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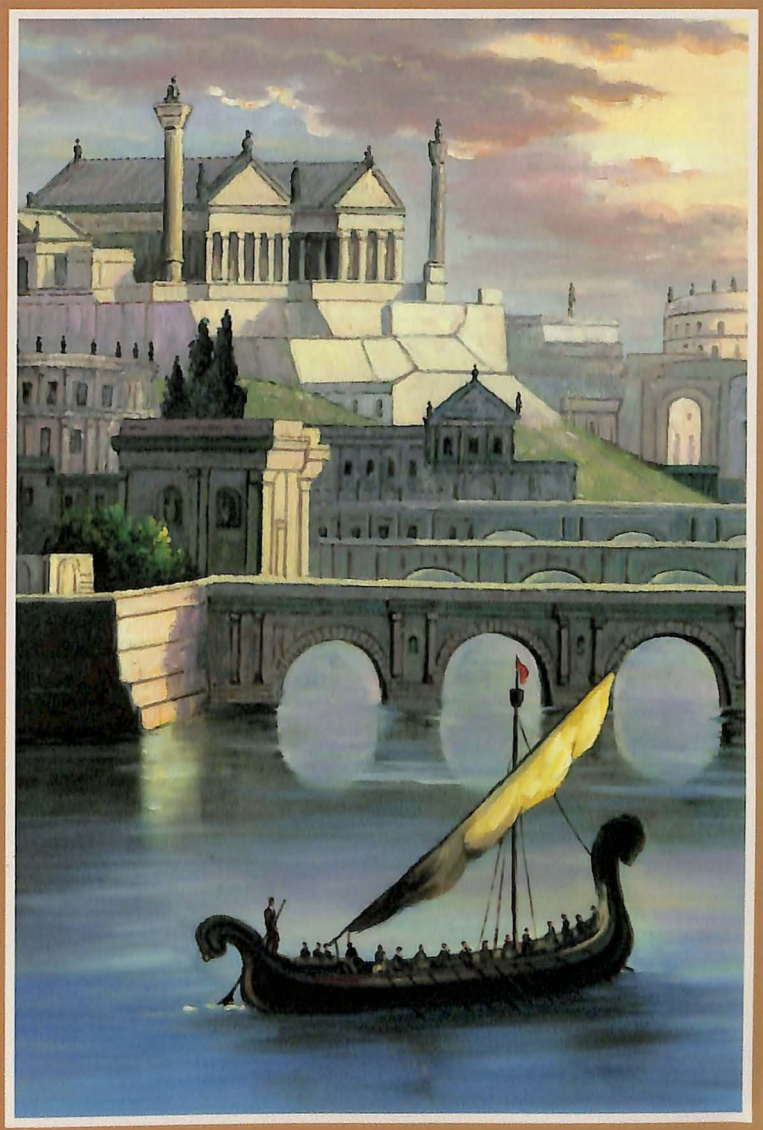
THE LATIN-CENTERED CURRICULUM

A HOME EDUCATOR'S GUIDE TO A TRADITIONAL CLASSICAL EDUCATION



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A Home Educator's Guide to a Traditional Classical Education

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The Latin-Centered Curriculum
Second Edition

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discipulis meis

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- my daughter, Julia, for reminding me that a homeschool must be a *ludus* in more ways than one

A.A.C.

Contents

What's New in the Second Edition?

Readers of the first edition will notice some significant changes to the program. In some cases, these changes are the result of circumstance; books go out of print, new materials are published. In a few instances, they grow out of my contacts with classical educators and my increasing awareness of teaching methods and materials. But in most cases, the new material in this edition is my response to the needs of the many readers who have written to me with questions that the first edition did not adequately address. For those readers, in particular, I'd like to take a moment to highlight the most important changes.

Revised Introductory Chapters

The first three chapters of the book, which cover the theory behind the curriculum, have been substantially rewritten. In the first chapter, especially, I have tried to draw out the themes that define the tradition of classical education—not just the centrality of Latin, but also the moral and humanistic dimensions of this educational method.

Restructured Subjects

I have entirely overhauled a number of subject areas in response to readers' comments. The grammar school history curriculum now follows a single chronological stream, but at a much slower pace than many other programs. It culminates in a Great Books component in secondary school. I have provided more 'living book' options in addition to workbook-based curricula during the grammar school years. I have also substantially modified the math and science recommendations, particularly at the secondary school level, in response to concerns about college preparation.

The restructuring means that the content of the various subjects will, I hope, be more transparent, both to parents and to school officials to whom parents may need to report. While it was not readily apparent to all readers of the first edition that 'Christian Studies' included medieval history or that 'Modern Studies' included geography, the content of the new subject areas should be clear. These changes will, I hope, make things easier for parents who are creating high school transcripts for their college-bound students.

Changes to the subjects areas are as follows:

Daily Subjects	
Latin	Scope-and-Sequence chart reflects a more typical starting age
Greek	New recommendations for Attic Greek in secondary school
Math	All-new recommendations, particularly for secondary school
Composition	Stands as a daily subject from third grade on

Weekly Subjects	
Literature	American literature added in grades 6-8; more Great Books assigned in grades 9-12; certain Great Books moved up from the grammar school to the secondary school lists
Religion	Optional Great Books component in grades 9-12 consisting of Church history and Christian classics from the Catholic, Orthodox, and Protestant traditions
History	Curriculum completely restructured to follow a slow, single-stream chronological approach in grades K-7; grade 8 devoted to civics and economics; Great Books—history component added for grades 9-12
Geography	Distinct subject in grades K-6; one semester state history option in grade 6
Science	Textbook option added in grades 6-8; college preparatory curriculum with specific textbook recommendations for grades 9-12
Logic	Great Books—philosophy option in grades 11-12

Older Beginners and Adult Learners

In response to the many requests I've had from readers whose students are 'coming in in the middle,' I've included a chapter on how to introduce students of various ages to the Latin-centered curriculum. I've also sketched out a Latin-centered self-education program for adults.

Schedules

I have added an entirely new section to the book, providing detailed weekly schedules for readings in Literature, History, and some other subjects. These schedules are, of course, only suggestions and should be modified to suit your family's needs. I have also added scheduling tips for larger families, a glaring omission from the first edition. Finally, readers will notice that I have arranged the subjects for increased consistency across the years, allowing for greater simplicity in scheduling. The program now consists of three or four daily subjects and five weekly ones—one special study area for each day of the school week.

How to Use This Book

The Latin-Centered Curriculum is, like Caesar's Gaul, divided into three parts.

In the first part you will find the theory that undergirds the whole curriculum, the 'why' of classical education. The section begins with a brief summary of the history of classical education with an eye to establishing a working definition of the method for today's home educators. A second chapter addresses the importance of classical languages and lists their key benefits. The last chapter in this section discusses the principle of *multum non multa*—'quality, not quantity'—that distinguishes the Latin-centered curriculum from other classically inspired programs. If you are unfamiliar with the meaning of classical education or the role that the Latin and Greek languages and literatures play in it, begin right with the first chapter of the book. Likewise, if you have questions about how Christians should approach a curriculum that includes mythology and other pagan material, you will find those concerns addressed in this section.

In the second part of the book we turn to the curriculum itself, beginning with an overview of the entire scope and sequence from kindergarten through twelfth grade—the 'what' of the curriculum. I then review each subject in detail. This is where you will find all the reading and curriculum recommendations for each subject, grade by grade. The final chapter in this section offers guidance for adapting the program for older beginners and adult learners.

Finally, the third part provides detailed weekly schedules for each grade, as well as general hints for scheduling your family's lesson time and teaching the various subjects. Look here for the 'when' and 'how' of the Latin-centered curriculum.

Note: While every effort had been made to assure that the information in this book was correct and current at the time of writing, books do go out of print, new materials are published, and web sites come and

go without warning. It is also impossible to list here every book or curriculum that might be useful for a Latin-centered education. To keep abreast of developments in curriculum or for advice on scheduling or other matters related to classical education, visit latincentered.com.

Part I:
About Classical Education

Chapter 1:
Toward a Definition of Classical Education

The definition of terms must in fact form the basis of every scientific exposition if the scope of the argument is to be clearly understood. —**Cicero, *On Duties***

We live in a time of educational chaos. Public school students are subjected to perpetual experimentation at the hands of education 'experts' funded by our tax dollars. Politicians stress the need for competition in the global marketplace, making our schools into little more than vocational training centers to serve corporate interests. Parents are met with a dizzying array of school choices: public schools, charter schools, private schools, experimental schools, alternative schools, parochial schools, private religious schools, homeschooling. Home educators must choose from among a similarly wide range of methods: Charlotte Mason, Waldorf, Montessori, Thomas Jefferson Education, the Principle Approach, Unschooling, Unit Studies, and numerous religious approaches, to name only the most prominent.

It is no wonder that increasing numbers of parents are turning to classical education as an antidote to this pedagogical malaise. Classical education is a time-tested method with a 2500-year pedigree. Although it predates Christianity, it has long been an accepted approach to Christian education among Catholics, Orthodox, and Protestants alike. It appeals equally to members of other faiths and to secular families.

Yet even in the relatively contained world of classical education, we cannot wholly avoid confusion. Competing definitions of classical education leave parents unsure of what and how to teach. The purpose of this chapter is to put those definitions in historical context and to make clear what is meant by Latin-centered classical education. In what follows, I give a brief outline of the history of classical education, highlight its key characteristics at different stages in its development, analyze the various meanings given to the term today, and discuss some of the distinctive qualities of Latin-centered classical education.

The Ancients: Education as Enculturation

The roots of classical education, like those of so many enduring arts, stretch back to ancient Greece. Immediately, we are thrown into the linguistic fray: the Greeks spoke of *paideia*, a word with a broader semantic field than our English word "education." Rather than simply conveying a body of knowledge or a set of skills, *paideia* encompassed child-rearing in the most inclusive sense. Its goal was to bring children (boys, at least) into the fold of the the independent city-state as virtuous and able citizens. "*Paideia,*" writes classical education apologist Tracy Lee Simmons, "was about instilling core values, enunciating standards, and setting moral precepts."[1] It offered nothing less than membership in a culture.

> The Greeks and Romans made sure to teach their offspring not only practical skills for getting along; they made them memorize poetry commemorating the deeds of their mythological and historical heroes. They filled their children's minds with 'useless' information, by rote, with one purpose among others: to make them members of a people, to make them one. We cannot view classical education aright unless we factor in this element of culture.[2]

The Greeks formulated the goals of this educative process not just in political terms, but also in spiritual ones: "[T]he supreme goal of education was happiness, which was conceived of as health of soul, the ultimate good man can hope to attain during his lifetime."[3] Plato defined education as a process by which the student is "rightly trained in respect of pleasures and pains, so as to hate what ought to be hated, right from the beginning to the very end, and to love what ought to be loved."[4] From the very start, then, classical education had a moral as well as a

1 Tracy Lee Simmons, *Climbing Parnassus: A New Apologia for Greek and Latin* (Wilmington, DE: ISI Books, 2002), p. 40.

2 Simmons, p. 37.

3 Simmons, p. 54.

4 Quoted in Simmons, p. 56.

civic character. It aimed at equipping citizens to fulfill their duties, but it also prepared free men for life beyond the marketplace.

Of what did this education consist? Greek *enkuklios paideia*, the 'full circle of learning,' encompassed seven arts: grammar (understood to include literary studies), rhetoric, dialectic, arithmetic, music, geometry, and astronomy. These subjects were already established as the core of the educational program from the fourth century B.C.[5] They were preceded by a course of primary education, consisting of basic literacy and numeracy skills, and might be followed by higher rhetorical or philosophical studies, or by a period of physical training for military service.[6] A man could not be considered truly educated unless he had mastered all seven of the liberal arts—that body of knowledge appropriate to a free man.

In his *Letters*, the Roman poet Horace wrote that "captive Greece conquered her savage captor, and brought the arts into wild Italy." The art of pedagogy was surely among these, for the Romans soon adopted the Greek style of education. Like the Greeks, the Romans insisted that their young men be prepared for life as active members of their society. How was the Roman program of enculturation achieved? "The well-organized educational system of the [Roman] Empire had for its main aim to teach the two literary languages"—Latin and Greek—"and to inculcate in the minds of all its pupils the established methods and desirability of imitation."[7] It is worth taking a closer look at how the best Roman educators trained their pupils, as their methods set the tone for two millennia of education in the West. The following description was typical of a school like Quintilian's in the first-century Roman Empire, as described in his *Institutio Oratoria*.

Students began primary studies around the age of seven, first learning the 'three R's' and then coming under the tutelage of a *grammatikos*, a teacher of grammar. By grammar, the ancients meant more than just

5 M. L. Clarke, *Higher Education in the Ancient World* (London Routledge & K. Paul, 1971), p. 2.

6 Clarke, p. 2.

7 R. R. Bolgar quoted in Simmons, p. 80.

language mechanics or parts of speech. Grammar included the study of the great literary works of the culture. Among the great works studied, Homer took pride of place, and every schoolboy committed substantial passages from his works to memory.[8] Drama and lyric poetry were also studied.[9]

A typical day in a grammar school included recitation of the previous day's work; copying and reading aloud a set passage from a book; listening to and taking notes on the master's explanation of the passage; sight reading; recitation of memorized lists of nouns or lines of verse; discussions of grammatical points; dictation; and more reading aloud.[10] The purpose of these efforts was to hold before the students "the habitual vision of greatness"—the very best the culture had to offer.[11]

Other subjects included the Quadrivium or mathematical arts: arithmetic, geometry, astronomy, and music. Basic arithmetic facts were likely part of general education, although we have little direct evidence on the subject. Romans might employ a *calculator*, an instructor who taught what would today be called 'business math',[12] but these studies were distinct from the more elevated liberal arts.[13] In the latter context, mathematics provided not practical skills alone but also mental training or preparation for philosophy.[14] "Arithmetic meant the theory of numbers. Geometry...start[ed] with definition and, after setting out certain postulates and axioms, proceed[ed] to prove a series of theorems."[15] Astronomy, a popular study, was approached with introductory textbooks and definitions. Topics might include "constellations; the Milky Way, the tropics, the equator and the ecliptic; the rising and settings of the stars; and finally weather signs." Planetary movements were studied

8 Clarke, p. 18, p. 20.

9 Clarke, pp. 18-19.

10 Clarke, p. 27.

11 Simmons, p. 45.

12 Clarke, p. 46.

13 Clarke, p. 47.

14 Clarke, p. 46.

15 Clarke, p. 49.

in a more advanced course.[16] Plato lauded music as a moral study, and indeed, it was a regular part of Greek civic and religious life, and thus, of education. While vocal and instrumental instruction continued in both Greece and Rome, music came to be treated as a theoretical and mathematical subject. Perhaps we might best understand it as the scientific study of harmonics and music theory. So, for example, schools of music taught intervals, scales, and modes.[17] Still, the moral character of practical musical education persisted. A text attributed to Plutarch (ca. A.D. 46-120) takes a high view of music:

> If a man has diligently studied music as part of education and has given it the necessary attention in early years, he will commend and embrace what is noble and condemn what is not, in music and in other matters too; and one so educated will be free from all ignoble action and, reaping the greatest benefit from music, he will prove of the highest value to himself and his city, since all his actions and words will be well tempered and always and everywhere he will maintain a sense of fitness, self-control and orderliness.[18]

After mastering the basics of elementary education, the student might continue on to a school of rhetoric where he would be trained to write and speak correctly and persuasively. Rhetorical training began with the *progymnasmata*, a graded series of written exercises designed to prepare students for the speeches that made up the bulk of the work in schools of rhetoric. The goal of these exercises was to develop in the learner a command of the resources of language, an ability to say the same thing in a number of different ways. The schoolboy learned not to express his own feelings and experience but to elaborate and adorn his theme along accepted lines—to paraphrase, for instance, a moral maxim and support it by simile, example, and quotation, thus developing a key

16 Clarke, pp. 50-51.

17 Clarke, pp. 52-54.

18 Quoted in Clarke, p. 54.

skill for orators.[19] From the ages of fifteen to eighteen or so, students could attend the lectures of various rhetoric teachers. After completing his rhetorical studies, a talented student might continue on to more advanced studies, such as higher mathematics and philosophy. Some histories were read in the Greek schools as part of rhetoric, but history was not considered a subject of study in its own right.[20] Likewise, science and logic were largely philosophical disciplines and were studied, if at all, after a boy had finished his general education. A boy might also undergo a period of physical training in preparation for military service.

From this brief description, we may discern some characteristics of classical education that have persisted through the centuries:

1. Classical education is holistic: it is not limited to training the intellect, but aims to form the emotions, the will, and the aesthetic sense. It fosters love for the Good, the True, and the Beautiful wherever they may be found. Its goal is to produce men and women both knowledgeable and virtuous: in the words of Quintilian, good men speaking well.

2. Classical education is literary: it emphasizes the correct and artful use of language based on the imitation of sound literary models.

3. Classical education is conservative: it seeks to hand on to each new generation "the best that has been thought and said in the world."

4. Last but not least, classical education has traditionally been based on the study two languages: Latin and Greek. As we will see, this fact was to become the defining characteristic of classical education.

19 Clarke, p. 38.

20 Clarke, p. 21.

Christianity and the Classics: The Classical Inheritance Redeemed

As the fall of Rome propelled Western Europe into the Dark Ages, the Catholic Church, and in particular her monasteries, became a lifeboat for classical culture and learning. Even so, the Church did not deem everything she inherited of equal value: during the earliest centuries of the Christian era, the Church Fathers grappled with the demands of their faith and the lure of worldly learning. St. Jerome (ca. 347-420), best known for translating the Bible into Latin, fretted that he was a better Ciceronian than he was a Christian. The fiery Tertullian (ca. 155-230) asked, "What has Athens to do with Jerusalem?" and Christians down the ages have echoed his question.

His challenge did not go unanswered. St. Basil the Great (ca. 329-379), in his "Address to Young Men on Reading Greek Literature," laid out sound principles by which Christians could partake of classical learning without endangering their faith. He wrote:

> First, then, as to the learning to be derived from the poets, that I may begin with them, inasmuch as the subjects they deal with are of every kind, you ought not to give your attention to all they write without exception; but whenever they recount for you the deeds or words of good men, you ought to cherish and emulate these and try to be as far as possible like them; but when they treat of wicked men, you ought to avoid such imitation, stopping your ears no less than Odysseus did, according to what those same poets say, when he avoided the songs of the Sirens. [...] These same observations I must make concerning the writers of prose also, [...] But we shall take rather those passages of theirs in which they have praised virtue or condemned vice. For just as in the case of other beings enjoyment of flowers is limited to their fragrance and color, but the bees, as we see, possess the power to get honey from them as well, so it possible here also for those who are pursuing not merely what is sweet and pleasant in such writings to store

> away from them some benefit also for their souls. It is, therefore, in accordance of the whole similitude of the bees, that we should participate in the pagan literature. For these neither approach all flowers equally, nor in truth do they attempt to carry off entire those upon which they alight, but taking only so much of them as is suitable for their work, they suffer the rest to go untouched.[21]

St. Basil's approach came to be accepted by thoughtful churchmen who, emphasizing the unity of truth in God and the grace of natural revelation, saw the highest pagan learning as part of God's providential plan for humanity. Demetrios J. Constantelos writes:

> Why was it so necessary for the Church to place so much emphasis on the importance of Greek thought and learning in the Christian tradition? In simple terms, the Christian community considered the achievements of the ancient Greek mind as propaedeutic for the Christian faith, as providential and as a divine gift.[22]

Common grace is available to all, and Christians should not shun what traces of it they find in pagan writers. In His wisdom, God ordained that "[t]he 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...."[23]

So the Greek and Roman heritage survived. The integration of the classical and Christian patrimonies was articulated by Boethius in his *Consolation of Philosophy* (6th century A.D.) and then worked out in detail by the scholastics. This development reached its zenith with St. Thomas Aquinas's magisterial application of Aristotelian logic to Christian theology, the *Summa Theologica* (1265-1274). Although St. Thomas was

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21 www.angelicum.net/html/basil_the_great.html . An excerpt is also included in Richard M. Gamble, ed., *The Great Tradition: Classic Readings in What It Means to Be an Educated Human Being* (Wilmington, DE: ISI Books, 2007), pp. 182-188.

22 Demetrios J. Constantelos, "Hellenic Paideia and Church Fathers: Educational Principles and Cultural Heritage," www.goarch.org/en/ourfaith/articles/article8143.asp .

23 John Henry Newman, quoted in Cheryl Lowe, "Why Study the Pagans," www.memoriapress.com/articles/whypagans.html .

controversial in his own day, his influence on Western Christian thought remains unparalleled.[24]

Although "[t]he curriculum fixed in antiquity remained unchallenged so far as concerned the liberal arts,"[25] the emphases changed with the times. Logic, once an ancillary subject, came to eclipse the rhetorical studies that had dominated the ancient world. "From about the middle of the twelfth century logic became the all-absorbing interest of the schools and ousted the humanistic studies represented by grammar and rhetoric."[26] And later: "The prevailing passion for logic and the rediscovery of the complete Aristotle led to neglect not only of grammar and rhetoric but also of the quadrivium."[27] By the late Middle Ages, literary studies were severely truncated, with grammar school completed by the age of fourteen and few, if any, classical Latin texts studied there. Latin remained a vital force among intellectuals, but its literary power was much diminished.

From the developments of late Antiquity and the Christian Middle Ages, we can glean a few further characteristics of classical education:

1. Classical education unites the great spiritual and intellectual streams of the West, rising from Jerusalem, Athens, and Rome. Although there has never been total unanimity among the Christian faithful about how to approach classical literature, religious concerns about reading 'the pagans' were largely resolved 1700 years ago. Since that time, the historical churches of the East and West have accepted classical learning as useful and wholesome for Christians when read through the eyes of faith and with appropriate dis-

24 To this day, the Catholic Church continues to emphasize the unity of truth as expounded by St. Thomas Aquinas in her understanding of Christian education. See for example the 1965 declaration on Christian education, *Gravissimum educationis*, which speaks of "how faith and reason give harmonious witness to the unity of all truth." The Declaration specifies that "the Church pursues such a goal after the manner of her most illustrious teachers, especially St. Thomas Aquinas."

25 Clarke, p. 141.

26 Clarke, p. 142.

27 Clarke, p. 143.

cernment. All of the great classical scholars of the last millennium and a half have been Christians; indeed, some of the greatest were also saints.

2. Although the liberal arts have endured for many centuries, we should not assume that they have always been taught in a set order or at set ages. Different eras have emphasized different subjects. What has been consistent since at least the time of Quintilian (first century A.D.) is the position of the Latin language as the *sine qua non* of classical learning.

The Early Modern Rediscovery of Classical Learning

The European Renaissance brought new life not only to the fine arts but also to classical studies. For the first time in centuries, Western Europeans had access to reliable Greek texts and to teachers who could interpret them for a new generation.[28] The result was a flowering of classical learning unknown since antiquity. The Renaissance was in many ways a return to Roman educational ideals, including the bilingual education that again became normative during this period.[29] Rhetoric regained its place as the summit of classical learning, as the Italian humanists of the *quattrocento* strove to express substantial thought stylishly.

