expressed by the idea of "spoiling the Egyptians." The Children of Israel took some loot from the Egyptians on their journey to the Promise Land, so we Christians can take some things we need from the pagans, too.

But the Greeks did not just discover some useful things that we can lift out of their writings, hopefully without contaminating ourselves in the process. Amazingly the Greeks discovered the foundations for almost all of human knowledge and wisdom. Historians call this explosion of learning the "Greek miracle". This term expresses the wonder we feel when we come to understand this sudden, extraordinary, and unexplainable outpouring of philosophy, literature, art, and science by this small number of people living in the poor, rocky, land of Greece. It's difficult to overstate the genius of

the Greek accomplishment. For me, John Cardinal Newman explained it best in his great book on education, "The Idea of a University".

The world was to have certain intellectual teachers, and no others; Homer and Aristotle, and the poets and philosophers who circle round them, were to be the schoolmasters of all generations, and therefore the Latins (Romans), falling into the law on which the world's education was to be carried on, so added to the classical library as not to reverse or interfere with what had already been determined.

So classical civilization is more than just a good place to pick up some useful information on our trip to the Holy Land. The Greek and Roman classics are the basic "textbooks" of human wisdom and knowledge. In His providence, God so ordained the world that divine knowledge should come through the Hebrews, and human knowledge through the Greeks. The greater light of revelation orders and commands the lesser light of human wisdom, but it does not obliterate it. And for human wisdom, we begin with the Greeks - the world's first school masters.



# Two Methods of Instruction

by ANDREW KERN

CLASSICAL EDUCATION rouses the student's mind to action through two methods: the Didactic and the Dialectic. Let's take a brief look at each of these modes of instruction.

## The Didactic Method

If you have heard the word "didactic," it was probably used for lectures or some other form of instruction in which the active teacher presented information to the passive student. That is not how the word was used in the classical tradition. In fact, didactic instruction engages the student's mind and makes him an active learner.



**Andrew Kern is Director of the Circe Institute in Charlotte, NC. After attending his outstanding conference last year, we had to hear more from him.**

Let me suggest a more accurate way to think about didactic instruction.

When a teacher engages in didactic instruction, she presents models to the students for mutual contemplation. For example, if I want my students to understand Renaissance art, then I place some Renaissance works of art in front of them and we contemplate them together. If I want my students to learn a proof in geometry, I place some examples of that proof before them and we contemplate them together. If I want my students to understand a poetic device, a noble soul, or a musical idea, I place before them examples of the poetic device, the noble soul, or the musical idea.

Note that in this approach to didactic instruction the teacher and the student are

engaged in a mutual contemplation. Both are actively thinking about the models placed before them. As a result, both move toward a more accurate understanding of the ideas contained in the object.

To make didactic instruction effective, begin with an idea you want your student to understand. Find models of the idea and, together, analyze each model individually for its properties and qualities. Next, compare the models with each other to find common properties. Finally, compare the models with other models of different types. This enables you to establish what is unique to the idea you are contemplating.

This method is very effective when you want the student to understand an idea or interpret an artifact (e.g. a painting, musical composition, text, etc.). You can use it effectively in science, art, music, math, and languages. It is also a wonderful way to approach children's reading, which should be dominated by Bible stories, myths, fables, folk tales, and fairy tales - the staples of a young student's mental diet. Because we are inspired when we contemplate great things, this method is inherently inspiring.

## The Dialectic Method

The second method you will want to use as a classical educator is the dialectic

establish your goal to clearly understand truth and get on with it.

Once you've grown comfortable with questioning your students, you will want to refine your understanding of dialectic instruction. Socrates' questioning usually fell into two stages called the *ironic* and the *maieutic*.

In the ironic stage, you use questions to probe your student's understanding - to find the inadequacies in his thoughts. These inadequacies might include contradictions, insufficient definitions of terms, faulty logic (especially things like hasty generalizations and reversal of cause and effect), and other common mistakes that we all make all too frequently. The purpose of the ironic stage is to weaken the individual's confidence in an inadequate understanding of reality.

After the student recognizes the inadequacy of his original idea and wants a clearer apprehension of the truth, he is ready for the maieutic stage. In this second stage you will make more suggestions than you did in the ironic stage, but questions still drive your student. In the end, the student and the teacher both better understand an idea. The purpose of the maieutic stage is to give birth (maieutic is Greek for having to do with a midwife) to this more accurate un-

When a teacher engages in didactic instruction, she presents models to the students for mutual contemplation.

derstanding of reality. In a way, this is a very easy method to use, but in another way it is extraordinarily difficult.

Perhaps the easiest way to think of Dialectic or Socratic Method is to think of it as the relentless pursuit of truth through unceasing questions. To engage in dialectic method,

derstanding of reality.

It is important to notice that both the didactic and dialectic methods of teaching are engaged in thinking about ideas by asking questions. There is no more effective method for training the mind.



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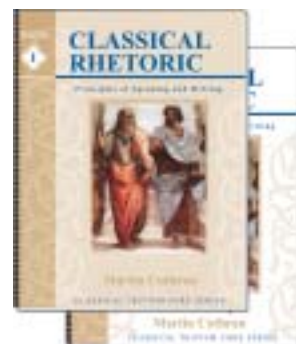
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