The goal of this devotion to the classical inheritance was unabashedly moral. Education should ennoble. "One read of great men to glean examples of upright living and noble deeds; one read of evil men in order to learn from their evil deeds what the good man or woman must avoid."[30] The humanists reaffirmed the commitment to classical learning within a Christian context. Although 'humanism' is a fighting word in some Christian circles today, the Christian humanists of the Renais-

28 For a readable discussion of the Byzantine scholars who revolutionized the study of the Greek classics during the Italian Renaissance, see Colin Wells, *Sailing from Byzantium: How a Lost Empire Shaped the World* (New York: Delacorte, 2006).

29 Clarke, p. 151.

30 Simmons, p. 101.

sance did not equate humanism with atheism. Rather, they understood humanistic studies to be those that disposed the learner toward virtue. In the words of Guarino da Verona:

> To each species of creatures has been allotted a peculiar and instinctive gift. To horses galloping, to birds flying, comes naturally. To man only is given the desire to learn. Hence what the Greeks called *paideia*, we call *studia humanitatis*. For learning and training in Virtue are peculiar to man; therefore our forefathers called them *Humanitas*, the pursuits, the activities proper to mankind.

Aeneas Sylvius, later Pope Pius II, agreed, recalling St. Basil's principles:

> The crucial question is: how do you use your authors? Basil has left us a clear guidance on the matter: we leave on one side their beliefs and superstitions, their false ideas of happiness, their defective standard of morals; we welcome all they can render in praise of integrity and in condemnation of vice... Herein is laid down an admirable principle by which we may be guided in reading all authors of antiquity. Wherever excellence is commended, whether by poet, historian, or philosopher, we may safely welcome their aid in building up the character.

Some of the most prominent Protestant reformers of the 16th century—men like Ulrich Zwingli, Philip Melanchthon, and John Calvin—espoused humanist ideals. Melanchthon, in particular, promoted classical studies, lecturing and writing as professor of Greek at the University of Wittenberg. Typical of his view of the classics is his oration on Homer:

> First I declare that no work has been brought forth by any human mind since the beginning of the world, in any language or nation—the with exception of the holy writings—in which there is such a wealth or teaching or of elegance and pleasantness [as in Homer's *Iliad*].[31]

31 Gamble, p. 423.

Calvin reaffirmed the earlier Christian principles governing the use of classical studies and chided Christians who rejected pagan wisdom:

> From this passage [Calvin is commenting on Titus 1:12] we may infer that those persons are superstitious, who do not venture to borrow anything from heathen authors. All truth is from God; and consequently, if wicked men have said anything that is true and just, we ought not to reject it; for it has come from God.[32]

The notable exception to this rule was Martin Luther, whose ambivalence toward classical learning was marked. Although he shared the humanists' interest in ancient languages for the light they shed on Scripture, he showed little interest in classical literature and was openly hostile to the medieval scholastic tradition that had formed his own mind. Luther went so far as to reject the possibility that pagans might have gleaned some knowledge of God by general revelation, or even desired or sought after it. As evangelical scholar Louis Markos notes, Luther's extreme dualism in this matter "helped set in motion an attitude toward pre-Christian thought that led in part to the dissolution of the Thomistic synthesis."[33] At the same time, Luther's writings show his unmistakable debt to classical education; "*The Bondage of the Will* [one of Luther's most famous treatises] boasts no less than two dozen carefully chosen and subtly used references from pagan writers like Cicero, Horace, Virgil, Cato, Ovid and Homer."[34] Luther's *Table Talk* likewise displays his facility with classical languages and the depth and breadth of his classical learning.

Not all of those who followed Luther's theological lead shared his ambivalence toward humanistic education. Despite the tremendous social and ecclesiastical upheavals occasioned by the Protestant Reformation, the sixteenth century saw a remarkable expansion of classical

32 Gamble, p. 446.

33 Louis Markos, *From Achilles to Christ: Why Christians Should Read the Pagan Classics* (Downers Grove, IL: IVP Academic, 2007), p. 11. Markos also notes (p. 12) that Luther's stance contradicts the witness of Scripture (Acts 17:27).

34 Markos, p. 12.

learning. In the Protestant sphere, Johann Sturm, known to his contemporaries as the 'German Cicero,' established an educational method inspired by the ancient orators. The school he founded later became the University of Strasbourg.

Among Catholics, the *Ratio atque Institutio Studiorum Societatis Jesu*[35] would prove one of the most lasting and successful education plans in history. First composed in 1584 and published in its official form in 1599, the *Ratio* outlined the course of study for the new Jesuit schools. These schools had been established to train men for the priesthood, missions, and defense of the Catholic Faith for which the order had been founded. Like Sturm's program[36], the Ignatian approach harkened back to the Roman literary program described by Quintilian, emphasizing Latin, Greek, and rhetoric as well as 'accessories' like history and geography. Notably, Ignatian education would later encompass the natural sciences, and, in keeping with the order's missionary work, non-classical languages. It presented a holistic education that combined traditional classical learning with spiritual formation, leading to a life of active Christian service *ad maiorem Dei gloriam*—for the greater glory of God.

Sturm's program fell into disuse some time after his death, and even during his lifetime he found it increasingly difficult to convince magistrates and teachers to conform to his methods, which included near-total immersion in Latin even for the youngest students. Ignatian education, on the other hand, spread throughout the world with Jesuit missionaries

35 The *Ratio Studiorum: The Official Plan for Jesuit Education*, trans. Claude Pavur, S.J. (St. Louis: Institute of Jesuit Sources, 2005). This bilingual edition gives the full text of the 1599 *Ratio*, with explanatory notes. For a view of how Ignatian education maintained the *Ratio*'s goals into the twentieth century, see Robert Schwickerath, S.J., *Jesuit Education: Its History and Principles* (1903). Portions of this book are available online at the Saint Louis University web site: www.slu.edu/colleges/AS/languages/classical/latin/tchmat/pedagogy/schw/schw1.html .

36 Sturm himself believed that the Jesuits had modeled their program on his own. Whether that was the case, or whether both drew equally from Quintilian as a common ancient authority, the programs do show marked similarities. See Lewis W. Spitz and Barbara Sher Tinsley, *Johann Sturm on Education: The Reformation and Humanist Learning* (St. Louis: Concordia, 1995), pp. 51-52.

and has remained among the most enduring and successful iterations of the Christian classical vision. It continues to attract students to this day.[37] Despite the obvious theological differences between their respective proponents, Sturm's program and that of the *Ratio* represent a true consensus on the aims and ideal form of Christian classical education.

The seventeenth century, the era of Donne, Milton, and Dryden, saw the humanistic curriculum established in Britain. This period gave us the term 'grammar school,' meaning a school in which Greek and Latin, not English, were taught.[38] English was, in fact, little taught at all, a fact that might puzzle us when we consider the tremendous outpouring of mature English literature of the period. But the people of the time would not have been surprised: "the brightest minds thought that mastery with English—or at least mastery with English of the best kind—came by way of classical training."[39] That training was rigorous in the extreme:

> Students might, for example, be made to translate a Greek verse into clean English prose and then into Latin verse. Variations were entertained freely, the harder—and more apparently nonsensical—the workouts the better. The aim of all these exercises was never merely to learn the languages and the literatures of the Greeks and Romans. Their value was not merely cultural. The point of this method was to stretch students' minds, to expand their capacities, to inure them to manipulating, to playing with, words and ideas. A literary high culture would have no need to justify this flagrant expenditure of its students' time and effort. These students were novices. They were not learning a trade; they were improving their mental natures.[40]

37 Kolbe Academy is probably the best known Ignatian home education program. For more information, visit www.kolbe.org or call 707-255-6499.

38 Simmons, p. 121.

39 Simmons, p. 123.

40 Simmons, p. 124.

Interest in the classics, particularly in the study of Greek, increased during the Early Modern period. From these centuries we learn the following:

1. Like their classical forebears, the Renaissance humanists emphasized the importance of moral training alongside the mastery of grammar and rhetoric. This trend culminated in educational programs based on Quintilian, with Cicero as the model of Latin prose style. Such programs, exemplified by the work of Johann Sturm and of the Jesuit order, combined rigorous training in the liberal arts with spiritual formation. Their common goal was a life of active Christian service, or in Sturm's words, "wise and eloquent piety."

2. Some of the finest writers of English were trained, not in English grammar, but in Latin. This 'dead language' lives on in the writings of Donne, Milton, and Dryden.

Education for Empire: Classical Education in the Anglo-American Sphere

Out of this elevated intellectual milieu emerged the eighteenth-century Enlightenment thinkers, both in Britain and in the New World colonies. Not all of the American Founders were classically educated—George Washington, notably, was not—but they still lived and breathed classical culture. Their assumed definition of an educated man can be divined from the entrance requirements to the New World colleges:

> When any scholar is able to read Tully [Cicero] or such like classical Latin Author extempore, and make and speak true Latin in verse and prose...without any assistance whatever and decline perfectly the paradigms of nouns and verbs in the Greek tongue, then may he be admitted into the College, nor shall any claim admission before such qualification.

So read the requirements for matriculation at Harvard in 1642. King's College (later Columbia University) required only Greek, Latin, and arithmetic.[41] Likewise, in eighteenth-century Britain, simplicity was the byword: "[t]he aim became one of reading—and re-reading—a few masterpieces rather than many. It was better to be thorough than broad in one's classical reading."[42]

The following century brought a further codification of the classical curriculum in the great British public schools. Training began, as it had for the ancients, with memorization, both of grammatical forms and of the great poets.[43] Composition in Latin and Greek prose and especially verse—a remnant of Renaissance educational methods—formed the intellects of the British Empire.[44] The great scholars and teachers of the time recognized that classical study enriched society, and that great nations require great leaders: Thomas Arnold, nineteenth-century headmaster of Rugby School, wrote in the preface to his edition of Thucydides that his effort was "not an idle inquiry about remote ages and forgotten institutions but a living picture of things present, fitted not so much for the curiosity of the scholar as for the instruction of the statesman and the citizen."[45] Such sentiments would not have been out of place in Plato's Athens or Cicero's Rome.

Perhaps the most eloquent defender of liberal learning in the nineteenth century was John Henry Cardinal Newman. A clergyman—first Anglican, then Roman Catholic—and Oxford tutor, Newman argued valiantly against the growing utilitarianism of his age. In his masterful study, *The Idea of a University*, Newman distinguishes between "two methods of Education; one that aspires to be philosophical, the other to be mechanical; the one rises toward ideas, the other is exhausted upon what is particular and external."[46] Education should inculcate a "philo-

41 Simmons, p. 132.

42 Simmons, p. 127.

43 Simmons, p. 129.

44 Simmons, p. 129-130.

45 Simmons, p. 136.

46 Quoted in Gamble, p. 520. The passage appears in Discourse V of *The Idea of a University.*

sophical habit of mind": "a habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom..."[47]

Decline and Fall of an Empire

Yet despite Newman's pleas, by the end of the nineteenth century, classical education stood in the balance. Advances in the field of philology and new 'scientific' methods of textual criticism, pioneered in the increasingly influential Germany universities, were making Latin and Greek the exclusive purview of scholars and specialists. As the Industrial Revolution gathered steam, new technologies and economic expansion demanded an increase in vocational training, especially in the natural sciences. The Darwinian revolution had driven a wedge between science and the liberal arts, and for some, between faith and reason. Prussian models drove the trend toward centralized governmental control of education and national standards—standards that served the economic needs of the modern nation state, but not the spiritual and intellectual needs of her people.[48] In education as in other fields, "Science!" was the rallying cry of the day.

Only a few years after Queen Victoria's death, the last generation of classically educated Englishmen would die on the fields of France in the Great War. During the post-war years, demand for practical, commercial skills rose, and, particularly after World War II, the West's competition with Communist Russia encouraged further growth in the natural sciences and technology. Despite a number of spirited apologies from men like T. S. Eliot and Albert Jay Nock, classical education was swept away in favor of vocational training and social engineering, as promoted by progressive educationists like John Dewey.

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47 Quoted in Gamble, p. 523.

48 John Taylor Gatto has written extensively about the influences of nineteenth-century Prussian educational theory on modern education. See especially his *Underground History of American Education*. The book can be read in its entirety online at johntaylorgatto.com .

Thus we enter the era of what Russell Kirk witheringly called "Behemoth University," the university as vocational training center. With its elective-based, cafeteria-style curriculum, the university could no longer claim to inculcate the philosophical habit of mind lauded by John Henry Newman a century before. While classical education retained some of its former glamour—Wheelock's popular college Latin text was written for returning soldiers—by the time the Baby Boomers reached high school in the 1960s, Latin had all but disappeared from the curriculum, shouldered aside by an ever-changing array of 'socially relevant' electives and life skills courses.

The Sayers Trivium and the Reinvention of Classical Education

By the 1970s, the United States was caught in a downward educational spiral. With test scores falling and indicators of social unrest rising, bemoaning the state of education became a national pastime. A chorus of complaints arose from both Right and Left, but few lasting solutions were forthcoming.[49]

In January, 1979, *National Review*, a conservative news magazine, published an article that caught the imagination of a rising generation of Christian educators. The piece was by Dorothy Sayers, a British novelist and playwright best known for her literary mysteries. Sayers was a devout Anglican and sometime writer on theological and devotional themes; one of the first women to take a degree from Oxford University, she was an acquaintance of J. R. R. Tolkien's and C. S. Lewis's. She was also an accomplished translator, having published a masterful English edition of Dante's *Divine Comedy*. When her article appeared in *Na-*

49 For an enlightening study of the history of progressive educational reform in the United States, see Diane Ravitch, *Left Back: A Century of Failed School Reforms* (New York: Simon & Schuster, 2000). For the devastating effects of those reforms on the public schools and universities, see Thomas Sowell, *Inside American Education* (New York: Free Press, 1993). Although Sowell's book is now fifteen years old, the situation he described has only worsened since its publication.

tional Review, Sayers had been dead for more than twenty years. The piece itself, a lecture originally delivered at Oxford, had lain largely unnoticed since 1947. One can hardly imagine a less auspicious beginning for what would become a veritable educational revolution. Yet less than two years after the publication of "The Lost Tools of Learning," a Christian school had been founded based on the educational principles Sayers outlined.[50] What were her ideas, and how do they relate to the history of classical education that we've been reviewing here?

Sayers' article is well worth reading in its entirety.[51] In it, she outlines an educational program based on the medieval Trivium subjects: grammar, logic, and rhetoric. In a bold move, Sayers treats these disciplines not only as subjects in themselves, but as stages of learning:

> The whole of the Trivium was, in fact, intended to teach the pupil the proper use of the tools of learning, before he began to apply them to 'subjects' at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of a language, and hence of language itself—what it was, how it was put together, and how it worked. Secondly, he learned how to use language; how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument. Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language—how to say what he had to say elegantly and persuasively.

In Sayers' view, then, the Trivium is to be understood, not as the content of specific subjects, but as descriptive of stages of intellectual development. In a much-quoted passage, she went on to describe how these stages apply to modern children:

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50 The Logos School, Moscow, Idaho, opened in September, 1981. See logosschool.com and especially the articles "What Do We Mean by Classical?" (logosschool.com/classical.asp) and "The Lost Tools Chart" (logosschool.com/files/LostToolsChart.asp).

51 The full text of Sayers' essay appears in Gamble, pp. 602-615. It can also be found at several sites on the Internet.

> The Poll-Parrot stage is the one in which learning by heart is easy and, on the whole, pleasurable; whereas reasoning is difficult and, on the whole, little relished. At this age, one readily memorizes the shapes and appearances of things; one likes to recite the number-plates of cars; one rejoices in the chanting of rhymes and the rumble and thunder of unintelligible polysyllables; one enjoys the mere accumulation of things. The Pert age, which follows upon this (and, naturally, overlaps it to some extent), is characterized by contradicting, answering back, liking to 'catch people out' (especially one's elders); and by the propounding of conundrums. Its nuisance-value is extremely high. It usually sets in about the Fourth Form. The Poetic age is popularly known as the 'difficult' age. It is self-centered; it yearns to express itself; it rather specializes in being misunderstood; it is restless and tries to achieve independence; and, with good luck and good guidance, it should show the beginnings of creativeness; a reaching out towards a synthesis of what it already knows, and a deliberate eagerness to know and do some one thing in preference to all others. Now it seems to me that the layout of the Trivium adapts itself with a singular appropriateness to these three ages: Grammar to the Poll-Parrot, Dialectic to the Pert, and Rhetoric to the Poetic age.

Sayers further observed that each subject has its own internal grammar, logic, and rhetoric. The grammar of a subject consists of essential facts and rules: "The grammar of History should consist, I think, of dates, events, anecdotes, and personalities." The logic of a subject encompasses the relationships between the facts and rules, which can be determined analytically. The rhetoric of a subject, then, culminates in the clear expression and creative application of the material grasped and analyzed in the previous two stages. Facts, analysis, synthesis: the Trivium becomes a methodology for approaching any subject. Sayers writes, "Once again, the contents of the syllabus at this stage may be anything you like. The 'subjects' supply material; but they are all to be regarded as mere grist for the mental mill to work upon."

Two questions arise at this point: Is Sayers correct in her assessment of the stages of learning? And how does her method relate to classical education?

To the first question, we can give an affirmative answer, albeit with some qualifications. Classroom teachers and parents alike acknowledge that Sayers showed insight into child development; six-year-olds do have a high tolerance for repetition, and eleven-year-olds do tend to be cheeky. It is also undeniably true that students need to learn certain basic skills before they can master a subject.

But is it equally true that what we learn matters less than how we learn? Is the material really just "grist for the mental mill"? Here Sayers is on shakier ground. Few parents would agree that learning about the history of the comic book is the equivalent of learning about the history of the novel. We rightly object to such pedagogical monkey business as 'dumbing down'. No amount of memorization or analysis of famous comic books will make the subject matter any more than trivial. What we learn does matter.

What's more, every subject requires the use of all three modalities —memorization, analysis, synthesis—for mastery. These modalities do not necessarily occur sequentially, but more often simultaneously and from the very earliest stages of learning. A beginning Latin student will certainly memorize grammar paradigms—a typical 'Poll-Parrot' task—but she will also, in short order, be asked to apply these paradigms to real Latin sentences. Being able to chant *amo*, *amas*, *amat* means nothing if you cannot use those forms in meaningful sentences, a process that requires analysis. The same beginning student will soon learn that *Rhenus non est fluvius parvus* does not mean quite the same thing as *Rhenus fluvius parvus non est.*[52] In short, she will have to come to terms with meaningful expression—the beginnings of rhetoric—and that within the first few hours of exposure to Latin.[53]

52 The former sentence is more emphatic, and can imply a thought to follow, such as *...sed fluvius magnus.*

53 This particular example is drawn from the first chapter of *Lingua Latina: Familia Romana*,

So it seems that the Sayers model does not in fact reflect pedagogical reality on all counts. What about the claim that her proposal is classical? After all, the schools and books that rest on the Sayers Trivium all feature the term 'classical' prominently. Are they justified in this?

First, Sayers makes specific reference to the medieval scholastic curriculum, but not to classical education. What's more, her description is idealized: as we've noted, medieval scholasticism included heavy doses of Aristotelian logic, but scant study of literature or rhetoric. Appealing as Sayers' scheme is, it reflects an ideal not fully realized in any historical period.

Tellingly, Sayers herself never refers to her "Lost Tools" as 'classical'. As a product of a classical education herself—she began the study of Latin at age six—Sayers would have been well aware of the accepted definition of the term: a literary course of study based on the classical languages. As far as I have been able to determine, the first person to call the Sayers Trivium 'classical' was Douglas Wilson, one of the founders of the Logos School and author of a number of books on the Sayers method.[54] Some writers, such as Susan Wise Bauer, have suggested the term 'neoclassical' as a more accurate way to describe methodologies inspired by the Sayers Trivium.

In addition, we should note that Sayers gives Latin pride of place in her proposal. While neoclassical educators certainly promote the study of Latin, it is usually not for the purpose of reading Latin literature, which some reject on religious grounds and others dismiss as 'derivative' and 'second-rate'.[55] Rather, they suggest Latin study for more utilitarian reasons: Latin increases students' understanding of English grammar and vocabulary. While these are certainly important benefits of Latin

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and would typically be encountered in the first or second class session.

54 *Recovering the Lost Tools of Learning* (1991) and *The Case for Classical Christian Education* (2002).

55 On religious grounds: Harvey and Laurie Bluedorn explicitly reject Ovid and other classical Roman writers as inappropriate for Christian students. See their *Teaching the Trivium: Christian Homeschooling in a Classical Style.* 'Derivative' and 'second-rate': Susan Wise Bauer's characterization of Latin literature: susanwisebauer.com/blog/?p=103 .

study, they are not the ones that traditional classical educators—ancient, medieval, or modern—would consider the most important. For them, the purpose of learning Latin was to read Latin literature, to encounter the greatest minds of the past on their own turf, so to speak, and to be molded by their language and their ideas.

When the broader history of classical education is taken into account, then, it becomes clear that the equation of the Sayers Trivium with classical education represents a fundamental redefinition of the term. We must therefore recognize the Sayers Trivium as a new method, in use for only a short time—a single generation—and developed largely within a narrow social and religious milieu.[56] In contrast, the traditional classical curriculum has spanned thousands of years, has been pursued across the globe, and has been accepted by Christians of all the major communions as well as by members of other faiths. In short, the traditional curriculum enjoys a universality unrivaled by any more recent educational method.

And what is that traditional curriculum? The one described in the previous pages: a curriculum that treats the classical languages—Latin and Greek—as the organizing principles of education; one that relies on a relatively small number of accepted literary masterworks to teach excellence in speaking, writing, and acting; one that educates the whole person: spirit, emotion, and will as well as mind.

> Once classical education pointed to an elite course of instruction based upon Greek and Latin, the two great languages of the classical world. But it also delved into the history, philosophy, literature, and art of the Greek and Roman worlds, affording over time to the more perspicacious devotees a remarkably high degree of cultural understanding, an understanding that endured and marked the learner for life. *Classical education was classical immersion.*[57]

56 Virtually all of the well-known proponents of the Sayers Trivium are American and come from a Reformed (Calvinist) background. The major exception is Laura Berquist, author of *Designing Your Own Classical Curriculum*, who is Catholic.

57 Simmons, p. 13.

Tracy Lee Simmons challenges us to define our terms accurately:

> Today we use the term licentiously. We apply 'classic' or 'classical' to anything we believe to be excellent and universal. [...] Thus nowadays may classical education refer to something not linked to the classical world at all—never mind the languages—and get equated with what might once have been called simply traditional or orthodox education. [...] And now legions of well-intending home schoolers rush to put dibs on the term and bask in the light of the glory they believe it to exude. [...] I will only say to all these good people that extending 'classical' to mark an approach or course of study without reference to Greek and Latin seems an unnecessarily promiscuous usage.[58]

What can we glean from this last phase in the development of classical education?

1. Classical education recognizes that memory, analysis, and expression are important facets of learning at all levels. It therefore treats the medieval Trivium subjects—Latin grammar, logic, and rhetoric—as disciplines in their own right. It suggests that to place undo emphasis on 'ages and stages' can lead to rigidity in the curriculum and an unnatural emphasis on technique in teaching.

2. Classical education treats classical languages as the organizing principles of education.[59] These subjects can only be mastered by orderly, systematic study over a period of many years.[60] They provide the best training for 'learning how to learn' and the most solid foundation for further study in literature, history, and science.

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58 Simmons, pp. 14-15.

59 See Martin Cothran, "Latin as an Ordering Principle" at www.memoriapress.com/articles/latinorder.html .

60 See Cheryl Lowe, "An Apology for Latin and Math" at www.memoriapress.com/articles/apology-latin-math.html .

What Is Latin-Centered Classical Education?

Latin-centered classical education as described in this book follows traditions that stretch back to ancient Greece and Rome and that dominated education in the West until a century ago. It consists of a rich and varied curriculum, "grounded upon—if not strictly limited to—Greek, Latin, and the study of the civilization from which they arose."[61] An emphatically literary education, it stresses the art of verbal expression, both spoken and written. It looks to the ancient teachers of rhetoric, especially Cicero and Quintilian, and to their Christian interpreters, particularly the authors of the Ignatian *Ratio*, for inspiration.

Yet this type of classical education does not limit itself to exercising the intellect. Its goals are not met by creating mere sophists. We seek not only the True, but also the Good and the Beautiful in their many expressions, acknowledging that all three find their ultimate source in God. Latin-centered education affirms a holistic humanism. It asserts that the development of the mind, the training of the will, the refining of the emotions, and the cultivation of the aesthetic sense are appropriate activities for creatures that bear the image of God. Education should not only train the mind, but ennoble the spirit. To borrow a felicitous Ignatian phrase, education is a matter of formation, not information.

Finally, Latin-centered educators accept as axiomatic the ancient view that the purpose of education is first and foremost moral, not utilitarian. We affirm that one who wishes to live the Good Life must rise above the bread and circuses of mass culture. We do not educate to create more efficient workers or more satisfied consumers, but better—and freer—persons.

This is the classical vision of what it means to be an educated human being, one shared by the greatest educators of the ancient, medieval, and modern worlds: a free person both virtuous and eloquent.

61 Simmons, p. 15.

Further Reading

Richard M. Gamble, *The Great Tradition: Classic Readings on What It Means to Be an Educated Human Being.* Compendious anthology of writings on education, from Plato to Eric Voegelin. A must-read for all interested in classical education.

David Hicks, *Norms and Nobility: A Treatise on Education.* Although Hicks writes primarily about schools, his book is particularly helpful for Christian parents who want to 'catch the vision' of Christian classical education.

Arthur F. Holmes, *Building the Christian Academy.* A short study of four themes and seven key moments in the development of Christian classical education. Good to read alongside Gamble's anthology.

Tracy Lee Simmons, *Climbing Parnassus: A New Apologia for Greek and Latin.* Influential overview of the history of classical education, emphasizing the benefits of classical languages. A key text for classical home educators.

James W. Sire, *Habits of the Mind: Intellectual Life as a Christian Calling.* An accessible meditation on the life of the mind from a noted evangelical thinker, with examples drawn from the Protestant, Catholic, and Orthodox traditions. Stresses the essential unity of truth and holiness for the Christian intellectual.

Chapter 2: Why Latin and Greek?

Hardly any lawful price would seem to me too high for what I have gained by being made to learn Latin and Greek. **—C. S. Lewis, "The Idea of an 'English School'", *Rehabilitation and Other Essays***

What is it about the classical languages, anyway? Why have those individuals made to scale the heights of Parnassus in their youth looked back with such gratitude on their years of hard work? Why privilege these 'dead' languages over other subjects? Why spend so much time on something that probably won't help your students earn a higher salary or win friends and influence people?

The simple answer is that if you want to give your children a classical education, you have to teach them classical languages—that's what makes it a classical education in the first place. Without classical languages, you may have an excellent modern liberal arts program, but you won't have a classical education in any historically meaningful sense of the word.[1]

But a devotion to tradition and the example of our forefathers and –mothers isn't enough to convince most home educators, and I don't blame them. For many of us, it's hard to trust that what worked for generations and generations will still help our children succeed in today's world. Haven't things changed? Don't we have different educational needs now?

Yes and no. Yes, we need to study disciplines that, by their very nature, change over time, such as history and science. And for better or worse, many of us are bound by governmental regulations that require us to teach a wider range of subjects than previous generations studied.

But has human nature—the capacity of the human mind and spirit

1 See Tracy Lee Simmons' *Climbing Parnassus* and Richard Gamble's *The Great Tradition* for a clearer picture of what that "historically meaningful sense" is.

—changed all that much? No. If anything, our spiritual horizons have shrunk. We're so deeply mired in our own chronological snobbery that we don't even recognize how our own intellectual malaise developed or seek to remedy it. We are like those poor souls chained in Plato's cave who mistake shadows for reality.

That is why Latin and Greek are still valuable. Students still need to have their minds stretched and enlightened. They need to memorize and then apply, systematically, what they have learned. They need to develop self-discipline, attention to detail, and delayed gratification. They need positive models of nobility of spirit and negative examples of cowardice and cruelty in order to recognize these virtues and vices in their world and in themselves. They need the self-esteem that comes, not from empty adult plaudits, but from accomplishing something challenging by their own effort—and we must admit that reading Latin and Greek literature in the original tongues is supremely effortful. Finally, we as parent-educators need to be able to echo what one Spartan educator said: "I make noble things pleasant to children."

Here, then, are ten reasons, ranging from utilitarian to formative, to put Latin, Greek, and the classics at the center of your curriculum:

1. Latin builds English vocabulary like no other language—not even Anglo-Saxon. Although English belongs to the Germanic language family, more than half of all English words derive from Latin (largely via Norman French), and another twenty percent come from Greek. This classical vocabulary is made up of difficult, polysyllabic words—exactly the sort that appear on standardized tests. It's no surprise, then, that students of Latin routinely outperform students of all other foreign languages on the SATs.

2. Latin prepares students for the study of modern foreign languages. The major Romance languages—Spanish, French, Italian, Portuguese—derive ninety percent or more of their vocabulary from Latin. Students of inflected languages like Russian and German will benefit from the training Latin and Greek provide.

3. Latin teaches grammar far more effectively than any English curriculum. This claim astounds many home educators, but to verify it you need only look at the masters of English style from the Renaissance onward and ask what they all had in common: Latin. Lots and lots and lots of Latin. The same was true of their counterparts in other countries. Think about it this way: you can teach English grammar, and your child knows English grammar. Or you can teach Latin, and your child knows Latin... and gets English grammar as a bonus.[2]

4. Latin trains students in valuable habits of mind: memory, order, attention to detail. As one example in *Climbing Parnassus* shows, it takes no less than fourteen separate steps to translate a short Latin sentence[3]—to say nothing of a passage of Vergil.

5. Latin translation provides admirable training in English composition. In addition to mastering the grammatical exigencies of the language, students of Latin must learn to choose words with care. They are encouraged to understand and imitate the beautifully balanced sentences of stylists like Cicero. They learn to appreciate the brevity of the Latin maxim and proverb. Remember that the English language's greatest writers cut their teeth on composition exercises in Latin, not English.

6. Classical language study increases our knowledge of the past and of our own history. It is quite impossible to study classical languages without delving into classical history. What is a 'gladiator'? (If you know the meaning of the common second-declension noun *gladius*, you'll have an important clue.) Who was Caesar? What is an aqueduct and why were they built? What is the meaning of 'democracy,' and where was it first practiced? This history is our history, the history of the West. We cannot understand the roots of our own government, legal system, or religious traditions without reference to Greece and Rome.

2 Parents who want more recent examples might look at the standardized test scores for students at the Highlands Latin School (thelatinschool.org) in Louisville, Kentucky, which follows a Latin-centered curriculum.

3 p. 177.

7. Classical studies increase cultural literacy. European vernacular literature, art, and music take for granted a knowledge of classical languages and history. Dante, Chaucer, Shakespeare, Goethe, Keats, and the rest—there is no understanding them without a thorough grounding in Greco-Roman mythology, literature, and history. And that is to say nothing of the rich traditions of Christian Latin: theology, religious poetry, liturgy, and the musical delights of Gregorian chant, Mozart's *Requiem*, and the countless Masses and Oratorios that fill our classical music play lists and grace our worship services.

8. Latin literature and history offer outstanding models of moral insight and virtue—and their opposites. The classical world first codified the great virtues of prudence, temperance, justice, and courage. Keeping before the student the "habitual vision of greatness" inspires and uplifts the mind and spirit toward the Good, while examples of perfidy and cruelty stir up our sense of justice and the desire to defend the innocent.

9. The classics provide us with a lifetime's worth of reading. As C. S. Lewis once wrote, "Those who read great works...will read the same work ten, twenty or thirty times during the course of their life."[4] A person who has sojourned with the ancients as a child may well find himself returning to them again and again throughout life, for their wisdom is undimmed by age—theirs, or ours.

10. The classical languages are, quite simply, beautiful. At its best, Latin is a model of ordered, polished, and balanced language. It is a pleasure to read, to write, to sing, and yes, to speak. Few languages approach the subtlety of Greek. It is no wonder that so many of our academic and artistic disciplines—ethics, political science, economics, historiography, drama, lyric poetry, architecture, epic—got their start in Greece.

4 *An Experiment in Criticism* (Cambridge: UP, 1965), p. 2.

Why Not Latin?

There are reasons not to teach Latin, or not to teach it from an early age, with the goal of reading literature in the original. For the sake of balance, I'd like to share what I understand as some of those reasons.

But before I do, I should be clear about one thing: I don't believe that every reason I've heard is equally valid. "It's boring" or "it's hard" are not legitimate reasons to avoid Latin. Math is boring to some students and not a few find it difficult, but we wouldn't consider ejecting it from the curriculum on those grounds. Better to be honest and say, "I can't be bothered" or "I'm intimidated by Latin" or whatever the real reason is. After all, there are no Roman legions on the march who will come and force you or your kids to decline *mensa* at spearpoint!

That said, here are the valid reasons I can see for families choosing not to study Latin:

1. Latin does not fit into the parents' philosophy of education. This assumes, of course, that the parents have thought carefully about their vision of an educated person and that they use that vision as a touchstone to determine which subjects and curricula are suitable for their children. Some parents may overlook Latin out of ignorance of its benefits, but many others have heard the call and replied, "No, thanks."

2. The parents do not have the time or inclination to learn Latin or Greek themselves nor the resources to outsource these particular subjects to teachers who have the necessary skills. There are wonderful Latin curricula available that make the language accessible even to parents who haven't studied it before. Still, I have yet to see one that is truly self-teaching, and rare indeed is the child who could take herself from *amo, amas, amat* to reading Cicero with no outside help. The rest of us need a teacher. For most home educators, that will be a parent who either knows some Latin or who is willing to study ahead of, or at least alongside, the most advanced student in the family. If that's not possible, tutors, classes, and co-ops provide alternatives.

3. The student is struggling with basic literacy or has other pressing needs. Here we are talking about children with modest learning delays, children with major physical or developmental disabilities, and many in between. Some children may benefit from a later start in Latin, while others need to focus exclusively on basic skills. It doesn't mean that such children should never attempt to learn Latin at all, but it may be that a full Latin-centered curriculum is not the best choice for them. If you're educating a disabled child, God bless you, and please don't worry overmuch about Latin.

4. The parents value Latin but do not choose to make it the center of the curriculum. The question here is not "Latin, yea or nay?" but how much and when. This is the perspective of many neoclassical home educators. They're not out to save Western civilization from certain doom; they just want a solid, modern liberal arts program for their children, preferably one that will get the kids into a decent college or prepare them for a career. In this group we also find people who want to expand their children's English vocabulary, improve their standardized test scores, or give them a few years of a foreign language on their high school transcripts. For them, Latin is one option among many: roots programs, vocabulary curricula, modern languages.

I believe strongly in the benefits of placing Latin at the center of the language arts curriculum, but I believe even more strongly that any Latin is better than no Latin. I hope that the remainder of this book inspires you to consider Latin-centered classical education for your family. But if what you take away is merely the conviction that Latin, despite rumors of its death, remains a vital and valuable subject—why, then I will have accomplished something worthwhile.

Chapter 3: *Multum non Multa*: The Application of an Educational Principle

*distringit librorum multitudo** —**Seneca the Younger, *Epistulae Morales***

It is all well and good to look at historical curricula, but how do we put traditional classical education into practice today? Don't we have far more history to learn, not to mention science, modern languages, and practical subjects like health and driver's ed.? After all, we're not preparing our children to be Greek philosophers, Roman orators, or (most of us) British statesmen. We have practical matters to consider: government requirements, standardized tests, college admissions.

Yes, all that is true, at least to a certain extent. But we can still derive some important principles from the history of classical education.

As you look through the curriculum suggestions in the next part of this book, you will notice one of those principles at work. As articulated by Pliny the Younger, that principle is *multum non multa*: not many things (*multa*), but much (*multum*). Today we would say "quality, not quantity." Formal education should not merely introduce us to many things—the *multa*, which can by necessity lead only to superficial knowledge—but should encourage us to drink deeply at the springs of our culture.

How does this play out in the classical curriculum?

First, the number of subjects must be limited to the truly academic. We are accustomed to schools expanding their offerings to include vocational and technical subjects such a home economics, wood shop, and computer keyboarding. In the wry words of Jacques Barzun, we expect our schools to turn out "ideal citizens, supertolerant neighbors, agents of world peace, and happy family folk, at once sexually adept and flawless

* The availability of so many books is distracting.

drivers of cars."[1] The classical curriculum insists on a limited number of demanding subjects taught in depth. Moreover, formal study of certain subjects—especially science and modern languages—is reserved for high school. As we'll see, this is an efficient use of the student's time and energy.

Second, whenever possible, subjects are taught in relation to one another and in the context of broader intellectual concerns. For example, as the student gains proficiency in reading Latin, some historical, literary, and theological readings may be undertaken in the original language. The student doesn't just read a chapter about Julius Caesar or Cicero in a history textbook; he reads Caesar's and Cicero's own writings in Latin. The study of selections from Thomas Aquinas's *Summa Theologica* is at once a lesson in Latin, logic, history, and theology.[2] Further, one of the key 'intelligences' is lateral thinking, the ability to make connections between seemingly disparate fields and ideas, and the classical curriculum encourages this skill. Subjects like math and science, often treated apart from 'arts and letters,' are reintegrated into the humanities curriculum through biography, history, and ethics. In all subjects, students should be led to ask big questions: What is Man? What is the Good Life? How then should we live?

Third, the readings in Literature and History consist of a very few representative masterpieces that the student reads slowly and studies in depth. Does such a pared-down program sufficiently prepare students for college work, let alone life? The verdict of history is yes. The traditional classical model emphasizes the slow, careful reading of a small corpus of great literature, especially the epic poets. Contrast this with the typical approach of contemporary American schools:

> One cannot help but observe the trend in modern schools to substitute light 'escape' reading for the more difficult classics. The

1 Quoted in Simmons, p. 10.

2 See Martin Cothran, "Latin, Logic, and Christian Theology," at www.memoriapress.com/articles/summa.html .

> practice is defended in the name of getting students to read. The assumption is that because students learn to read by reading, schools must provide books that students will want to read, books that will not overtax their patience, their limited vocabulary, or even their more limited intelligence. A corollary to this assumption, as we have seen, is that students cannot enjoy reading serious classics with their demanding styles and remote contents. Clearly, the classical academy rejects this thesis. Not only does it refute the notion that classics are inaccessible or unenjoyable to young readers, but it reminds us that the purpose of learning is discovery, not escape. [...] Substituting the literature of escape for the classics is not education, but an attack on learning; it is not intellectual, but anti-intellectual. It represents a capitulation to the adolescent appetites of our students and our race.[3]

Tracy Lee Simmons minces no words on this subject:

> Most public schools in America now strive to be cut-rate educational malls for the intellectually lame—whether or not students first darken the school doors that way, so most of them leave—while even some private schools pose as little more than colorful felt boards for the earnestly shallow, commonly confusing pious or patriotic piffle with real education.[4]

Unfortunately, this trend may be discerned even among homeschoolers. Popular neoclassical programs suggest that students in the early grades study and write about many children's 'chapter books'—slight, if entertaining, stories hardly worthy of the sustained attention given them in the English curriculum. While truly 'good books' are an excellent and necessary preparation for the Great Books,[5] they are most profitably read independently or within the family circle, not as part of formal schooling.

3 Hicks, p. 137.

4 Simmons, p. 186.

5 Cf. Dr. James Taylor, "From Good to Great," talk given at the 2003 CiRCE Conference.

Some programs go to the opposite extreme, rushing students through the whole Western canon in a few years of Great Books, with reading lists based on those of university programs. For example, the formal reading list for the seventh grade presented in one popular guide includes a dizzying twenty-one books, ranging from *Don Quixote* (an abridged version is permitted) to *Pilgrim's Progress* to the Grimms' fairy tales to *Pride and Prejudice.* And this is only for English! Another curriculum lists eighteen titles for the same year, taking the student through all fifty chapters of Genesis in a week and the whole of the *Iliad* in five. At the same time, the students are also expected to read a work of theology, a study on ancient cities, the *Epic of Gilgamesh*, and a challenging adult novel by C. S. Lewis. Even with wonderful, meaty selections like these, one has to wonder how much young teens are really getting out of speeding through the Great Books at such a break-neck pace.

By contrast, Simmons reminds us that "[s]chools of the best kind have always aimed high while keeping feet to the ground. They didn't try to do too much; they tried to do the most important things."[6] The readings suggested here focus on those important things—the few truly enduring and representative literary monuments of the past 2,500 years. Ample time is given for students to read, re-read, and 'live into' their schoolbooks. The difference between the modern approach and that of the ancient grammarians and rhetors is that the latter were highly selective in the texts they placed before their students. These works were models both of style and of their culture's aesthetic and moral norms. We would do well to take seriously their approach.

Does this mean that students will go through thirteen years of schooling never cracking an English novel? Are we denying our children the pleasure of floating down the river with Rat and Mole, bursting with excitement when Almanzo wins first prize for his milk-fed pumpkin, or pushing past a row of old coats to step into the Narnian winter? Of course not. What it does mean is that we apply the principle of *multum*

6 Simmons, p. 186.

non multa in selecting schoolbooks. The streamlined classical curriculum leaves plenty of free time for other pursuits, including reading for pleasure and discovery.

In addition to studying the core readings in depth, then, the student is expected to read independently every day, and families are strongly encouraged to read aloud for at least one hour three times a week. (Daily is better.) If time does not permit parents and children to read together regularly, high-quality audio books and dramatizations may prove helpful. Independent and family reading is linked to schoolwork and enriches it, but should not be considered part of the formal school day. Rather, this time introduces the student to a wide range of English literature and foreign works in translation, establishes the habit of daily reading, and draws families together.

The advantages of the *multum non multa* approach are many. Eliminating busywork—tedious workbooks, redundant curricula, excessive escape reading—cuts the student's work time tremendously. The time savings may be applied to the student's own interests and to enrichment subjects such as sports, dance, or cooking. Parents will find that their preparation time is much reduced as they eliminate redundant subjects and learn alongside their children. Parents may also enjoy considerable financial savings on formal curricula, perhaps freeing up funds for music lessons, building a quality home library, or other family needs.

Let us now look at how the principle of *multum non multa* is applied across the curriculum. In the following discussion, special emphasis is given to the areas that differ from more familiar approaches.

The Mother Tongue: Multum non Multa and Language Mastery

What distinguishes the traditional classical curriculum from other homeschooling methods is the central position of the classical languages, especially Latin. It is from this focus that the terms 'Latin-based' or 'Latin-centered' come. These terms are perhaps unfortunate, as they sometimes mislead people into thinking that the classical curriculum

teaches Latin to the complete exclusion of other important subjects, like English. While this may have been the case a few centuries ago, it is not what I am suggesting here. It is, however, true that making Latin the focus of the home school reduces the time spent on 'language arts' work in English.

We have already touched on some of the ways the *multum non multa* principle affects curriculum choices in the language arts, such as reducing the number of title studied for Literature. Here are some other ways that focusing on Latin can streamline your English curriculum:

1. A strong Latin course virtually eliminates the need for a separate vocabulary program, since the bulk of the most difficult English vocabulary is Latinate.

2. The study of Latin grammar reduces or even eliminates the need for a formal English grammar program in the elementary years.[7] Those who remain skeptical of this claim will be happy to know that most modern Latin programs, including those recommended here, introduce or review basic English grammar. Likewise, the recommended composition program integrates the formal study of English grammar.

3. Latin translation and composition provide excellent training in English composition.

> Writing in Latin especially spurs us to speak and write in complete sentences containing complete thoughts: a complete sentence *is* a complete thought. [...] Latin composition encourages us to structure the things we have to say before we say them. It teaches us to communicate efficiently and well with finely tuned clauses and well-considered words. The practice of Latin composition helps to eradicate loose thinking and feeling. [...] Practice with Latin composition tightens expression. We learn to be brief.[8]

7 Cheryl Lowe addresses this issue in detail in her excellent 2003 CiRCE Conference talk, "Latin: What It Does for the Student and the School."

8 Simmons, p. 170.

What is left, then, of English as a subject? The approach to language arts given here parallels the Greco-Roman grammar and rhetoric courses described by Quintilian and adopted by Renaissance educators. It includes two main branches, Literature and Composition. I recommend

- the careful study of a small number of acknowledged literary masterpieces;
- abundant independent reading;
- copywork as a medium for instruction in spelling and usage;
- an overview of English grammar (in the context of Latin) in upper grammar school;
- and a formal progression of rhetorical studies in English, based on the *progymnasmata*.

The Classical Heritage: Multum non Multa and History

The definition of classical education that I presented in the first chapter of this book does not limit us to the study of classical languages, but includes classical cultures—their history, literature, and art—as well. The study of history in the United States has long languished, and we routinely read about the ignorance of our high school and even college graduates. One of the great appeals of neoclassical education is its strong emphasis on chronological history. *The Well-Trained Mind*, for example, takes the student through world history in three four-year cycles. Other neoclassical programs stretch the first cycle out over five years (second to sixth grade) before integrating history with literature in a Great Books course.

Still other programs divide history into two streams, studying world history and national history simultaneously. This is the method of the acclaimed Core Knowledge Sequence, championed by E. D. Hirsch, Jr., and of some Charlotte Mason-influenced home school programs, such as Ambleside Online. This dual approach is also common in tradition-minded European schools.

There are advantages and disadvantages to both methods. In the previous edition of this book, I recommended a multi-stream approach encompassing classical (ancient), Christian (medieval), and modern historical studies. While I still believe that such an approach can work well and commend it to those who have found it useful, it proved too complicated for most readers, particularly those with larger families. In this edition, I suggest a slow chronological approach through the grammar school years, followed by a four-year history component as part of the Great Books sequence in high school. Both segments rely on the same method that we've already seen applied to English: a core of excellent masterworks, studied slowly and in depth, and integrated into the rest of the curriculum.

Multum non Multa and the Quadrivium

A detailed discussion of other subjects will be found in Part II. At this point, we can take a quick look at how the principle of *multum non multa* plays out in science and mathematics.

Science

Because it requires a high level of abstract thinking, science is best studied informally before high school. In the early years, the focus is on concrete facts: the processes of the natural world, from the social structure of the beehive to the orbits of the planets. Students read books from the public library or their own collections and observe nature firsthand. Beginning in upper grammar school, you may introduce a more formal textbook approach. At all levels, the history of science and ethical concerns should play a central role in the science curriculum, and students are encouraged to bring the fundamental questions of classical thought —What is Man? What is the Good Life?—to bear on scientific inquiry.

Arithmetic and Mathematics

Mathematics, along with Latin, is a fundamental part of the classical curriculum. After all, next to the Trivium's language arts stands the Quadrivium—the mathematical arts. Students gain basic numeracy through slow and steady mastery of arithmetic facts in the early grades, gradually building toward the formal study of algebra and Euclidean geometry in high school. College-bound students may continue on to calculus.

Further Reading

Mortimer J. Adler and Charles Van Doren, *How to Read a Book.* The classic introduction to serious reading.

James W. Sire, *How to Read Slowly: A Christian Guide to Reading with the Mind.* How and why to slow down our pace and 'live into' our books.

Part II:
The Curriculum

Chapter 4: Scope and Sequence

Primary School: Grades K-2

	Kindergarten	Grade 1	Grade 2
Phonics			
Full Year	Curriculum of choice	Curriculum of choice	[as needed]
Copywork			
Full Year	Selections of choice*	Selections of choice*	Selections of choice*
Latin			
Term 1			
Term 2			Prima Latina
Term 3			Prima Latina
Term 4			Prima Latina
Arithmetic			
Full Year	Singapore Math Early Bird Series 1A/1B, 2A/2B	Singapore Primary Mathematics 1	Singapore Primary Mathematics 2
Literature			
Term 1	Mother Goose	Fairy Tales	Greek Myths
Term 2	Nursery Tales	Fairy Tales	Greek Myths
Term 3	Aesop's Fables	Fairy Tales	Norse Myths
Term 4	Aesop's Fables	Tall Tales	Norse Myths

* For copywork ideas, see my book *Memory Work* (memoriapress.com).

	Kindergarten	Grade 1	Grade 2
Religion			
Full Year	Bible Stories, Prayers, Catechism	Bible Stories, Prayers, Catechism	Christian Studies I, Catechism
History			
Full Year	A Child's History of the World	A Child's History of the World	Pharaohs of Ancient Egypt (Payne)
Geography			
Full Year		The Geography Book (Arnold)	
Term 1			Evan-Moor Geography Units: North America
Term 2			Evan-Moor Geography Units: North America
Term 3			Evan-Moor Geography Units: South America
Term 4			Evan-Moor Geography Units: South America
Science			
Full Year	Nature Study	Nature Study	Nature Study

Lower Grammar School: Grades 3-5

	Grade 3	Grade 4	Grade 5
Latin			
Full Year	Latina Christiana I	Latina Christiana II	Henle I
Arithmetic			
Full Year	Singapore Primary Mathematics 3	Singapore Primary Mathematics 4	Singapore Primary Mathematics 5
Composition			
Full Year	CW Aesop A	CW Aesop B	CW Homer A
Literature			
Term 1	Black Ships Before Troy (Sutcliff)	Orchard Book of Roman Myths (McCaughrean) *and* In Search of a Homeland (Lively)	Favorite Medieval Tales (Osborne) *and* Tales from the Mabinogion
Term 2	Black Ships Before Troy (Sutcliff)	In Search of a Homeland (Lively)	King Arthur and His Knights of the Round Table (Green)
Term 3	The Wanderings of Odysseus (Sutcliff)	Tales from Shakespeare (Lambs)	King Arthur and His Knights of the Round Table (Green)
Term 4	The Wanderings of Odysseus (Sutcliff)	Tales from Shakespeare (Lambs)	The Adventures of Robin Hood (Green)

	Grade 3	Grade 4	Grade 5
Religion			
Full Year	Christian Studies II, Catechism	Christian Studies III, Catechism	Catechism
Term 1			A History of the Church for Children (Neale)
Term 2			Saint Benedict—Hero of the Hills (Windeatt)
Term 3			Francis and Claire, Saints of Assisi (Homan)
Term 4			Saint Thomas Aquinas and the Preaching Beggars (Laren & Lomask)
History			
Full Year	Famous Men of Greece	Famous Men of Rome	Famous Men of the Middle Ages
Geography			
Full Year	Evan-Moor Geography Units: Europe	Evan-Moor Geography Units: Africa	Evan-Moor Geography Units: Asia
Science			
Full Year	Nature Study	Nature Study	Nature Study

Upper Grammar School: Grades 6-8

	Grade 6	Grade 7	Grade 8
Latin			
Full Year	Henle I	Henle I; Basic Language Principles with Latin Background	Henle I / Henle II; Basic Language Principles with Latin Background
Greek			
Full Year	Elementary Greek I	Elementary Greek II	Elementary Greek III
Arithmetic			
Full Year	Singapore Primary Mathematics 6	Singapore New Elementary Mathematics 1	Singapore New Elementary Mathematics 2
Composition			
Full Year	CW Homer B	CW Diogenes: Maxim	CW Diogenes: Chreia
Literature			
Term 1	The Autobiography of Benjamin Franklin	The Deerslayer *or* Little Women	Treasure Island *or* Robinson Crusoe
Term 2	The House of Seven Gables *or* The Scarlet Letter	The Adventures of Huckleberry Finn	Pride and Prejudice
Term 3	Self-Reliance, Walden, Civil Disobedience	To Kill a Mockingbird	Tale of Two Cities *or* The Scarlet Pimpernel
Term 4	American Short Stories I	American Short Stories II	The Hobbit

	Grade 6	Grade 7	Grade 8
Religion			
Full Year	Catechism	Catechism	Catechism
Term 1	Genesis	Psalms	Matthew
Term 2	Exodus	Proverbs	John
Term 3	1 and 2 Samuel	Isaiah	Luke
Term 4	1 and 2 Kings	Daniel	Acts
History			
Full Year	Famous Men of Modern Times	Story of the World 4	
Term 1			The 100+ Series U.S. Government (Wheeler)
Term 2			The 100+ Series U.S. Government (Wheeler)
Term 3			Economics: Work and Prosperity (Kirk)
Term 4			Economics: Work and Prosperity (Kirk)
Geography			
Term 1	Evan-Moor Geography Units: Australia		
Term 2	Evan-Moor Geography Units: Australia		
Term 3	State History *or* Evan-Moor Geography Units: Antarctica		
Term 4	State History *or* Evan-Moor Geography Units: Antarctica		

	Grade 6	Grade 7	Grade 8
Logic			
Full Year		Traditional Logic I	Traditional Logic II
Science			
Full Year	Nature Study *or* The Way Life Works (Hoagland & Dodson)	Nature Study *or* Exploring the Sky (Moeschl)	Science Matters (Hazen & Trefil)

Secondary School: Grades 9-12

	Grade 9	Grade 10	Grade 11	Grade 12
Latin				
Full Year	Henle II	Cicero; Bradley's Arnold	Vergil; Bradley's Arnold; AP Vergil (opt.)	Medieval Mosaic; AP Vergil (opt.)
Greek				
Full Year	Athenaze I *or* Basics of Biblical Greek	Athenaze II *or* Basics of Biblical Greek	Xenophon's Anabasis *or* Greek Grammar Beyond the Basics	Selections from Homer's Iliad *or* New Testament (selections) *and* A Patristic Greek Reader
Arithmetic				
Full Year	Singapore New Elementary Mathematics 3A/3B *or* Algebra I	Singapore New Elementary Mathematics 4A/4B *or* Geometry	Singapore College Mathematics 1 *or* Algebra II / Trigonometry	Singapore College Mathematics 2 *or* Calculus
Composition				
Full Year	Classical Rhetoric with Aristotle *or* CW Herodotus (forthcoming)	CW Plutarch (forthcoming)	CW Demosthenes A (forthcoming)	CW Demosthenes B (forthcoming)

	Grade 9	Grade 10	Grade 11	Grade 12
Great Books A: Literature				
Term 1	Hesiod: Works and Days, Theogony; Homer: Iliad	Vergil: Aeneid	Beowulf; Sir Gawain and the Green Knight	Shakespeare: Tragedies & Comedies
Term 2	Homer: Iliad, Odyssey	Vergil: Aeneid	Divine Comedy	English Poetry
Term 3	Oresteia, Theban Plays	Ovid: Metamorphoses	Canterbury Tales; Everyman	19th-century Novels
Term 4	Bacchae, Medea, Frogs, Clouds	Latin Reader (Kolbe)	Shakespeare: Histories & Tragedies	19th-century Novels
Great Books B: History				
Term 1	A Short History of the World	A Short History of the World	A Short History of the World	A Short History of the World
Term 2	Herodotus	Livy	History of the Franks (Gregory of Tours)	The Patriot's Handbook (Grant) *or* The Story of the Constitution, 2nd ed.
Term 3	Thucydides	Plutarch: Roman Lives	Chronicles of the Crusades (Joinville and Villehardouin)	Democracy in America (Tocqueville)
Term 4	Plutarch: Greek Lives	Tacitus: Annals	A Distant Mirror (Tuchman)	Roots of American Order (Kirk)

	Grade 9	Grade 10	Grade 11	Grade 12
Great Books C: Religion				
Term 1	Early Christian Writings (=Apostolic Fathers)	Augustine: Confessions	Thomas à Kempis: Imitation of Christ	Anonymous: The Way of a Pilgrim
Term 2	Church Fathers	Benedict: Rule; Bede: Ecclesiastical History of the English People	Luther, Calvin (selections)	Chesterton: Orthodoxy, The Everlasting Man
Term 3	Desert Fathers and Mothers	Anselm of Canterbury: Monologion, Proslogion; Aquinas: A Shorter Summa	John Bunyan: Pilgrim's Progress	Lewis: Mere Christianity, Screwtape Letters *or* Church docs
Term 4	Eusebius: History of the Church	Aquinas: A Shorter Summa	St. Francis de Sales: Introduction to the Devout Life; Brother Lawrence: The Practice of the Presence of God	The Challenge of Jesus (Wright) *or* Jesus of Nazareth (Pope Benedict XVI) *or* Church docs
Great Books D: Philosophy				
Term 1			Plato: Ion, Meno, Symposium	Aristotle: Nicomachean Ethics
Term 2			Plato: Apology, Crito, Phaedo	Aristotle: Politics
Term 3			Plato: Republic	Cicero: On Duties; Seneca: Letters of a Stoic
Term 4			Plato: Republic	Marcus Aurelius: Meditations

	Grade 9	Grade 10	Grade 11	Grade 12
Science				
Full Year	Earth Science (Tarbuck)	Prentice Hall Biology	Prentice Hall Chemistry	Conceptual Physics (Hewitt)
Logic				
Full Year	Material Logic I	Socratic Logic		

Chapter 5:
Reading Instruction: Phonics

To teach reading means to light the fire; every syllable spelled out sparkles.
—Victor Hugo, *Les Misérables*

Reading instruction begins with one word: phonics. This is one thing all classical educators agree upon. Indeed, the ancients pioneered the incremental study of phonics in their schools. Instruction was based on "a logical and orderly progression from letters to syllables, from syllables to words, and from words to sentences and short continuous passages."[1]

In an ancient Roman school, teachers presented the alphabet by means of a poem, not unlike our ABC song, and students might be given a set of ivory or boxwood letters to help them recognize and form the shapes. Children practiced writing on wax tablets, following a light outline made by the teacher. Syllables were taught with equal care, with students reciting and writing each possible consonant and vowel combination: *b, a, ba*; *b, e, be*; and so on. From there, the students formed longer syllables (*b, a, n, ban*; *b, e, n, ben*), then single-syllable and finally multi-syllable words. The teacher gave exercises in some of the more difficult combinations, sometimes in the form of tongue-twisters, to help pupils pronounce words like *Thrax* ('Thracian') or *lynx*. Vocabulary and spelling were taught by means of word lists, often containing historical or mythological names that the student would later encounter in his literary studies. Copywork was a mainstay of the curriculum, and teachers took pains to assure that the material written was both linguistically and morally sound, with proverbs and maxims figuring prominently.[2]

1 Bonner, p. 165.

2 Bonner, pp. 166-176.

What can we glean from these methods? While we need not adopt ancient pedagogical practices uncritically, there is much to be said for their approach to reading and writing. That approach is incremental, systematic, and thorough. This much we can surely imitate.

Kindergarten-Grade Two

There are any number of effective phonics programs on the market, and parents should choose one that fits their teaching style and their budget. The most straightforward is *Phonics Pathways*. If you prefer a scripted method, *The Ordinary Parent's Guide to Teaching Reading* will appeal. Since English phonetics are rather more complicated that those of Latin or Greek, the practice of learning phonemes also has much to recommend it, particularly as an aid to spelling. *The Writing Road to Reading*, also known as the Spalding method, takes this approach. Finally, Ruth Beechick's *A Home Start in Reading* gives parents the tools to create their own phonics program.

Slow and steady is the rule when it comes to reading instruction. The youngest students may only be able to sit still for a few minutes of phonics each day. Supplement formal instruction with plenty of picture books and stories, read aloud by family members or friends. Phonics instruction generally extends over two full years, although some students may need to continue into second grade. A few may take to reading earlier. You can dispense with phonics instruction as soon as the child is reading fluently, but continue to provide abundant opportunities for reading practice.

If your child is struggling with reading by age seven, consider taking him for professional evaluation to eliminate the possibility of vision problems or a learning disability. Most reading difficulties can be cleared up by a specialist, particularly if the causes are determined early.

Independent Reading and Family Reading

Once students are able to read independently, set aside some time each day for sustained reading, first aloud, and then silently. New readers may reach their frustration threshold in a few minutes, but you can expect most lower grammar school students to read independently for a minimum of thirty minutes a day. That time should increase to an hour by sixth grade. I suggest that students be allowed to choose their own reading material from a list of parent-approved books. (Parents will need to determine their own policies regarding other reading material.)

In addition to this independent reading, I strongly urge you to make a habit of family reading, either in the evenings, during a quiet hour in the afternoon, or even over breakfast—whenever you can assemble your family in one place. This is the time to establish a lifelong love of literature and to enjoy beloved classics together.

When choosing reading material, it is vital to avoid what British classical educator Charlotte Mason called 'twaddle'. At its most obvious, literary twaddle is characterized by inane plots, insipid characters, poor vocabulary, and simplistic syntax; picture books may be marred by cartoonish, ugly, or grotesque illustrations. Twaddle is 'dumbed down' intellectually, morally, and aesthetically. Unfortunately, many children's books and virtually all contemporary young adult fiction titles fall into this category. Please preview the books your children read, and do not assume that books your children's friends enjoy or the local librarian considers appropriate will be acceptable to you. When selecting books, look for three things: literary language; worthy stories and characters; and quality illustrations. Ask yourself, "Does this story ennoble the child's mind? Does it speak to her heart? What aesthetic, intellectual, and moral models does it place before her? Will she be a better person for having read it?"

Explore the many wonderful picture books and children's classics available at your local library. Extensive lists of outstanding fiction and nonfiction titles can be found in *Honey for a Child's Heart* by Gladys Hunt and *Books to Build On* by E. D. Hirsch Jr. and John Holdren. Don't be afraid to let young children listen in on family read-alouds chosen with older children in mind. Children are able to enjoy literature far beyond their own reading level, and their education is enriched by getting to know the classics early.

Chapter 6:
Classical Languages: Latin and Greek

Not to know Greek is to be ignorant of the most flexible and subtle instrument of expression that the human mind has devised, and not to know Latin is to have missed an admirable training in precise and logical thought.

—Sir Richard Livingstone, *A Defence of Classical Education*

Latin

Which Pronunciation?

First, a note on that perennial topic of debate: Latin pronunciation. The curricula I recommend use ecclesiastical (church) pronunciation. There are a number of reasons to prefer this to either the reconstructed classical pronunciation or the less common older "English" pronunciation.

First, it is the pronunciation we are used to hearing in Western classical music, which is all the Latin most of us are likely to encounter on a regular basis. It is, as the name indicates, the language of the Christian church, and as such has a venerable history that continues in this day. It was the pronunciation known to Dante and other medieval writers. Ecclesiastical pronunciation is similar to modern Italian, making it easier to learn that language if one so chooses. Finally, it is simply beautiful to hear, to speak, and to sing.

The differences between the two are relatively minor. The restored classical distinguishes more carefully between long and short vowels; the ecclesiastical pronounces certain consonants and diphthongs like Italian. So, for example, Caesar's famous missive *veni, vidi, vici*—'I came, I saw, I conquered'—is pronounced 'way-nee, wee-dee, wee-kee' in the restored classical pronunciation and 'vay-nee, vee-dee, vee-chee' in the ecclesiastical. For many articles on pronunciation, visit memoriapress.com/articles.

My advice is not to fret about it. Unless you have a strong preference for one pronunciation or the other, just teach whichever your chosen curriculum uses. All Latin students should familiarize themselves with both conventions by the time they begin reading Latin literature, but the differences are slight enough that this rarely poses any sort of difficulty.

Whatever you decide, rest assured that no native Latin speakers are going to pop up to correct you!

Latin Pedagogy

Even in the relatively staid field of classics, one finds a variety of approaches to teaching Latin. The one I recommend is known as the 'grammar-translation method.' This method is deductive, teaching grammar up front, followed by application in the form of exercises, translations, and readings. It emphasizes the memorization of 'the forms' (grammar paradigms), translation between Latin and English, and an analytical approach to reading. Well-known examples of grammar-translation Latin texts would include those by Fr. Henle and by Wheelock.

The strength of the grammar-translation method is that its analytical approach gives students a firm grounding not only in Latin grammar, but in the way Western languages generally work. Because it presents grammar systematically, it is ideal for parents who want to teach English grammar in the context of Latin. But most of all, it is this method that best trains the mind in attention to detail and verbal acuity. For this reason, it has long been a mainstay of classical educators.

While this is the method I recommend here, parents should be aware of two other approaches to Latin pedagogy. The first of these is the 'reading method,' which, as the name suggests, focuses on learning Latin through reading. Grammar points are drawn out of the stories and then drilled with exercises. *The Oxford Latin Course* and *Ecce Romani* are examples of books using this method, which is the dominant one in American public schools. The other approach is known as the 'natural method,' and is exemplified by *Lingua Latina*. The natural method in

its pure form is entirely inductive and encourages students to read and understand Latin without translating. It stresses copious reading, contextualized vocabulary, repetition of key grammatical forms, and spoken Latin.

Although both of these approaches can be used successfully at home, they require an experienced teacher who is familiar with both the language and the method. They are not pick-up-and-teach methods by any means, so I do not recommend them for parents who are learning Latin alongside their children. These methods are also not conducive to teaching English grammar in the context of Latin.

If you do have a solid background in Latin and are interested in trying the natural method, *Lingua Latina*: *Familia Romana* and its sequel, *Lingua Latina: Roma Aeterna*, make instructive and entertaining supplemental readers for students who are using the Henle Latin series. The latter is appropriate for students who have completed all of Henle First Year Latin.

Goals and Pacing

It is crucial to understand that the suggested pacing for classical languages is flexible. Your child will not be hopelessly behind if she begins Latin in fifth grade rather than second! You can begin teaching Latin as soon as your child is reading his native language fluently, but that may be at any time between kindergarten and fourth or fifth grade. Students coming to classical education part way through their schooling may begin even later. If necessary, students can even begin Latin as late as tenth or eleventh grade, using Henle *First Year*, and still enjoy significant intellectual and academic benefits. Students who struggle with literacy or who have other learning delays should hold off on Latin, or proceed at a slower pace, until those issues are resolved.

This is so important that I'm going to repeat it: **For the mastery subjects—classical languages, math, and composition—always work at the child's pace, not the curriculum's.** There is no point in rushing

through a book if the child is not understanding the material. Likewise, it is not necessary to hold back a child who is grasping the material well.

Grade Two

In second grade, children who are reading well may begin their exposure to Latin with *Prima Latina* (memoriapress.com). This very gentle text introduces simple vocabulary and prayers, as well as the parts of speech. Pronunciation CDs and instructional DVDs are also available. The program is very easy to use, even for parents with no previous Latin background. It can be completed in approximately three terms.

If you are looking for some variety, you can include a few supplements in your lessons. The *I Am Reading Latin* series from Bolchazy-Carducci Publishers (bolchazy.com) consists of four simple picture books with words for animals, numbers, family members, colors, and food in Latin. A read-along CD is available, but it uses the restored classical pronunciation; if you are using Memoria Press's materials, you may want to skip the CD to avoid confusing your students and just read the books aloud using the ecclesiastical pronunciation you've learned in *Prima Latina*. *Minimus*, a classroom text for elementary students, offers another enrichment possibility. It presents stories from the life a historical Roman family in Britain and uses the direct method—spoken Latin through dialogues. Skip the grammar and just enjoy the dialogues, historical background, and myths. The second volume of the series, *Minimus Secundus*, continues the story with more complex vocabulary and grammar forms. Finally, you can easily integrate music into your Latin studies with Memoria Press' excellent *Lingua Angelica*. At this stage you need only the CD and, for your own reference, the lyric book; the other parts of the program focus on translation skills and can be used in the Upper Grammar School.

Grade Three

For third grade, the recommended curriculum is *Latina Christiana I* (memoriapress.com). Flash cards, instructional DVDs, and grammar charts are available, and the book also contains historical information keyed to *Famous Men of Rome.* (Your student will be studying this book in depth in fourth grade, so you may decide to skip the history component of *Latina Christiana* for now.) Even if your child did not use *Prima Latina* in second grade, you can still begin with *Latina Christiana I* this year; all the material from *Prima Latina* is repeated. *Ludere Latine I*, a book of Latin puzzles and games, makes a fun supplement to *Latina Christiana I.*

Grade Four

Latina Christiana II is the next step in the Memoria Press sequence and the recommended curriculum for this grade. It represents a big step up in grammar; some students may need to move more slowly this year. Take your time and be sure your student has mastered all the grammar and vocabulary before going on. A full range of teaching helps, including a second volume of *Ludere Latine*, is available.

Grade Five

You can now move on to Henle *First Year.* This is a high school textbook, but do not be intimidated! Your child can do this, and so can you. Henle presents grammar systematically and with a minimum of vocabulary, allowing the necessary time to master the forms. This year, plan to complete Unit 1, which presents the five noun declensions. The forms in this unit will be familiar to students who have successfully completed both volumes of *Latina Christiana*, but the exercises are copious and require much care and increasing time. You will need one copy of the textbook for each student, plus one copy of Fr. Henle's *Grammar* for the household. Memoria Press publishes two helpful guides to Henle, written by Cheryl Lowe. The first covers units 1 and 2. An answer key is also available. A study alterna-

tive is the Henle Latin list at Yahoo!Groups. This online study group, run by a dedicated classical homeschooling mom, allow students to work through the Henle texts at their own pace via private e-mail lists. Visit groups.yahoo.com/group/HenleLatin for more information.

Although many students are able to handle Henle well at this age, there are some circumstances in which parents may not want to move directly into it. If you have a younger student working at an accelerated pace in Latin or a child who would be overwhelmed by the format or the amount of written work in Henle, it may be wise to substitute a different curriculum. In these cases, consider the *Latin Prep* series from Galore Park (galorepark.co.uk). This program provides solid instruction in Latin grammar along with plenty of exercises and reading practice. If you choose this option, use *Latin Prep 1* this year.

Memoria Press has a new Latin program scheduled for release in the summer of 2008 titled *First Form Latin* by Cheryl Lowe. Although it is not available at the time of publication, *First Form* is designed as an advanced Latin program for parents and teachers with no background in Latin. It is sure to be a great choice after *Latina Christiana* or as a first book for older students.

Grade Six

This year, aim to complete Units 2-5 of Henle *First Year*, which cover adjectives; all four conjugations in six tenses, active and passive; and personal pronouns. The first Memoria Press guide to Henle will see you through Unit 2; the second guide covers Units 3 through 5. Feel free to modify the pace to your student's needs.

Memoria Press's translation courses, *Lingua Angelica* and *Lingua Biblica*, make excellent supplements to Henle. The former has students translate traditional Latin hymns; the latter, passages from the Vulgate Bible. An alternative biblical reader is *Vulgate Verses* by Laura Gibbs (lulu.com). This collection arranges four thousand individual verses according to grammatical structure.

If you are using an alternative to Henle, Galore Park's text is *Latin Prep 2* and Memoria Press's is *Second Form Latin.*

Grade Seven

In addition to work in your Latin curriculum of choice, I recommend that all students designate one day each week to review the basics of grammar with *Basic Language Principles with Latin Background* by Ruth M. Wilson. Plan to complete the first half of the book (lessons 1-25) this year, leaving the remainder for eighth grade.

This year's study consists of Henle *First Year*, Units 6-10. Again, set the pace according to your student's abilities, striving for mastery of all grammar forms and vocabulary before moving on.

Latin Prep users will complete the series this year with *Latin Prep 3.* and Memoria Press users will complete *Third Form Latin.*

Use *Lingua Angelica* or *Lingua Biblica* to add variety to either of the recommended curricula.

Students may enjoy selections from one or more of the following supplemental readers:

- *38 Latin Stories* by Anne H. Groton and James M. May
- *Civis Romanus* by Cobban and Colebourne
- *Elementary Latin Translation Book* by Botting, Hoffman, and Hillard
- *Lectiones de Historia Romana* by Rose Williams
- *Lingua Latina: Familia Romana*

These readers are all available from the publisher, Bolchazy-Carducci (bolchazy.com). *Esopus Hodie*, a selection of Aesop's fables in Latin, is available from the American Classics League (www.aclclassics.org/tmrc).

Grade Eight

This year, plan to complete lessons 25-50 of Wilson's *Basic Language Principles with Latin Background.*

Students will likely complete the remaining units of Henle *First Year* in one or two terms. At that point, they should go straight into Henle *Second Year*, which gives generous selections from Julius Caesar's works, or they can use any of the graded readers on the market. One alternatice is *Fabulae Graecae*, a collection of Greek myths retold in Latin; any of the readers listed for seventh grade would also be suitable. If you prefer that your student spend only one semester or so on Caesar, use either *Caesar: Invasion of Britain* by W. Welch and C. G. Duffield or *Caesar's War in Alexandria* by Gavin Townsend—or both—in place of Henle *Second Year.* If you are using Henle, plan to complete Lessons 1-20 by the end of the year.

Students who have been using the *Latin Prep* series should spend a semester rounding out their understanding of Latin grammar with *So You Really Want to Learn Latin 3* (galorepark.co.uk). They can then move on to a graded reader such as *Fabulae Graecae* or any of the supplemental titles listed for seventh grade.

Fourth Form Latin will complete Memoria Press's series with students finishing the entire Latin grammar. They can then move on to a graded Latin reader or Henle *Second Year*

Grade Nine

Students complete Henle *Second Year* (lessons 21-32) or expand their exposure to Latin literature with readers. Three excellent choices for this age are *Duces Romanorum: Roman Profiles in Courage* by Rose Williams, the *Cambridge Latin Anthology*, and Betts and Franklin's *Beginning Latin Poetry Reader.* See the seventh and eighth grade listings for additional suggestions.

Grade Ten

At this stage students should be able to read Latin literature fluently. For the final three years of secondary school, students will be immersing themselves in the writings of a number of important Roman writers and may themselves learn to write Latin prose.

This year's author is Cicero. *Introducing Cicero: A Latin Reader* by the Scottish Classics Group will give your student an overview Cicero's orations, letters, and philosophical writings. Alternatively, select from among the individual orations—the first Catalinian oration, *Pro Archia Poeta*, and *Pro Caelio* make good choices—and other works, such as *De Amiticia* or *De Senectute*. Bolchazy-Carducci publishes student editions of all these titles.

Prose Composition Option

In addition to reading Cicero, students can now begin a course in Latin prose composition. The classic text here is *Bradley's Arnold Latin Prose Composition*, edited by J. F. Mountford. The translation exercises in *Bradley's Arnold* highlight particular syntactical features of Latin with the goal of training students to understand the mechanics of Latin prose and to develop, by imitation, an excellent style. Although the Latin composition component is optional, I do recommend it to round out your students' Latin education. Plan to spend four days out of five reading Cicero, with the remaining day devoted to Latin composition. At this rate, students can complete the first 32 exercises this year.

Grade Eleven

This year is dedicated to Rome's finest poet, Vergil, and his masterpiece, the *Aeneid*. Since students will be familiar with the story from their Great Books reading, they can focus on Vergil's poetic artistry. Begin with *Vergil: A LEGAMUS Transitional Reader*, a helpful text with notes and background material that provides a graded introduction to the *Aeneid*. The notes and background material are excellent. It can be completed in one term or less. Follow this with Barbara Weiden Boyd's

Vergil's Aeneid: Books I, II, IV, VI, X, and XII or Henle *Fourth Year*. Some students, particularly those interested in taking the Advanced Placement exam, may want to spread their study of Vergil out over two years.

Parents who need help guiding their children through Vergil may want to invest in *Parsed Vergil* by Archibald A. Maclardy (bolchazy.com). This book contains the complete text of the first book of the Aeneid, an interlinear translation, and a detailed commentary on the grammar.

Advanced Placement Option

The College Board offers the AP-Vergil exam for advanced high school Latin students. For more information on the Advanced Placement Vergil curriculum and exam, visit the website of the College Board at www.collegeboard.com. AP students looking for focused test preparation should use *A Vergil Workbook* by Boyd and Bradley (bolchazy.com) which contains all of the required readings for the AP-Vergil exam. I strongly recommend that you consider hiring a tutor to prepare your students for the AP.

Prose Composition Option

Students studying Latin composition should continue to work through *Bradley's Arnold*, devoting one day a week to their composition work. Plan to complete exercises 33-67 this year. In addition, students can practice their prose composition skills by writing simple prose summaries of their Vergil reading. For examples of such summaries, see Waldo Sweet's student edition of the *Aeneid* (bolchazy.com).

Grade Twelve

We too often forget that Latin did not die with Vergil! *Medieval Mosaic* by Aaron W. Godfrey contains seventy-five Christian Latin selections from late antiquity through the fifteenth century, including St. Augustine, St. Benedict, the Venerable Bede, St. Francis, St. Thomas Aquinas, St. Thomas More, and Erasmus. It makes a fitting capstone to

your students' Latin education at home.

Students who have been exposed to the restored classical pronunciation exclusively should be given an overview of ecclesiastical pronunciation now.

Advanced Placement Options

Students who have chosen to study Vergil over two years will now prepare for the AP-Vergil exam using *A Vergil Workbook* by Boyd and Bradley (bolchazy.com).

In addition to the AP-Vergil exam, the College Board offers an AP-Latin Literature exam, and you may choose to have your student follow the AP syllabus in lieu of the recommended medieval readings. The Latin Literature program has students read the poet Catullus paired with one other author of their choice—Cicero, Horace, or Ovid. Bolchazy-Carducci publishes LEGAMUS transitional readers for Catullus and Ovid, and AP prep books for all of the authors: *A Catullus Workbook* by Dettmer and Osburn; *A Cicero Workbook* by Hayes and Crawford; *A Horace Workbook* by Ancona and Murphy; and *An Ovid Workbook* by Katz and Jestin. Again, I strongly recommend a tutor to prepare students for AP exams, but if you are not able to hire one, consider buying *Horace Fully Parsed* and/or *Completely Parsed Cicero* to help you explain the grammar of these authors. Both are available from bolchazy.com.

Caveat lector! Parents should be aware that not all of Catullus's poetry makes edifying reading. Much of it deals with his tumultuous affair with an aristocratic woman, and while his artful style has gained him admirers over the centuries, his work was by no means universally approved even in his own time. While none of the cruder poems is included on the AP syllabus, you may want to exercise caution in letting your students loose with a volume of his complete works. Likewise, a few of Ovid's writings—again, not among the AP selections—are not suitable for young (or even not-so-young) readers. Some ancient Romans agreed: the Emperor Augustus banished Ovid from Rome in part

because of the publication of his *Ars Amatoria*, a guidebook for would-be adulterers. (This work should not be confused with his *Amores*, portions of which appear on the current AP syllabus.) That said, the best of these writers' works are very good indeed and it is those selections that you will find on the AP reading list.

Note: As this book went to press, the College Board announced that it plans to drop the AP-Latin Literature exam after May, 2009. For information on the current AP offerings in Latin, see collegeboard.com .

Greek

Which Greek?: Homeric, Attic, Koine

With Latin, we must decide which pronunciation convention to follow. As we've seen, that is a relatively minor issue. With Greek, we face a more important question. Because Greek has a long history as a literary language and continues today as a modern language, we can teach Greek as it was spoken or written at various times or in various contexts. There are substantial enough differences between the dialects to warrant further investigation.

Homeric Greek, the literary language used in the Homeric epics, is the oldest and most complex. Attic is the Greek of Plato, Xenophon, and the Athenian dramatists, and is what most people mean when they say 'ancient Greek' or 'classical Greek'. Koine is the language of the common people starting in Hellenistic times; it is also the language of the eastern Roman Empire and the New Testament. (Biblical or New Testament Greek is the vocabulary and syntax of Koine as used in the gospels and apostolic writings.) There are also specific regional dialects used by some of the historians and poets (rarely taught), the Patristic Greek used by the Church Fathers, and, of course, modern Greek.

For our purposes, we can narrow the options to three: Homeric, Attic, and Koine. Circumstance limits our choices even further, as there are no curricula in Homeric or Attic written for students much below the secondary school level. Most classical home educators will therefore teach their young students Koine, and that specifically in its New Testament form. Because the vocabulary is more limited than that of Attic, the grammar somewhat simplified, and the Biblical texts familiar, Koine is in fact a sensible place to start, and it is what I recommend for most families. If your family is Greek Orthodox, you may wish your children to learn modern Greek as well as the Greek of the Divine Liturgy. Most larger parishes offer language classes as part of the religious education program; your parish priest or education director should be able to help you.

I recommend that children begin Greek in upper grammar school (sixth grade) or after three solid years of Latin study. If you want to make Greek your primary classical language—when, for example, a parent has a background in Greek but not Latin, or when the family is Greek Orthodox—you can begin Greek as early as third grade and then pick up Latin in sixth. Alternatively, you may delay Greek study until ninth grade, at which point your students can begin with an adult-level Biblical Greek text or with a high school Attic text.

Methodology

Most parents do not have the advantage of a background in ancient Greek and must learn alongside their children. With this in mind, I recommend that parents who wish their students to begin Greek before high school stick with a grammar-translation method Koine course. The curriculum I recommend, Christine Gatchell's *Elementary Greek*, is one that parents can master as they teach their children. If you have the time, you can also use William Mounce's *Basics of Biblical Greek Grammar* to learn Koine in advance of your students.

Secondary school students with no prior Greek study who wish to begin Attic face a challenge. Unless the parent-teacher has a substantial background in the language, I strongly suggest finding a tutor or class. While I do not want to discourage able students and their dedicated parents, the fact remains that classical Greek is not an easy language to learn on one's own, and there are no truly self-teaching curricula available. My secondary school curriculum recommendations for Attic Greek assume an experienced teacher or tutor, or at very least a parent who has studied the language for several years.

Grades Six-Eight

Follow the *Elementary Greek* (opentexture.com) sequence, allowing one year for each of the three levels. This program is similar in structure to *Latina Christiana*, although it covers more material and at a rather faster pace. As always with mastery subjects, move at the student's rate.

Grade Nine

Whether your students are continuing their Greek studies or just beginning them this year, you will need to decide whether they will focus on Biblical Greek or on Attic Greek in secondary school. Students who are considering college-level work in classics should choose Attic; future seminarians, or those whose sole goal is to read Christian material, will want Biblical Greek.

Attic

For Attic, my preferred textbook for secondary school students is *Athenaze* by Maurice Balme and Gilbert Lawall (www.oup.com/us/). A workbook and teacher's handbook are available for the course. Aim to complete book 1 this year. An alternative is the *Reading Greek Course* from the Joint Association of Classical Teachers (JACT). Look for the second edition, published in 2007. The JACT curriculum includes an extensive series of readers that will take students well beyond the secondary school level in Greek.

Whatever text you choose, you will want a Greek-English dictionary —Liddell and Scott's Greek-English Lexicon is the gold standard. It can be found in a short edition ('the little Liddell') or an intermediate version ('the middle Liddell'). The complete edition, necessary for scholars, is too expensive for most households and cumbersome to use. You can, however, access it online at www.perseus.tufts.edu . A serviceable, less expensive alternative is the *Pocket Oxford Classical Greek Dictionary.* The standard reference grammar is Herbert Weir Smyth's *Greek Grammar*, but it may prove too complex for beginning students. A good,

inexpensive alternative is the recent *Oxford Grammar of Classical Greek* by James Morwood.

Koine

For Biblical Greek, begin William Mounce's *Basics of Biblical Greek Grammar*. A workbook, flash cards, and vocabulary CD are available to supplement Mounce's text. Professor Mounce also sells a set of teaching lectures on audio CD to take students through the course (see his website, teknia.org, for details). Currently priced at $89, this is a terrific bargain for students who do not have access to a tutor locally. Aim to complete the first sixteen chapters of Mounce this year.

You will want to have on hand a simple Greek grammar such William G. MacDonald's inexpensive *Greek Enchiridion: A Concise Handbook of Grammar for Translation and Exegesis* and a compact lexicon (dictionary). The standard lexicons for scholars are very expensive; a smaller student edition such as G. Abbott-Smith's *Manual Greek Lexicon of the New Testament* will be sufficient at this stage.

Grade Ten

Attic

Students of Attic who have completed *Athenaze Book I* in ninth grade can go on to *Athenaze Book II* and its workbook (www.oup.com/us/). Freeman and Lowe's *Greek Reader for Schools*, which includes selections from Aesop, Plato, and other authors, makes a good supplement. Attic students at this level can also dip into Mounce's *Graded Reader* or the JACT *New Testament Greek: A Reader* for experience in reading the New Testament.

Koine

If you are using Mounce, plan to complete the book this year. During the second half of the year, you can introduce some readings from the *Graded Reader of Biblical Greek*.

Supplemental texts for translation, usable by all students, can be found online. Aesop's Fables, the venerable first translation text favored by Erasmus, is available in Greek at www.mythfolklore.net/aesopica/. (English and Latin versions are also available at the same site.) The Greek gospels, divided into daily segments, are at www.mythfolklore.net/gospel/daily/index.htm . Finally, the Septuagint (Greek translation of the Old Testament) and the New Testament can be found at www.zhubert.com/ .

Grade Eleven

Attic

Students of Attic are now ready to begin reading their first extended piece of Attic prose: Xenophon's *Anabasis* ('The Upland March'), the exciting chronicle of a Greek general trying to escape with his army of mercenaries from enemy territory after a failed coup. It is available in a popular student version, edited by Mather and Hewitt (oupress.com). Plan to complete at least Book I this year. If the student enjoys Xenophon, he may wish to read more in Greek, or follow up with a translation to find out how this action-packed story ends.

Koine

Koine students who have completed Mounce can go on to *Greek Grammar Beyond the Basics* by Daniel B. Wallace. The companion workbook is entitled *New Testament Syntax. A Graded Reader of Biblical Greek* by William Mounce rounds out the student's materials.

Grade Twelve

Attic/Homeric

The student who has persevered with classical Greek now receives the great reward: the ability to read Homer in the original. Spend this year delighting in Benner's standard student edition, *Selections from*

Homer's Iliad. Pharr's *Homeric Greek: A Book for Beginners, Homeric Vocabularies* by Owen and Goodspeed, and *Lexicon of the Homeric Dialect* by Cunliffe are three standard resources to help your student master Homeric grammar and vocabulary.

Koine

Students of Koine should spend the first half of this year reading the gospel of John. Study notes are available at www.btinternet.com/~MisPar/GNotes/john.htm . In the second half of the year, explore the *Greek of the Church Fathers with A Patristic Greek Reader* by Rodney A. Whitacre.

Chapter 7: Arithmetic and Mathematics

The whole is greater than the part. —**Euclid, *Elements***

If the classical languages are the backbone of the Trivium or language arts, arithmetic is the foundation of the Quadrivium or mathematical arts. During the grammar school years, your goal is to have the student master arithmetic facts and processes (addition, subtraction, multiplication, division, fractions, decimals, etc.). In secondary school, the student's attention turns to two major mathematical disciplines: algebra and Euclidean geometry. Some students—especially those who expect to pursue advanced math or science studies in college—will want to continue through twelfth grade with calculus.

My primary recommendation for K-12 mathematics is the Singapore Math program. Although arithmetic has long been taught by rote and I do hold with the importance of memorizing math facts, this is one place where modern methods are a great improvement over Western traditions. Singapore trains children to understand mathematical processes—the why behind the how—in a way that makes later math study easier and more profitable for them. I have been nothing short of amazed at the results of the program in my own home. Parents will want to do some background reading on the method—Liping Ma's *Knowing and Teaching Elementary Mathematics* contrasts teaching methods in the U. S. and China—and may want to invest in the *Home Educator's Guides* for each level of the program.

Although Singapore is my primary recommendation, I have also listed a number of alternative programs. Many families find that their children need extra drill to memorize math facts, and you may wish to supplement the main Singapore texts with flash cards, computer-based math games, or drill workbooks. One of the best series I've found for review is Evan-Moor's *Skills Sharpeners Math* (evan-moor.com).

Kindergarten

You can use preschool/K math programs like Singapore *Early Bird Mathematics* (singaporemath.com) as early as age four. Most kindergartners can complete both levels 1 and 2 this year. A popular alternative is *Right Start* (alabacus.com). If you are looking for a more traditional, workbook-based program, try *Modern Curriculum Press's Math Book K.*

Grades One-Six

Proceed through the Singapore *Primary Mathematics* sequence. Each grade's work is divided into two semesters, with a textbook and workbook for each, e.g., *Primary Mathematics* 1A and 1B for first grade, 2A and 2B for second grade, and so on. That said, remember that for mastery subjects like math, you should work at the student's pace. Some students zoom through the first few levels of Singapore but hit a wall later on. Do not be afraid to slow down and review previous material before moving on.

Singapore offers a number of useful supplements. The *Extra Practice* series provides just what the title indicates and can be used for students who need a little more time and work to master the concepts presented. A favorite of homeschooling parents is the *Challenging Word Problems* series. Use the prior year's level: if your child is using *Primary Mathematics* 2A, for example, supplement with *Challenging Word Problems 1.*

A good, solid alternative to Singapore is the *Modern Curriculum Press Math* program. Book A corresponds to first grade, Book B to second, and so on through Book F in sixth.

Grades Seven-Twelve

Most students who have worked through the Singapore program will be ready to move on to the next level, *New Elementary Mathematics*, in seventh grade. The publisher recommends the following progression:

Grade Seven: Textbook and Workbook 1
Grade Eight: Textbook and Workbook 2
Grade Nine: Textbooks 3A and 3B and Workbook 3
Grade Ten: Textbooks 4A and 4B and Workbook 4

Teacher's manuals are available for each level, and you can find placement tests online at singaporemath.com .

Some students may benefit from a review of pre-algebra material before moving on to *New Elementary Mathematics*. Use the *Key to...* series (keypress.com/x6469.xml) for topical reviews of fractions, decimals, percent and other materials. If your student will be using a method other than Singapore in high school, you may want to spend seventh and eighth grade working through Margaret L. Lial's *Basic College Mathematics*, before moving on to the alternative sequence outlined below, or to the textbooks of your choice.

Unlike the standard U. S. secondary school math sequence, which teaches Algebra in two parts and Geometry in one year in between, Singapore teaches both subjects over a period of three years (grades seven-nine) at the introductory, intermediate, and advanced levels. Tenth grade (NEM Level 4) covers introductory advanced math.

For eleventh and twelfth grades, Singapore offers *College Mathematics Syllabus C*, a two-book sequence that prepares students for college-level math. Book 1 is recommended for eleventh grade and Book 2 for twelfth. The series covers the following topics: Algebra; Complex Numbers; Relations and Functions; Trigonometry; Vectors, Matrices, and Transformations; Differential and Integral Calculus; Probability and Statistics; Kinematics, Dynamics, and Statics. Note that there are no teacher's manuals for this series, and the publisher recommends that students at home have access to a tutor or other knowledgeable person to help them with the work.

Alternative Sequence for Grades Nine-Twelve

If there is a possibility that your student may attend school during these years, you may prefer to have them use the sequence of courses most commonly offered in the United States:

Grade Nine: *Elementary Algebra* by Harold R. Jacobs or *Introductory Algebra* by Margaret L. Lial (the seventh edition can be bought used very cheaply)

Grade Ten: *Geometry: Seeing, Doing, Understanding* by Harold R. Jacobs or *Euclidean Geometry: The First Course* by Mark Solomonovich (solomonovich.com)

Grade Eleven: *Algebra and Trigonometry* by Paul Foerster

Grade Twelve: *Saxon Calculus Home Study Kit*

Detailed lesson plans for the Jacobs, Foerster, and Saxon courses are available from Kolbe Academy Home School (kolbe.org).

Chapter 8:
Copywork and Composition

True Ease in Writing comes from Art, not Chance, /As those move easiest who have learn'd to dance. —**Alexander Pope, *An Essay on Criticism***

Penmanship and Copywork

Copywork—writing a 'fair copy' after a literary model—is decidedly out of fashion in most schools, but classical educators still champion the method. Students learn by imitation, particularly in these early years, so it stands to reason that we should place the best models before them.

Copywork provides training in penmanship and its handmaiden skills—small-motor control, neatness, patience, and precision. More importantly, though, in the Latin-centered curriculum, copywork is the medium for beginning instruction in spelling, punctuation, and usage. If the model sentences are well chosen, copywork will also begin to stock the child's mind with edifying and uplifting thoughts and useful facts.

Kindergarten-Grade Two

We begin writing as we did reading: with letters, then syllables, then words, and finally sentences. Students learn manuscript (print) writing in kindergarten and first grade and can begin cursive in second grade. If your student struggles with small-motor skills, it is fine to wait until third grade to introduce cursive.

You may use any handwriting curriculum you prefer. I am particularly fond of *Italics: Beautiful Handwriting for Children* by Penny Gardner (pennygardner.com), an inexpensive student worktext that can be used for several years. An alternative is the Getty-Dubay Italic series: graded workbooks are available for kindergarten through sixth grade, and parents who want a reference guide can turn to the authors' adult program,

Write Now. For additional practice, you can purchase a font based on Getty-Dubay Italic from Educational Fontware (educationalfontware.com). Good alternatives to Italic include the *Handwriting Without Tears* series by Jan Olsen (hwtears.com) and *Cursive First* (swrtraining.com/id17.html), which, despite the name, can be used to introduce cursive after manuscript has been mastered.

Once your student is able to form written words, begin copywork. Memoria Press has satisfied the need for pick-up-and-teach copywork materials with the publication of Leigh Lowe's K-2 Copybooks. These include selections of Scripture (in the King James version) and poetry; the handwriting style used is similar to D'Nealian. There are also a number of topical copybooks available from lulu.com; search for 'copybook' or 'copywork'. Finally, my own *Memory Work* (memoriapress.com) contains many passages suitable for copywork.

From kindergarten through second grade, copywork should be practiced every school day, but it is not necessary to spend more than five or ten minutes on it, particularly for the youngest children. Copywork may continue, at your discretion, into the grammar school and even secondary school years.

Composition: The *Progymnasmata*

As we saw in Part I, the classical curriculum provides, first and foremost, a literary education. We are training our students to be masters of the written and spoken word. This goal mirrors that of the ancient schools of rhetoric. In preparation for the formal study of rhetoric, the ancient Greeks developed a carefully graded set of composition exercises known as the *progymnasmata* (the g is hard and the accent falls on the third syllable). Like phonics instruction, the exercises moved from the simple to the more complex, and like literary study, they relied on models of moral and aesthetic excellence to train students' minds and spirits. Within each exercise the student learned techniques such as the order-

ing of information and the use of figures of speech. They also analyzed examples of each form before imitating it themselves. Although the exact order of the exercises varied from author to author, they generally included the following:

1. Fable
2. Narrative
3. Chreia (moral anecdote)
4. Maxim
5. Refutation
6. Confirmation
7. Commonplace
8. Encomium and Invective (praise and blame)
9. Comparison
10. Speech-in-Character
11. Description
12. Thesis
13. Laws

Happily for your home scholars, the *progymnasmata* form the basis of several excellent composition curricula.

Grades Three-Twelve

My primary composition recommendation is *Classical Writing* by Tracy Davis Gustilo and Lene Mahler Jaqua (classicalwriting.com). This thorough, well-designed program is nothing short of extraordinary and shows the wisdom of going *ad fontes*—to the sources—of classical education. *Classical Writing* is a full language arts curriculum incorporating reading, word studies, copywork, dictation, and beginning with the second volume, formal English grammar. In addition to the necessary Core books, there are helpful student workbooks and teacher's guides available for those who want a pick-up-and-teach curriculum. A total of one hour a day, four days a week is recommended to use the program. The authors

maintain a Web site, a mailing list, and an online forum to support users of their program. While the series is incomplete at this writing, new volumes are appearing at a steady pace each year.

Because the *progymnasmata* are sequential, it is not possible to pick up the *Classical Writing* program in the middle. The authors have therefore put together a course for those starting in fifth grade or beyond: *Classical Writing for Older Beginners*. See classicalwriting.com or chapter 16 of this book for more details.

Classical Writing can be used with students as young as second grade, but a typical schedule—and the one I recommend—is as follows (volumes marked with an asterisk are forthcoming as of this writing):

Grade Three: *Aesop A*
Grade Four: *Aesop B*
Grade Five: *Homer A* and *Poetry for Beginners A*
Grade Six: *Homer B* and *Poetry for Beginners B*
Grade Seven: *Diogenes: Maxim*
Grade Eight: *Diogenes: Chreia* and *Intermediate Poetry*
Grade Nine: *Herodotus** and *Shakespeare: Description and Speech-in-Character**
Grade Ten: *Plutarch** and *Shakespeare: Description and Speech-in-Character**
Grade Eleven: *Demosthenes** and *Advanced Poetry**
Grade Twelve: *Demosthenes** and *Advanced Poetry**

In addition to the traditional rhetorical exercises, students learn how to write expository essays in the Diogenes courses. In fact, even in its incomplete form, *Classical Writing* covers as much or more than a typical American high school English composition class.

If your students are near to completing the available volumes of *Classical Writing* as you read this, consider Martin Cothran's outstanding *Classical Rhetoric with Aristotle* (memoriapress.com). This one-year course can be used at any time between ninth and twelfth grades.

An alternative to *Classical Writing*, also based on the *progymnasmata*, is *Classical Composition* by Jim Selby (classicalcomposition.com). This curriculum focuses solely on writing and does not incorporate formal English grammar instruction as *Classical Writing* does. The teacher's materials provide straightforward, detailed instruction for how to use the program. Each lesson is designed to be used over eight days, but these need not be consecutive, and students can easily move at their own pace. If used as described, the program might occupy 30 to 45 minutes each day of study. The available volumes cover fable, narrative, chreia/maxim, refutation and confirmation, common topic, encomium, invective, and comparison. The materials come in loose-leaf binders; student workbooks are also available, although these are not necessary to teach the program. Follow *Classical Composition* with *Classical Rhetoric with Aristotle* by Martin Cothran (memoriapress.com) in high school to round out your student's English composition studies.

Chapter 9: Literature

A man who has not read Homer is like a man who has not seen the ocean.
—Walter Bagehot, *Literary Studies*

Since classical education is a literary education, the study of literature plays a key role in the Latin-centered curriculum. For the ancients, 'grammar' included the in-depth study of a small number of literary masterworks. Our reading selections, therefore, must represent the best that our literary culture has to offer.

To that end, you will find that Literature as a subject focuses on a few truly excellent books read slowly. In the early grades, beginning readers listen to short rhymes, fables, fairy stories, and folk tales. As students gain fluency in reading, they turn to mythology—Greek, Roman, and Norse—and then to retellings of the *Iliad*, *Odyssey*, and *Aeneid*, Shakespeare's plays, and the great medieval tales. Upper grammar school students survey American literature and a few of the shorter 19th-century British novels. In the secondary school, Literature forms one component of the Great Books sequence. You will find tips for teaching Literature at the various levels in Part III.

Kindergarten

Term 1: Mother Goose
Term 2: Nursery Tales
Terms 3 and 4: Aesop's Fables

Children begin their literary studies with the simplest stories and verse. Indeed, many of these stories may already be familiar to your children. Look for a generous, well-illustrated books with fairly large type for your beginning readers. The schedules in Part III are keyed to

Mother Goose: The Original Volland Edition, *The Random House Book of Nursery Stories*, and *Aesop for Children* (illustrated by Milo Winter), but you can use any editions you prefer.

After you have introduced each selection during your weekly Literature lesson, re-read these tales and poems frequently, and ask your child to tell them back to you. Try different picture-book versions from the public library. Tell the stories in your own words, putting your child into the story. Sing nursery rhymes as you go about your household tasks, or invest in a tape of nursery songs. Not only are these stories and rhymes a precious part of childhood, but they encourage play with language—the very sort of play that we find in our great English poets. Even they once sang 'Hickory, Dickory, Dock'!

Grade One

Terms 1-3: Fairy Tales
Term 4: Tall Tales

A list of the recommended fairy tales for this year appears in the schedules in Part III. All should be readily available in most large fairy tale anthologies or in collections of the Brothers Grimm and Hans Christian Andersen. My favorite collection—out of print, but easily found on the used market—is the two-volume Reader's Digest anthology, *The World's Best Fairy Tales*, but you can use any collection you might have on hand. Explore the beautiful picture book editions by illustrators like K. Y. Craft (*Sleeping Beauty*, *The Twelve Dancing Princesses*, *Cinderella*) and Paul O. Zelinsky (*Rapunzel*, *Rumpelstiltskin*, *Hansel and Gretel*). *Fairy Tales from Hans Christian Andersen* contains the major tales and beautiful illustrations. The collections by Andrew Lang (*The Red Fairy Book*, *The Blue Fairy Book*, etc.) are also delightful sources of tales, both well known and rare. All twelve of Lang's fairy books can be found online at www.mythfolklore.net/andrewlang/ .

The scheduled Tall Tales are drawn from two books: *American Tall Tales* by Mary Pope Osborne and Michael Mccurdy and *Classic Tales of Brer Rabbit* retold by David Borgenicht. See Part III for reading schedules.

Grade Two

Terms 1 and 2: *D'Aulaires' Book of Greek Myths*
Terms 3 and 4: *D'Aulaires' Book of Norse Myths*

Students spend this year reading two delightful books by Ingri and and Edgar Parin D'Aulaire. While there are many other collections of these myths, don't miss the D'Aulaires' versions. Memoria Press offers a workbook to go along with Greek Myths, complete with a pronunciation guide and maps. The workbook is written for slightly older students, and some second graders may find the amount of writing required difficult. You can use the workbook as a guide for comprehension and oral narration, or just read the stories on their own. See Part III for reading schedules and for guidance on teaching the myths to your students.

Grade Three

Terms 1 and 2: *Black Ships Before Troy*
Terms 3 and 4: *The Wanderings of Odysseus*

Third grade is devoted to the two great Greek epics, retold for children. The editions I recommend are by Rosemary Sutcliff, but you may substitute *The Iliad for Boys and Girls* and *The Odyssey for Boys and Girls*, both by Alfred J. Church (yesterdaysclassics.com). You will find reading schedules for the recommended titles in Part III.

Grade Four

Terms 1: *The Orchard Book of Roman Myths* and
In Search of a Homeland
Term 2: *In Search of a Homeland*
Terms 3 and 4: *Tales from Shakespeare*

In the first half of fourth grade, students turn to ancient Rome. They begin the year with *The Orchard Book of Roman Myths* by Geraldine McCaughrean, and then move to Vergil's *Aeneid*, again retold for children. The recommended edition of the Aeneid is *In Search of a Homeland* by Penelope Lively and Ian Andrew; those looking for an alternative will enjoy Alfred J. Church's *The Aeneid for Boys and Girls* (yesterdaysclassics.com).

The second half of the year is given to Shakespeare. The recommended text, *Tales from Shakespeare* by Charles and Mary Lamb, may be linguistically challenging for this age; be prepared to read it aloud. Students who struggle with the Lambs may do better with E. Nesbit's *Beautiful Stories from Shakespeare*, or *Shakespeare Stories* and *Shakespeare Stories II* by Leon Garfield. Bruce Coville has a number of beautifully illustrated retellings as well. Look for *A Midsummer Night's Dream*, The *Tempest*, *Romeo and Juliet*, *Hamlet*, and others. Reading schedules for the Lambs' book may be found in Part III.

You may want to watch a few videos of the plays, and listen to *Shakespeare's Greatest Hits*, from Full Cast Audio (fullcastaudio.com) or *William Shakespeare: Stories from Twenty Plays* (opentexture.com) to help your students appreciate the flavor of Elizabethan drama. To learn more about Shakespeare and his times, pick up *Bard of Avon: The Story of William Shakespeare* and *Good Queen Bess: The Story of Elizabeth I of England*, both by Diane Stanley, or *William Shakespeare & the Globe* by Aliki.

Grade Five

Term 1: *Favorite Medieval Tales* and *Tales from the Mabinogion*
Terms 2 and 3: *King Arthur and His Knights of the Round Table*
Term 4: *The Adventures of Robin Hood*

In conjunction with the history readings for this year, students immerse themselves in medieval European legend with the stories of King Arthur and Robin Hood. The first term's readings, *Favorite Medieval Tales* by Mary Pope Osborne, include a selection from the Arthurian corpus ("Sir Gawain and the Green Knight") and a story from the *Canterbury Tales* which students will encounter again in secondary school. The term's reading is rounded out by some medieval Welsh myths that form the basis for the Arthurian legends. *Tales from the Mabinogion* by Gwyn Thomas and Kevin Crossley-Holland is the best edition for children, but is out of print at this writing. You may substitute any in-print edition of *The Mabinogion*; the Oxford University Press edition by Sioned Davies includes useful introductory material and a pronunciation guide. Additional pronunciation help can also be found online at webpages.shepherd.edu/LBAKER/SUENG208/mabpronun.htm . If your students enjoy these stories, look for *Druids, Gods & Heroes from Celtic Mythology* by Anne Ross, which includes Irish tales as well as Welsh.

During the second two terms, focus on the Arthurian stories themselves with *King Arthur and His Knights of the Round Table* by Roger Lancelyn Green. An alternative with more ornate and archaic language is *The Story of King Arthur and His Knights* by Howard Pyle. There is a nice (abridged) audio edition of Pyle's book, *The King Arthur CD Audio Collection*, narrated by Ian Richardson.

The last term of the year is given to Robin Hood. Again, you have a choice between a version by Roger Lancelyn Green, *The Adventures of Robin Hood*, and one by Howard Pyle, *The Merry Adventures of Robin Hood*. The former has more modern, but still worthy, language; the latter brings you quoths and anons aplenty.

Students who enjoy the Middle Ages may want to read one or more

of the following children's adaptations of some medieval Great Books: *The Hero Beowulf* by Eric Kimmel; *Beowulf* by Michael Morpurgo, *Beowulf: A New Telling* by Robert Nye; Dante's *Divine Comedy: As Told for Young People* by Joseph Tusiani; *Sir Gawain and the Green Knight* by Michael Morpurgo; *Sir Gawain and the Green Knight* by Selina Hastings; *Gawain and the Green Knight* by Mark Shannon; *The Canterbury Tales* by Geraldine McCaughrean; and *Chaucer's Canterbury Tales* by Marcia Williams.

Grade Six

Term 1: *The Autobiography of Benjamin Franklin*
Term 2: *The House of Seven Gables* or *The Scarlet Letter*
Term 3: *Self-Reliance, Walden, Civil Disobedience*
Term 4: American Short Stories and Poetry I

The sixth and seventh grades are devoted to a survey of American literature, including novels, essays, short stories, autobiography, and poetry. In a few cases you will be given a choice between two selections.

In the first term, students read an early example of American writing, *The Autobiography of Benjamin Franklin*. This short book may be supplemented by background reading in *George Washington's World* by Genevieve Foster.

During the second term, choose one of Nathaniel Hawthorne's novels, either *The House of Seven Gables* or *The Scarlet Letter*. Do not be afraid to turn to Cliff Notes or other 'cribs' to help in teaching these books. *The Scarlet Letter*, in particular, contains a great deal of symbolism—not all of it terribly subtle, one must admit—that make it a good introduction to reading at a deeper level.

The third term is devoted to the two greatest representatives of the American Transcendentalist movement, Ralph Waldo Emerson (*Self-Reliance*) and Henry David Thoreau (*Walden, Civil Disobedience*). The two selections from Thoreau can be found in a single, inexpensive vol-

ume from Barnes & Noble Classics, but all three titles are readily available in multiple editions.

Finally, the fourth term brings a selection of short stories and poetry.

Washington Irving: Rip Van Winkle, The Legend of Sleepy Hollow
Henry Wadsworth Longfellow: Paul Revere's Ride (poem)
Nathaniel Hawthorne: Young Goodman Brown
Louisa May Alcott: Scarlet Stockings
Bret Harte: The Outcasts of Poker Flat
Edgar Allan Poe: The Tell-Tale Heart, The Fall of the House of Usher, The Raven (poem)

These titles may be found in a convenient collection at stores.lulu.com/barefootmeandering . Cliff or Spark Notes are also available from major retailers. For reading schedules, see Part III.

Grade Seven

Term 1: *The Deerslayer* or *Little Women*
Term 2: *The Adventures of Huckleberry Finn*
Term 3: *To Kill a Mockingbird*
Term 4: American Short Stories and Poetry II

The bulk of the seventh grade year is given to substantial American novels of the nineteenth and twentieth centuries. In the first term, students choose between James Fenimore Cooper's *The Deerslayer* and Louisa May Alcott's *Little Women*. Both belong to longer series, and you may substitute other books by the same authors if your student has already read the main selections. For Cooper, *Last of the Mohicans* is the preferred alternative; for Alcott, *Little Men*.

The second term brings us to perhaps the greatest classic of 19th-century American fiction, Mark Twain's *Adventures of Huckleberry Finn*. Often banned and as often defended, Huck Finn is a must-read. Stu-

dents of this age can understand why certain racial terms are used repeatedly in the book that fall so harshly on our ears.

In the third term, students read a thematically linked book, Harper Lee's *To Kill a Mockingbird.* The book, which deals with racism and hypocrisy in a small Alabama town, is one of the finest novels of the twentieth century. Although the subject matter is difficult—a rape trial forms the dramatic centerpiece of the narrative—the author handles the material with great sensitivity. Just as all Americans should know Huck Finn, they should also be acquainted with the Finch family and the other residents of Maycomb.

The last term of the year brings the second half of our survey of American short stories and poetry.

Mark Twain: The Private History of a Campaign that Failed
Walt Whitman: O Captain! My Captain! (poem)
O. Henry: The Gift of the Magi
Emma Lazarus: The New Colossus (poem)
Shirley Jackson: The Lottery
W. W. Jacobs: The Monkey's Paw
Ernest Hemingway: The Short Happy life of Francis Macomber
Jack London: To Build a Fire
Flannery O'Connor: Everything that Rises Must Converge

These pieces are all available at stores.lulu.com/barefootmeandering ; Cliff or Spark Notes can also help with teasing out symbolism, structure, and themes. See Part III for the suggested reading schedule.

Grade Eight

Term 1: *Treasure Island* or *Robinson Crusoe*
Term 2: *Pride and Prejudice*
Term 3: *Tale of Two Cities* or *The Scarlet Pimpernel*
Term 4: *The Hobbit*

The eighth grade forms a transition between the American literature read during the previous two years and the Great Books sequence in secondary school. These English novels cover a wide range of styles and subject matter, from adventure to historical romance to fantasy.

In the first term, choose between Robert Louis Stevenson's pirate adventure, *Treasure Island*, and Daniel Defoe's *Robinson Crusoe*. Defoe's language is more challenging. Both books have had enormous influence on later literature in the adventure genre.

In the second term, we turn from the high seas to the drawing room with Jane Austen's *Pride and Prejudice*. Be sure your student reads slowly to catch all of Austen's subtle humor. There are a number of excellent film adaptations of the book to enjoy after finishing the novel.

Next we turn to historical fiction of the French Revolution, choosing between the more challenging *Tale of Two Cities* by Charles Dickens, and the later and lighter *Scarlet Pimpernel* by the Baroness Orczy (pronounced *or*-tsee).

Finally, we come to one of the gems of twentieth century fantasy, *The Hobbit* by J. R. R. Tolkien. Kolbe Academy (kolbe.org) offers a reading guide for the book. If your student has already read *The Hobbit*, you may want to substitute Tolkien's *Lord of the Rings* for two terms' reading this year. (Skip the first term's reading and move the other selections up accordingly.) If your student is taking on *Lord of the Rings*, consider the excellent *Literary Lessons from the Lord of the Rings* (homescholar.org) as a study guide. *Literary Lessons* is a full year's curriculum, but the Chapter Studies can be used as a stand-alone comprehension guide. Work in as many of the Unit Studies as you like.

Grade Nine

Term 1: Hesiod: *Works and Days*, *Theogony*; Homer: *Iliad*
Term 2: Homer: *Iliad* and *Odyssey*
Term 3: Aeschylus: *Oresteia*; Sophocles: *Theban Plays*
Term 4: Euripides: *The Bacchae*, *Medea*; Aristophanes: *The Frogs*, *The Clouds*

This year students begin the Great Books sequence in Literature with Greek epic and drama. We start with two short works by Hesiod, the *Theogony* and the *Works and Days*. The former recounts the ancient Greek creation myths; the latter is a collection of homely wisdom about farm life.

Students then turn to Homer's great epics, the *Iliad* and the *Odyssey*, to be read over the remaining weeks of the first and second terms. There are any number of fine translations available today; while I remain very fond of Lattimore's *Iliad* and Fitzgerald's *Odyssey*, the newer Fagles translations are excellent. There are better study resources in print for Lattimore and Fitzgerald—more on these in a moment—but Fagles has the better audio versions; the *Iliad* is read by Derek Jacobi and the *Odyssey* by Sir Ian McKellen. Since these poems were originally sung or chanted, you may be able to catch the flavor of Homer best by listening to the books on CD. If you'd like to hear some scholarly attempts to reconstruct Homeric performance, visit the Homeric Singing site (www.oeaw.ac.at/kal/sh/). You may also want to watch some of the film adaptations of these perennial stories. Not all are equally thrilling or true to Homer's vision, but if you and your student enjoy 'sword and sandal' movies, give them a try.

The ancients did not shy away from using handbooks to teach the classics, and neither should we. If you are using the relevant translations, I recommend that you invest in Malcolm M. Willcock's *A Companion to the Iliad*, an immensely useful line-by-line commentary keyed to the Lattimore translation. For the *Odyssey*, there is *A Guide to The Odyssey: A Commentary on the English Translation of Robert Fitzgerald* by Ralph

Hexter. Finally, if you're wondering what the big deal is about Homer in the first place, read Eva Brann's *Homeric Moments*. For more guidance on teaching these works, please see Part III.

The second half of the year is devoted to the great Athenian dramatists. During the third term, students read two dramatic trilogies: the *Oresteia* of Aeschylus (*Agamemnon*, *The Libation Bearers*, *The Eumenides*) and the *Theban Plays* of Sophocles (*Oedipus the King*, *Oedipus at Colonus*, *Antigone*). Affordable paperback editions are available for both trilogies. The fourth term includes two tragedies by Euripides, *The Bacchae* (sometimes translated as *The Bacchantes*) and *Medea*, and two comedies by Aristophanes, *The Frogs* and *The Clouds*.

Kolbe Academy (kolbe.org) offers study guides for the first three terms' readings. Fran Rutherford's *Greek Classics: Questions for the Thinker* is an alternative. Usable by both religious and secular families, this guide is comparable in style to the Memoria Press Classical and Christian Studies programs, but is written for high school students. It includes reading comprehension questions as well as broader-ranging discussion and writing topics. A student workbook and teacher's manual are available from Mother's House Publishing (home.earthlink.net/~mothershouse/) and from selected homeschool suppliers. If you are just looking for discussion topics or possible essay assignments for Homer or the dramatists, see *Invitation to the Classics*, edited by Louise Cowan and Os Guiness. This book gives introductions, summaries, and discussion questions for dozens of Great Books, including most of the readings suggested here. If you are looking for a Christian take on classical Greek literature, don't miss Louis Markos's excellent analysis, *From Achilles to Christ: Why Christians Should Read the Pagan Classics*.

Grade Ten

Terms 1 and 2: Vergil: *Aeneid*
Term 3: Ovid: *Metamorphoses*
Term 4: Kolbe Academy *Latin Reader*

This year's selections focus on the masterworks of ancient Rome, beginning with Vergil's *Aeneid.* Students will be familiar with the outlines of the story from their grammar school readings and will also be reading parts of the epic in the original Latin in eleventh or twelfth grade. Fagles' translation, and the accompanying audio book read by Simon Callow, should be your first choice. A Kolbe Academy study guide is available.

The third term is dedicated to Ovid's mythological masterpiece, the *Metamorphoses.* Look for the new translation by Charles Martin. AP Latin Literature students have the option of reading Ovid in the original in twelfth grade.

For the final term, use Kolbe Academy's *Latin Reader,* a good anthology covering lyric, prose, and oratory as well as epic verse. A study guide is available from kolbe.org . If you prefer a single-volume study guide for classical Latin literature, see Fran Rutherford's *Ancient Rome: Questions for the Thinker.* A student workbook and teacher's manual are available from Mother's House Publishing (home.earthlink.net/~mothershouse/) and from selected homeschool suppliers. *Invitation to the Classics* (ed. Cowan and Guiness) contains discussion and essay questions for the *Aeneid.*

Grade Eleven

Term 1: *Beowulf, Sir Gawain and the Green Knight*
Term 2: *Divine Comedy* (*Inferno*)
Term 3: *Canterbury Tales, Everyman*
Term 4: Shakespeare: Histories and Tragedies

Eleventh grade brings us to the Middle Ages. In addition to the main selections, you may also want to have your student read C. S. Lewis's classic introduction to medieval literature, *The Discarded Image.* Also note that Kolbe guides are available for all of the medieval works suggested in the first three terms; *Invitation to the Classics* has discussion and essay questions as well.

We begin with the Anglo-Saxon epic *Beowulf* in the acclaimed translation by Seamus Heaney, with the optional but helpful Kolbe Academy study guide. *Sir Gawain and the Green Knight* follows, translated by J. R. R. Tolkien. Don't overlook Tolkien's introduction to his translation of *Sir Gawain* for the background and importance of the poem.

In the second term, students read as much of Dante's *Divine Comedy* as they can manage; at minimum, they should complete the *Inferno.* If your student cannot finish the whole work in the allotted ten weeks, I highly recommend assigning the remaining sections for independent reading. The full impact of the work can only be understood when the reader takes in Dante's tripartite vision. Look for translations by Dorothy Sayers, John Ciardi, or Anthony Esolen, then let Joseph Gallagher be your Vergil as he guides you through Dante's creation with his *Modern Reader's Guide to Dante's the Divine Comedy. Backgrounds of the Divine Comedy: A Series of lectures by Dino Bigongiari* will make your student's understanding all the richer.

During the third term, students read Chaucer's *Canterbury Tales* in Neville Coghill's modern translation.* Helen Cooper's *The Canterbury*

* Chaucer is earthy, to say the least; parents who are unfamiliar with the *Canterbury Tales* should pre-read the text and make suitable selections.

Tales will help you and your student with Chaucer. In the last weeks of the term, read the anonymous play *Everyman*, in *Everyman and Medieval Miracle Plays*, edited by A. C. Cawley.

In the fourth term, the student begins a period of immersion in the works of William Shakespeare by reading three of the historical plays (*Julius Caesar*; *Henry IV*, Part I; *Richard III*) and two of the tragedies (*Hamlet*, *Macbeth*). With the exception of *Julius Caesar*, the plot of which will be familiar to students of Roman history, all of these plays are set in the Middle Ages, forming a conceptual and chronological bridge to the twelfth grade readings.

The secondary literature on Shakespeare is vast. The following books are among the best to help you and your student learn about the man, the stage, and the world of Elizabethan England: Dennis Kay, *William Shakespeare: His Life and Times* and Andrew Gurr, *The Shakespearean Stage*. (Look for other titles by Gurr as well.)

Studying Shakespeare should be sheer delight for you and your students; the plays were, after all, the popular entertainment of their time. Watch some of the many excellent video productions, patronize your local Shakespeare troupe—even small towns have them—and if at all possible, have your student take part in a production. At very least, find a group of like-minded homeschoolers to perform the plays as readers' theater.

Grade Twelve

Term 1: Shakespeare: Tragedies and Comedies
Term 2: English Poetry
Terms 3 and 4: The 19th-Century Novel

During the first term students continue their reading of Shakespeare's tragedies with *King Lear* and *Romeo and Juliet* before turning to three comedies (*As You Like It*, *Twelfth Night*, *The Tempest*). For ideas on teaching Shakespeare, see the Grade Eleven reading selections above.

The second term's readings consist of a survey of English poetry from the Elizabethan era to the early twentieth century. The poems covered are as follows:

Christopher Marlowe: The Passionate Shepherd to His Love
Sir Walter Raleigh: The Nymph's Reply to the Shepherd
Robert Herrick: To the Virgins, to Make Much of Time
Shakespeare's sonnets:

18. Shall I compare thee to a summer's day?
29. When, in disgrace with fortune and men's eyes
30. When to the sessions of sweet silent thought
73. That time of year thou mayst in me behold
80. O, how I faint when of you do write
91. Some glory in their birth, some in their skill
94. They that have power to hurt and will do none
116. Let me not to the marriage of true minds
127. In the old age black was not counted fair
130. My mistress' eyes are nothing like the sun

Donne: A Valediction: Forbidding Mourning
Thomas Gray: Elegy Written in a Country Churchyard
Wordsworth: Composed Upon Westminster Bridge, Sept 3, 1802
Byron: She Walks in Beauty
Shelley: Ozymandias, To a Skylark
Keats: Ode on a Grecian Urn, To Autumn

Tennyson: Charge of the Light Brigade
R. Browning: My Last Duchess
M. Arnold: Dover Beach
Yeats: The Lake Isle of Innisfree, Sailing to Byzantium

The final two terms are devoted to the close reading of three 19th-century novels of the student's choosing, including one each from the following English, French, and Russian lists.

English:
Jane Austen: *Emma*, *Sense and Sensibility*
Emily Bronte: *Wuthering Heights*
Charles Dickens: *Great Expectations*, *David Copperfield*
George Eliot: *Middlemarch*, *Silas Marner*

French:
Stendhal: *The Red and the Black*
Gustave Flaubert: *Madame Bovary*
Victor Hugo: *Les Misérables*

Russian:
Leo Tolstoy: *War and Peace*, *Anna Karenina*
Fyodor Dostoevsky: *Crime and Punishment*, *The Brothers Karamazov*

Study guides for all of these works are readily available, and several are covered in *Invitation to the Classics*.

Chapter 10: Religion

*Veritas liberabit vos.** —**John 8:32b**

The Christian Studies curriculum, renamed simply 'Religion', has been refashioned for this edition. While retaining a strong focus in Biblical literacy in the grammar school years, the curriculum turns to church history, devotional literature, theology, and apologetics in the secondary school.

In choosing the readings, I have attempted to strike a balance that will give students an accurate overview of Christian beliefs and history. I have tried to represent both the Eastern and Western Church traditions, so, in addition to St. Augustine and St. Thomas Aquinas, you will find readings from St. Basil the Great and St. John Chrysostom, selections from the desert *abbas* and *ammas*, and the Russian spiritual classic *The Way of a Pilgrim*. In addition, many of the memory work selections for Greek in my book *Memory Work* come from the Divine Liturgy of St. John Chrysostom. But this obviously does not exhaust the riches of the Eastern Church, so I encourage Orthodox and Eastern Catholic families to supplement or substitute at will. In a number of cases I have provided alternatives for both Protestant and Catholic families.

Texts listed under 'Religion' can be read for historical and literary, as well as spiritual, interest. Parents who do not wish to follow the complete Religion curriculum can select individual texts as desired and categorize them under History or Literature for reporting or transcript purposes. I do urge all parents, regardless of their own beliefs, to assure that their children have a basic level of biblical literacy, for without that knowledge, much later literature and art will remain opaque. Beyond

* The truth will set you free.

that, members of other faiths should feel free to substitute a program of readings that reflects their family's religious commitments.

Note that these readings present an academic study of Christian scripture, ecclesiastical history, theology, and spirituality. Academics are only one aspect of Christian education, and they are not a substitute for religious training. As John Henry Cardinal Newman wrote, "Liberal education makes not the Christian...but the gentleman."[1] The spiritual formation of the child is accomplished by the Holy Spirit, through the religious life of the family and the larger Christian community. Worship services, reception of the sacraments, family devotions, character training, personal prayer, devotional Bible study, spiritual direction or counsel, and formal catechesis may each play a role. All these are vital, but far beyond the scope of an academic curriculum guide like this one. Your own religious tradition is your surest guide in these matters.

I hope that is goes without saying that wherever these suggestions do not meet your family's needs, you should set them aside and take up more suitable materials.

Kindergarten and Grade One

In these earliest school years, approach Religion with a gentle touch. If you are a Christian, your focus will be on practical character training and the domestic church (religious home life) as well as guiding your child in communal worship. As an academic subject, Religion at this age consists of familiarizing your child with key Bible stories, saints' lives, and prayers such as the Our Father (Lord's Prayer), and, for Catholics, the Hail Mary, and Glory Be. Eastern Christians may wish to teach the Jesus Prayer along with some of the common prayers from the Divine Liturgy.

There are many lovely story bibles and picture books to choose from. Beloved children's author Tomie dePaola has written many picture books

1 Quoted in: James W. Sire, *Habits of the Mind* (Downers Grove, IL: IVP, 2000), p. 69. The quotation is taken from Newman's *The Idea of a University*.

on religious themes, including *The Miracles of Jesus* and *The Parables of Jesus, Mary, the Mother of Jesus*, and numerous saints' stories. There are also several excellent 'living books' that introduce the outlines of salvation history to young children. *Leading Little Ones to God* by Marian M. Schoolland is a favorite among Protestants; Marigold Hunt's *St. Patrick's Summer* appeals to children of all ages, making it a perfect read-aloud for the Catholic family. Catholics may also enjoy *Catholic Mosaic* (hillsideeducation.com), a guide to fifty-two picture books arranged to correspond to the liturgical calendar. Many of the titles are suitable for members of liturgical Protestant churches as well.

If your church uses a catechism for children this age, you may introduce it now. This is also a good time to begin memorizing scripture. For suggested verses, see my memory work book, *Memory Work* (memoriapress.com). Some families will wish to catechize on a daily, rather than weekly, basis.

Grades Two-Four

For these three years, I recommend Memoria Press' *Christian Studies* curriculum at the rate of one volume a year. The first two volumes cover the Old Testament, while the third covers the New Testament.

Note that the readings in History for these three years parallel the sections of the Bible read in Religion. Second graders may find the written work challenging; you can do the exercises orally if necessary and pick and choose among the projects, map work, and memorization.

Christian Studies is keyed to the *Golden Children's Bible.* Although this book is certainly a worthy one in many ways, like most Children's Bibles, there are a few aspects that may be less than ideal for some families. It is based on the King James Version of the Bible and does not include stories from books considered apocryphal by Protestants. Catholic and Orthodox families will wish to supplement with the stories of Judith, Tobit, and the Maccabees at the appropriate places. Finally, the illustrations inexplicably depict Jesus as blond and blue-eyed. You may

want to explain to your children that the Bible does not tell us exactly what Jesus looked like, but that it is likely that he resembled other Jewish men of the Middle East.

Catholic parents who wish to integrate Bible history with catechesis can consider *Child's Bible History* by Bishop Knecht for second grade and Ignatius Schuster's *Bible History* for third and fourth. Both use the Douay-Rheims translation and include comprehension questions. Bishop Knecht's *Practical Commentary on Holy Scripture* corresponds to Schuster's book and may be used as a reference for parents.

If your church has a formal catechism or religious education program that covers the Bible in depth, you may wish to use it in place of *Christian Studies* during these years. As a supplement, your students may enjoy the excellent books written by Inos Biffi and lavishly illustrated by Franco Vignazia. These are written for Catholics, but some are usable by families with other affiliations. *An Illustrated Catechism* has sections on the Apostles' Creed, the Ten Commandments, the Sacraments, and prayer. Other titles in this series include *An Introduction to the Liturgical Year*, *The Life of Mary*, *The Way of the Cross*, and *The Way to Bethlehem*.

Grade Five

This year's Religion reading is linked to the fifth grade History and Literature selections. The books are:

Term 1: *A History of the Church for Children* by John Mason Neale (paideaclassics.org)

Term 2: *Saint Benedict—Hero of the Hills* by Mary Fabyan Windeatt

Term 3: *Francis and Clare, Saints of Assisi* by Helen Walker Homan

Term 4: *Saint Thomas Aquinas and the Preaching Beggars* by Fr. Brendan Larnen and Milton Lomask

The first book reviews the history of the Church from A.D. 29 to A.D. 451 (the Council of Chalcedon). The last three focus on key figures of the European Middle Ages.

Grades Six-Eight

In the upper grammar school years, students undertake a careful reading of selected books of the Bible. You may use the translation of your choice along with commentaries appropriate to your church's tradition. Due to the wide range of commentaries available and the varying beliefs they represent, I cannot cover all the possibilities. If the titles I list do not suit your family's needs, please ask your priest or pastor for recommendations.

The readings for each year are as follows:

	Grade 6	Grade 7	Grade 8
Term 1	Genesis	Psalms	Matthew
Term 2	Exodus	Proverbs	John
Term 3	1 and 2 Samuel	Isaiah	Luke
Term 4	1 and 2 Kings	Daniel	Acts

Further Reading

Ignatius Catholic Study Bible (individual volumes)
Ancient Christian Commentary on Scripture series (InterVarsity Press)
Tyndale Old Testament Commentaries (individual volumes by various authors)
Tyndale New Testament Commentaries (individual volumes)
C. S. Lewis, *Reflections on the Psalms*
Papal Catechesis on the Psalms: members.wri.com/billw/psalter/jp2-b16-commentaries.html
Bishop F. J. Knecht, *A Practical Commentary on Holy Scripture*

N.B. These commentaries and studies are all written for adults. Use them to help teach the Bible to your children.

As always, parents may choose to supplement these readings with materials suited to their tradition or substitute a catechism or other religious education program. Catholics integrating Bible history and catechism may use *Bible History* by Fr. George Johnson, et al., in grades six through eight. If you choose this option, have your students read the books of Psalms and Proverbs during the appropriate terms of grade seven; they are not covered in *Bible History*. Parents of other faiths and secular families may wish to approach the Bible from a literary or historical perspective. *The Bible and Its Influence*, a textbook put out by the nonsectarian Bible Literacy Project, has been well received. For more information on the book and how to teach the Bible for cultural literacy, visit bibleliteracy.org .

Grade Nine

Beginning this year, the Religion curriculum is a stand-alone component of a larger Great Books study. It covers ecclesiastical history along with some theology, devotional classics, and apologetics material.* This year's readings cover the Apostolic period through the middle of the fourth century A.D.

During the first term, students read the writings of the Apostolic Fathers, those Christians who stand in direct descent from the apostles themselves and who thus represent the earliest extra-biblical sources of Christian life and belief. Some of these writings actually predate the canonical books of the New Testament and were written during the lifetimes of the apostles. I recommend a bilingual edition, *The Apostolic Fathers: Greek Texts and English Translations*, edited by Michael W.

* For transcript purposes, the readings may be assigned to the conventional core subjects, e.g., History (Eusebius, Bede) or Literature (Augustine, Bunyan), or the whole course treated as an elective.

Holmes, so that students of Greek can see the original language. You may prefer a less expensive Penguin edition without the Greek, *Early Christian Writings: The Apostolic Fathers*, edited by Andrew Louth and Maxwell Staniforth. Both editions have helpful introductory essays. Kolbe Academy (kolbe.org) produces a good study guide to the Penguin edition.

The second term is dedicated to the Church Fathers. The selections include the following:

St. Justin Martyr: First Apology
St. Cyprian: On the Unity of the Church
St. Athanasius: Life of Anthony, On the Incarnation
St. Cyril of Jerusalem: Catechetical Lectures 19-23
St. John Chrysostom: Paschal Homily
St. Ambrose of Milan: Concerning the Mysteries
St. Leo the Great: Letter 28 ("The Tome"), Sermon 21 (On the Feast of the Nativity I), Sermon 49 (On Lent XI), Sermon 72 (On the Lord's Resurrection)

These writings can be found in numerous collections and anthologies; the best online source for patristic literature is www.ccel.org/fathers.html . In addition, all of the above selections, with the exception of St. John Chrysostom's homily, are available online at www.churchyear.net/lentfathers.html . The homily can be found at www.ewtn.com/faith/Teachings/resub1.htm . There are several good introductions to the Fathers on the market. The best book I've found for this age is Mike Aquilina's *The Fathers of the Church: An Introduction to the First Christian Teachers* (Expanded Edition). I also recommend the companion volume by the same author, *The Mass of the Early Christians* (Second Edition), a fascinating sourcebook of primary materials on early Christian worship. It will much enrich your students' understanding of historical Christian beliefs and practices. An alternative overview for Protestants is *Getting to Know the Church Fathers: An Evangelical Introduction* by Bryan M. Litfin.

During the third term, students read *The Sayings of the Desert Fathers* edited by Benedicta Ward. (The Penguin edition carries the title *The Desert Fathers: Sayings of the Early Christian Monks.*) These witnesses to the Faith present us with startling spiritual insights. Well-known in the Christian East, they may be unfamiliar to Western readers, but had a profound influence on the growth of monasticism in Europe. For further reading on desert spirituality, see *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers* by John Chryssavgis.

Eusebius's *History of the Church: From Christ to Constantine* (ed. Andrew Louth and G. A. Williamson) rounds out this year's reading. Use the Kolbe Academy study guide (kolbe.org), if desired.

Grade Ten

This year's reading begins with one of the greatest of Christian classics, *The Confessions* of St. Augustine of Hippo. We know him as a profound and prolific theologian, yet in this work, which has been called the first true autobiography, we see him first as a playboy, then as a gnostic, and finally as a repentant and joyful Christian. Steeped in Scripture and classical learning, his work speaks to us across the ages.

In the second term, students read the short but deep *Rule* of St. Benedict, by which communities of monastics have lived for 1500 years. Several editions are available; the *Rule of Saint Benedict in English* by Timothy Fry is a good and inexpensive choice. It is followed by the *Ecclesiastical History of the English People*, the work of a Benedictine monk, known to us as the Venerable Bede and the father of English history. The Oxford World Classics edition contains a helpful essay introducing Bede and his work.

During the third term we turn to scholasticism, first with two works by St. Anselm of Canterbury, the *Monologion* and *Proslogion*. Here St. Anselm defends belief in God on logical grounds, setting the tone for the melding of logic and faith that so marked medieval theology. From Anselm, we turn to the greatest of the scholastics, St. Thomas Aquinas. St.

Thomas's work is voluminous and the style of argumentation unfamiliar to most readers. I therefore recommend *A Shorter Summa: The Essential Philosophical Passages of St. Thomas Aquinas' Summa Theologica* by Peter J. Kreeft as an introduction to the work of this masterful theologian. This book is scheduled for the fourth term as well. An alternative that includes readings from a variety of St. Thomas's works is *Thomas Aquinas: Selected Writings*, edited and translated by Ralph McInerny. If you use this volume, focus on the following selections: The Inaugural Sermons; On Being and Essence; The Nature of Theology; Theology, Faith and Reason; The Meanings of Truth; Proof of God's Existence; On Creation; How Words Mean; On the Ultimate End; On Human Choice; What Makes Actions Good or Bad?; On Law and Natural Law; The Virtues; The Logic of the Incarnation; What is a Sacrament?; Exposition of Paul's Epistle to Philemon; Exposition of the Angelic Salutation. There are numerous secondary works on St. Thomas, many of them highly technical. Among the best for beginners are G. K. Chesterton's biography, *St. Thomas Aquinas, the Dumb Ox*; Josef Pieper's *Guide to Thomas Aquinas* (especially chapters I-VIII); and Francis Selman's *Aquinas 101.*

Eastern Orthodox students may wish to limit their reading of Thomas Aquinas to one term, substituting *The Triads* of Gregory Palamas for the remaining half-term's work.

Grade Eleven

This year's reading opens with a devotional classic, *The Imitation of Christ.* I highly recommend the translation by Ronald Knox (ignatius.com), which is modern without being overly colloquial. The *Imitatio*, written in the 15th century by Thomas à Kempis, has been praised for its enduring wisdom by Catholics and Protestants alike.

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* I have opted to let the two most influential Reformers speak for themselves. For a Catholic assessment of the Reformation, see Hilaire Belloc's *How the Reformation Happened* and *Characters of the Reformation.*

In the second term students read a selection of works by two of the most prominent and influential figures of the Protestant Reformation.* Readings from Martin Luther include the *95 Theses*, *The Freedom of a Christian*, *Bondage of the Will*, and *On Secular Authority*, all of which appear in *Martin Luther: Selections from His Writings*, edited by John Dillenberger. These are followed by chapters from parts X and XII of John Calvin's *Institutes of Christian Religion* in the abridgment edited by Tony Lane and Hilary Osborne. Parents may add to these readings at their discretion.

The third term brings us to one of the most influential literary products of English Puritanism, John Bunyan's allegory, *Pilgrim's Progress*. If your students enjoy it, you may want to direct them to C. S. Lewis's modern rejoinder, *Pilgrim's Regress*.

In the fourth term, students read two more devotional classics: *Introduction to the Devout Life*, by St. Francis de Sales and *The Practice of the Presence of God* by Brother Lawrence. A possible alternative for this term is John Milton's *Paradise Lost*. Although usually classed as a literary work, Milton's epic contains theological themes at least as compelling as its poetry.

Grade Twelve

Students now turn to the Christian East with the anonymous *Way of a Pilgrim*, as translated by Helen Bacovcin. The simple but profound book tells the story of a disabled Russian man who wanders the length and breadth of his country in search of holiness. Taught by a spiritual father to pray the Jesus Prayer—"Lord Jesus Christ, Son of God, have mercy on me, a sinner"—he achieves great peace and joy despite many trials. In addition to being a classic in its own right, this book is essential background reading for the Russian novels studied in Literature this year, particularly *The Brothers Karamazov*. To students who wish to know more about Eastern Orthodoxy I recommend *The Orthodox Church and The Orthodox Way*, both by Bishop Kallistos (Timothy Ware).

The next two terms are given over to modern apologetics. In the second term, students read two short books by G. K. Chesterton, *Orthodoxy* and *The Everlasting Man*; in the third term, two books by C. S. Lewis, *Mere Christianity* and *The Screwtape Letters*. Parents may wish to substitute the study of a formal catechism or doctrinal statement, or a work on moral theology, church social teaching, etc. during one or both of these terms.

In the final term, students read one (or both) of two books dealing with the 'historical Jesus'. *The Challenge of Jesus*, by Anglican bishop and historian N. T. Wright, focuses on the messianic hope of the Jewish people at the time of Christ and how Jesus' words and actions spoke to, and simultaneously reinterpreted, that hope. *Jesus of Nazareth*, by Pope Benedict XVI, seeks to uncover the Jesus of the gospels through a close reading of Scripture.

Catholic students may choose to study key modern Church documents during the third and fourth terms. Possible readings might include the Constitutions of Vatican II (*Dei Verbum*, *Lumen Gentium*, *Sacrosanctum Consilium*, and *Gaudium et Spes*); the declarations *Dignitatis Humanae* and *Nostra Aetate*; *Humanae Vitae* and Pope John Paul II's encyclical *Evangelium Vitae*; and Pope Benedict XVI's recent encyclicals. The *Catechism of the Catholic Church* is, of course, an indispensable guide. All of these are available in print editions and on the website of the Holy See (vatican.va).

Chapter II: History

To be ignorant of what occurred before you were born is to remain always a child.
—Cicero, *The Orator*

Readers of the first edition will notice that I have completely overhauled the history curriculum. Several factors influenced this decision. First, most readers expressed a strong preference for a chronological approach to history. Second, the multi-stream history plan caused some confusion; not realizing that the 'free reading' was an integral part of the program, some readers overlooked key history texts buried in an appendix. Third, some readers found that giving two or even three days to history—ancient, medieval, and modern—was simply excessive and countermanded the principle of *multum non multa*. Finally, the Churchill series, previously recommended for high school, went out of print, and used copies in good condition became prohibitively expensive. Happily, at this writing, Barnes and Noble is bringing the series back into print, so readers who wish to use it can still do so without breaking the bank.

Having considered all these factors, I thought it best to arrange historical studies in a more unified way. Instead of Classical Studies (ancient history and literature), Christian Studies (medieval history and Bible) and Modern Studies (modern/national history and geography), you will now find History in the grammar school, with Religion and Geography (K-6) as stand-alone subjects. In secondary school, History becomes one component of Great Books. The overall curriculum still emphasizes the history, literature, and philosophy of the ancients, in keeping with the classical model, but I have made an effort to arrange these subjects in a more transparent way. I hope these changes will ease the burden of state reporting, where required, as well as facilitating transcript writing for the parents of high school students.

Wherever possible, I have listed both 'living books' and study guides, so that parents can choose the approach they prefer. Some may stick to 'just reading' in the earlier grades and then switch to a curriculum that requires more writing and analysis later. In addition, I have given a few textbook options for Upper Grammar School, which will be of particular interest to Catholic families.

If you wish to supplement the core history readings, be sure to visit Reading Your Way through History (readingyourwaythroughhistory.com), an extensive list of living books and Scripture passages arranged chronologically. The list has a Catholic emphasis but is usable by all readers. Another excellent book list can be found at Paula's Archives (www.redshift.com/~bonajo/history.htm) and a list of family-friendly movies to supplement history is at the same site (www.redshift.com/~bonajo/movies.htm). A Book in Time (abookintime.com) offers yet another good list.

Kindergarten-Grade One

Over these two years, parents read aloud from the wonderful *Child's History of the World* by V. M. Hillyer. This gentle book engages the child with stories written to and for him. You may supplement it with picture books on topics of particular interest to your child. The schedules in Part III list which chapters to read in each term. As you proceed through the next few years' study, you may want to direct your children back to Hillyer to help place what they are learning in the context of the 'staircase of history'.

Grade Two

This year students explore ancient Egypt with Elizabeth Payne's *Pharaohs of Ancient Egypt*. The reading ties in with their Religion studies, which cover Genesis and Exodus. You may also want to supplement this book with some Egyptian mythology: *Tales of Ancient Egypt* by

Roger Lancelyn Green is a good, affordable introduction. There are also a number of entertaining children's novels set in ancient Egypt, including *Mara, Daughter of the Nile* and *The Golden Goblet*, both by Eloise Jarvis McGraw.

Grade Three

Third grade is devoted to the study of ancient Greece. Here you have a number of choices. My primary recommendation is *Famous Men of Greece*, used with Memoria Press' study guide. You may read the book without the guide, or you may substitute H. A. Guerber's *Story of the Greeks* (nothingnewpress.com) or the Greek lives from *The Children's Plutarch: Tales of the Greeks* by F. J. Gould (online text and print edition available from mainlesson.com).

Grade Four

This year students turn to ancient Rome with *Famous Men of Rome* and with the corresponding Memoria Press guide, if you choose. If you prefer a pure living books approach, you may read *Famous Men* without the guide or substitute *The Children's Plutarch: Tales of the Romans* (mainlesson.com) or H. A. Guerber's *Story of the Romans* (nothingnewpress.com). Strong readers may enjoy *Augustus Caesar's World* by Genevieve Foster as a supplement. If your students enjoy historical novels, Caroline Lawrence's Roman Mysteries series (*The Thieves of Ostia*, *The Secrets of Vesuvius*, etc.) are first rate.

Grade Five

Fifth grade is the great medieval year in both Literature and History. This year's reading is the next volume in the Famous Men series, *Famous Men of the Middle Ages*. A Memoria Press guide is available. A nice alternative is *The Story of the Middle Ages* by Samuel B. Harding (mainlesson.com), a more event-focused narrative.

Grade Six

This year students continue the sequential study of history with *Famous Men of Modern Times* (memoriapress.com), which covers figures from around A.D. 1500 to the late 19th century. A companion workbook with teacher's guide is due out in Fall, 2008. An alternative textbook for Catholic families that lays emphasis on the specifically Catholic contributions to the New World is From Sea to Shining Sea: The Story of America (catholictextbookproject.com). The Artner Reader's Guide to American History (memoriapress.com) provides lists of high-quality historical fiction keyed to each period of American history.

Grade Seven

This year's reading, *Story of the World: The Modern Age* by Susan Wise Bauer, brings the student's knowledge of history up to the present day. An audio book edition is available from peacehillpress . Families looking for a Catholic curriculum can use *Christ and the Americas* by Dr. Anne Carroll (tanbooks.com). A companion workbook is available.

Grade Eight

The first half of this year is dedicated to what used to be called 'civics' and is now more often called 'government'—a telling change. The *100+ Series U. S. Government* by Ron Wheeler (schoolspecialitypublishing.com) is one possible text; a Christian alternative is *The Land of Fair Play* (ebiz.netopia.com/clpress/) from Christian Liberty Press.

For the second half of the year, students read Russell Kirk's economics textbook, *Economics: Work and Prosperity* (abeka.com). This book is written for Christian readers.[1] A secular alternative is *Whatever Happened to Penny Candy?* by Richard J. Maybury. A study guide by Jane Williams is available. The set can be purchased from various homeschool supply companies, or from mises.org .

Grade Nine

In the secondary school years, students read Great Books in History plus the relevant pages of J. M. Roberts' *A Short History of the World.* This secular survey helps students contextualize the primary source readings while rounding out their understanding of world history. The schedule lists Roberts for the first term of each year, as an overview. Most students will be able to finish the readings in Roberts in a few weeks and may proceed straight on to the rest of the books. If you wish, you may supplement Roberts with more in-depth studies of particular historical events or figures.

Most students need to be taught a system for reading history. Many of the titles on the Great Books-History list are long and detailed; students may find the style of some of the works unfamiliar, and possibly dry. I recommend that you have your student use a comprehension

1 Catholic parents will want to read the sections 2419-2463 of the Catechism with their children to explain Catholic teaching on this subject. For a more detailed treatment of the topic, with reference to Church documents, see *A Concise Guide to Catholic Social Teaching* by Kevin E. McKenna.

guide—the Kolbe Academy guides are excellent and affordable—to help them distinguish the important facts from the less important details. They should also compile a reading notebook for each title. Good instructions for keeping a reading notebook and making sense of historical writing can be found in Susan Wise Bauer's *The Well-Educated Mind*; Adler and Van Doren's *How to Read a Book* also contains helpful information on getting the most out of historical texts. In their reading notebooks, students should summarize each section of the book they read in their own words. They may also note down important persons and dates in the margin for easy review.[2] After taking their own notes, they can go on to answer the questions in the Kolbe guide.

The readings for ninth grade focus on ancient Greece and are as follows:

> Term 1: *A Short History of the World*, chapters 1-3
> Term 2: *The Landmark Herodotus: The Histories*, edited by Robert B. Strassler et al.
> Term 3: *The Landmark Thucydides: A Comprehensive Guide to the Peloponnesian War*, edited by Robert B. Strassler et al.
> Term 4: Plutarch: *Greek Lives* (Oxford World Classics)

Study guides for Herodotus, Thucydides, and Plutarch are available from Kolbe Academy (kolbe.org).

Note that the quantity of reading for History is much greater than in earlier years, and you may need to allot extra time for your students to complete it. If your student is truly overwhelmed by the reading, or if you do not want to spend so much time on History, you may assign the relevant sections of *The Portable Greek Historians*, edited by M. I. Finley, as an alternative.

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2 I have found the Cornell note-taking system a helpful format to use for reading notebooks. More information on the system can be found at ccc.byu.edu/learning/note-tak.php or www.clt.cornell.edu/campus/learn/LSC%20Resources/cornellsystem.pdf .

Grade Ten

In tenth grade, students read Roman history. The selections are as follows:

Term 1: *A Short History of the World*, chapters 4-6
Term 2: Livy: *The Early History of Rome* (Books I-V) (Penguin) or *The Rise of Rome* (Oxford World Classics)
Term 3: Plutarch: *Roman Lives* (Oxford World Classics)
Term 4: Tacitus: *Annals of Imperial Rome* (Penguin)

Students who need an abridgment of this year's reading can use *The Historians of Ancient Rome* by Ronald Mellor. Study guides are available from Kolbe Academy for all of this year's primary readings.

Grade Eleven

This year students read a number of primary sources from the Middle Ages, including two works on the Crusades. In today's political climate, teaching about this period has become fraught with peril. Some parents may wish to supplement the assigned reading to provide a fuller treatment. Two good studies are Jonathan Riley-Smith's *What Were the Crusades?* and Hilaire Belloc's *The Crusades: The World's Debate.* I have also included one celebrated modern study of the later Middle Ages.

Term 1: *A Short History of the World*, chapters 7-9
Term 2: Gregory of Tours: *History of the Franks*
Term 3: Joinville and Villehardouin: *Chronicles of the Crusades*
Term 4: *A Distant Mirror: The Calamitous 14th Century* by Barbara Tuchman

Kolbe Academy study guides are available for the second- and third-term readings.

Grade Twelve

Students now complete their survey of world history with a focus on the United States. The primary source readings cover the 18th and 19th centuries, but the readings from Roberts treat history up to the present. Students with a special interest in 20th-century history or current events may wish to supplement their reading in those areas.

Term 1: *A Short History of the World*, chapters 10-15
Term 2: *The Patriot's Handbook: A Citizen's Primer for a New Generation of Americans*, edited by George Grant
Term 3: Alexis de Tocqueville: *Democracy in America*
Term 4: *The Roots of American Order* by Russell Kirk

Note that there are at least two books in print under the title *The Patriot's Handbook*; you want the 2004 edition of George Grant's book. A study guide for *Democracy in America* is available from Kolbe Academy (kolbe.org).

Chapter 12: Geography

A good map is both a useful tool and a magic carpet to far away places.
—Anonymous

Despite federal and state standards, the study of Geography remains woefully inadequate in our country. Too often subsumed by that amorphous field, 'Social Studies', it tends to two extremes: tedious lists of manufacturing and agricultural products or vague 'celebrations of cultural diversity' in the form of 'food and festivals'. I recommend a course of study that is both simpler and more focused.

Kindergarten

In the last term of this year, students get their first introduction to Geography with Even-Moor's Beginning Geography series (evan-moor.com). These three brief workbooks contain very simple projects that teach students about Continents and Oceans (Book 1), How to Use a Map (Book 2), and Land Forms and Bodies of Water (Book 3). Each book includes games and a double-sided poster.

Grade One

For this year, I recommend Caroline Arnold's engaging *Geography Book*. In thirty-eight chapters—approximately one a week for the duration of the school year—students learn about physical geography with short readings and fun projects. If you are not 'crafty', you can pick and choose which projects your family will do.

Kindergarten and first grade students may also enjoy hearing Holling C. Hollings' books as read-alouds. These stunningly illustrated and engaging living books teach geography, history, and science. Look

for *Pagoo*, *Minn of the Mississippi*, *Paddle-to-the-Sea*, *Seabird*, and *The Tree in the Trail*. They make wonderful independent reading for older children as well.

Grades Two-Six

During each of these years, students use one or two of the books in the Evan-Moor Geography Units series (evan-moor.com). Each workbook focuses on a different continent and covers the five themes within Geography: (1) Location: Position on the Earth's Surface; (2) Place: Physical and Human Characteristics; (3) Relationships within Places: Humans and the Environment; (4) Movement: Human Interactions on the Earth; and (5) Regions: How They Form and Change. Each book includes games and a poster. Plan to complete the books as follows, at a rate of two-to-four pages per week:

Second Grade: North America and South America
Third Grade: Europe
Fourth Grade: Africa
Fifth Grade: Asia
Sixth Grade: Australia, Antarctica (optional)

Since these books can easily be completed in less than a year, you may wish to supplement them with library materials on specific countries or topics of interest. Please also see my memory work book, *Memory Work* (memoriapress.com) for ideas on integrating memorization into your Geography studies.

I have marked the Antarctica book as optional; many parents will find it excessive to spend a whole semester on this topic. In its place you may wish to do a unit on state history, particularly if your state laws require you to teach it.

Chapter 13:
Nature Study and the Natural Sciences

*Eureka!** —**Archimedes**

The natural sciences are a relatively recent addition to the curriculum. To be sure, the ancients were concerned with understanding the workings of the physical world, and given the limits of technology at the time, some made important—and remarkably accurate—discoveries. But they considered these investigations part of the larger field of philosophy. This view held sway through the Middle Ages, when the Church was the greatest patron of scientific learning.[1] In fact, 'natural philosophy' did not come to stand on its own as an independent discipline until the Early Modern period, and even then it tended to be linked to pursuits like alchemy and astrology. Only in the nineteenth century did the natural sciences begin to gain a place in elementary and secondary education. In fact, they were among the utilitarian subjects that shouldered Latin and Greek out of the curriculum.

What I propose here is an approach that aims at achieving scientific literacy—the ability to understand and make informed judgments about scientific matters. Instead of focusing on the frontiers of science or on controversial topics, students spend their time mastering the basics through first-hand observation and careful reading. In the early years, these basics consist of facts and ideas about the natural world: why the seasons change, what sort of societies insects form, how the Grand Canyon came to be. I suggest that this information be obtained through informal Nature Study, although parents may of course use the formal science curriculum of their choice. I have listed a few textbook options,

* I have found it!

1 On the Church's role in the promotion of the natural sciences, see Thomas E. Woods, Jr., *How the Catholic Church Built Western Civilization* (Regnery, 2005).

particularly in the Upper Grammar School listings. Later, the student will systematize this knowledge as she gains understanding of the assumptions, processes, and laws of each major branch of science.

My approach reserves the formal study of the natural sciences for secondary school. In response to concerns about college preparation, I have modified the upper-level Science recommendations considerably from those in the first edition. There is little, I am afraid, that is distinctively classical about this course of study. Parents who do not wish to take a traditional textbook approach to science in high school may be interested in the plan set out by Mary O. Daly (hedgeschool.com).

The textbooks recommended here are secular; parents who wish to present religious responses to the theory of evolution or other matters are encouraged to supplement with appropriate readings or to substitute textbooks in line with their beliefs.

Kindergarten-Grade Seven

During the primary years, students study nature informally with regular nature walks, picture books, and field trips to science museums, zoos, botanical gardens, and the like. At this age, scientific learning should be both practical (seasons, planets, calendar, domestic and farm animals) and delight-based (dinosaurs, horses, star-gazing, rock-collecting, bird-watching).

Science continues to be pursued informally from grades three through seven. This is the time to introduce biographies of famous scientists. Your public library's science section will be your curriculum guide during these years, as will natural events (meteor showers and eclipses, cicada cycles, local planting and harvest times, bird or butterfly migrations) and local resources (zoos, state and national parks, nature preserves, science and natural history museums). The following topics can provide focus points in the grammar years:

- local wildlife and habitats
- local growing season (plant a container garden; visit a farm)
- weather patterns (measure rainfall and temperature; observe cloud formations)
- animal life cycles (tadpoles, butterflies)
- insect societies (bees, ants)
- birds
- trees and flowers
- constellations and the solar system
- rocks and minerals

Consider investing in a substantial children's science encyclopedia, a selection of regional field guides, and perhaps binoculars, a microscope, or a telescope, depending on your student's interests. *Everything You Need to Know about Science Homework* and *The New How Things Work* are two additional reference guides to have on hand. Borrow volumes in the DK Eyewitness series and other topical studies from your library. The *Naturalist's Apprentice* series by Michael Elsohn Ross makes excellent supplementary reading for Upper Grammar age students. If you are looking for experiments to round out your studies, pick up any of Janice VanCleave's many books.

Your children may enjoy creating a journal as part of their nature studies. This is a wonderful way to integrate science, art, and writing. There are a number of excellent books that can help you on your way. The most useful ones I've found for homeschoolers are *Keeping a Nature Journal: Discover a Whole New Way of Seeing the World Around You* by Clare Walker Leslie and Charles E. Roth, and *Wild Days: Creating Discovery Journals* by Karen Skidmore Rackliffe. Jim Arnosky's *Drawing from Nature* has some very useful tips for making nature drawings more realistic. Although perhaps more helpful for intermediate or advanced artists, it can also be read as a primer on how to look at nature with an artist's eye. In the same class, but more detailed, are books by Jack

Hamm, particularly *Drawing Scenery: Landscapes and Seascapes.* Check with your local community college or nature conservatory for nature drawing classes and journaling excursions. Finally, you can download free nature journaling pages from donnayoung.org .

If you prefer to follow a set schedule for science topics, refer to The Core Knowledge Series (*What Your ...Grader Needs to Know*), which contains excellent ideas for exploring science in the elementary grades. You can also find a free list of science topics at Donna Young's site (donnayoung.org). The best textbook series I have found for the grammar school years is Harcourt Science (available from the publisher or from kolbe.org). Ignore the relentless emphasis on 'state standards' and use the book as a basis for further reading and investigation.

In sixth and seventh grade, you may choose to have your students move from Nature Study to a more formal approach. For sixth grade, consider *The Way Life Works* by Mahlon Hoagland and Bert Dodson, an interesting text on biology for seventh grade, *Exploring the Sky: Projects for Beginning Astronomers*, by Richard Moeschl, provides an engaging introduction to astronomy.

Grade Eight

In eighth grade, student read *Science Matters*, by Robert M. Hazen and James Trefil, with the goal of achieving a base level of 'scientific literacy'. This challenging book surveys the major fields of science, explains their assumptions and key findings, and ties all of this to contemporary concerns. I strongly recommend that the parent-teacher read this book in advance of, or alongside, the student.[2] Although *Science Matters* is written for a general audience, not for specialists, it is an adult book, and some of the material may prove difficult. Parents should not hesitate to

2 The chapter on evolution dismisses young-earth creationism and doesn't even address positions like theistic evolution or intelligent design. Christian parents with concerns about these issues may wish to discuss this chapter with their students and perhaps provide additional reading material.

supplement this year's reading as needed with encyclopedias; popular introductions, like the *For Dummies* series; or test-prep and review materials, like the Barron's or Kaplan's AP or SAT II books. The student should take careful notes and write a two-to-three page summary of the main points of each chapter, including any scientific assumptions, laws, or milestones mentioned. This information can be used as a starting point for further reading.

Grades Nine-Twelve

During the secondary school years, students focus on one of the major scientific disciplines each year. The textbooks listed have been chosen both for their rigor and for the teaching helps available. Lesson plans for all of these textbooks are available from Kolbe Academy (kolbe.org).

Grade Nine: Cambridge Earth Science
Grade Ten: Cambridge Life Science or Prentice Hall Biology
Grade Eleven: Prentice Hall Chemistry (a virtual lab on CD is available)
Grade Twelve: Cambridge Physical Science

An alternative series is Singapore's Science Matters (not to be confused with the book by Hazen and Trefil listed for eighth grade). Use *Biology Matters* for tenth grade, *Chemistry Matters* for eleventh, and *Physics Matters* for twelfth. These texts, and their corresponding teacher's manuals, are available from singaporemath.com .

Chapter 14: Logic and Philosophy

Philosophy is rightly called a knowledge of the truth. —**Aristotle, *Metaphysics***

It has been said that critical-thinking skills are a natural result of a classical education, and this opinion is not unfounded. Still, generations of educators have lauded the formal study of logic as an independent discipline. I recommend studies in traditional and material logic in grade seven through ten. Eleventh and twelfth graders turn to essential readings in philosophy to round out their studies.

Grades Seven and Eight

Work through Martin Cothran's *Traditional Logic* texts (memoriapress.com), using Book I in seventh grade and Book II in eighth. These books approach the subject systematically, with plenty of clear explanations and useful exercises. Instructional videos and DVDs are available for both volumes of *Traditional Logic*, and Memoria Press offers online classes for the books as well.

Grades Nine and Ten

In ninth grade, turn to Martin Cothran's *Material Logic I.* A second volume is expected, but at this writing no publication date has been announced. I therefore recommend that you follow up in tenth grade with *Socratic Logic: A Logic Text Using Socratic Method, Platonic Questions,* and *Aristotelian Principles* by Peter Kreeft. Kreeft is a brilliant teacher and an engaging writer; you could not ask for a better guide to logic at this stage.

Kreeft's book is arranged so that it can be used for a variety of courses. For tenth grade, aim to complete the 'basic' and 'philosophical' sections, as well as the chapter on logical fallacies.[1]

Grade Eleven

In eleventh and twelfth grade, philosophy forms part of the Great Books sequence. This year's readings are drawn from the works of Plato:

Term 1: *Ion*, *Meno*, *Symposium*
Term 2: *Apology*, *Crito*, *Phaedo*
Terms 3 and 4: *The Republic*

All of these works appear in *Great Dialogues of Plato*, translated by W. H. D. Rouse (Signet Classic). A study guide to the volume is available from Kolbe Academy (kolbe.org).

Grade Twelve

This year's philosophy readings include Aristotle and three great Roman thinkers: Cicero, Seneca, and Marcus Aurelius.

Term 1: Aristotle: *Nichomachean Ethics*
Term 2: Aristotle: *Politics*
Term 3: Cicero: *On Duties*; Seneca: *Letters of a Stoic*
Term 4: Marcus Aurelius: *Meditations*

These works are all available in multiple editions. My preferred edition of the *Nichomachean Ethics* is edited by Sarah Broadie and Christopher Rowe (Oxford University Press) and includes excellent commentary on the text. The Oxford World's Classics edition of Aristotle's *Politics*, translated by Ernest Barker, will serve. It is not crucial that you use any particular edition of Cicero or Seneca, as long as the volume you

1 See pages 13-14 of *Socratic Logic* for an explanation of the various parts of the book.

choose includes the full texts. For Marcus Aurelius, consider the masterful modern translation by David Hicks and C. Scot Hicks under the title *The Emperor's Handbook*. Kolbe Academy offers a study guide for Marcus Aurelius. To place this work in its proper context, read Pierre Hadot's *What Is Ancient Philosophy?*, which explains why it is a mistake to think of philosophy apart from action—a sentiment Marcus Aurelius would certainly have approved.

Chapter 15:
Modern Languages, the Arts, and Other Subjects

*Man soll alle Tage wenigstens ein kleines Lied hören, ein gutes Gedicht lesen, ein treffliches Gemälde sehen und, wenn es möglich zu machen wäre, einige vernünftige Worte sprechen.** **—attributed to Johann Wolfgang von Goethe**

Modern Languages

You may find it strange that someone who holds a doctorate in a modern language (German), and who has taught that language to students from age six to age seventy-six, would relegate non-classical foreign languages to the unglamorous category of 'other' and tell you not to worry about them until secondary school or even college. But that's exactly what I'm doing. Why?

There are two reasons. First, there are only so many hours in the day. It is all too easy, having pared down the curriculum to a few key disciplines, to fill it back up again with subjects of secondary importance. Remember Valerie Bendt's words of wisdom: "We should not allow the good things to crowd out the best things." Having studied six languages beyond the beginning level and several more to the 'informed tourist' level, I can tell you that no modern European language exercises the mind as do Latin and Greek. Second, Latin and Greek are the best training for the modern languages, just as they are for English. Students who have mastered Latin will pick up Romance languages such as French and Spanish with ease, since they typically draw ninety percent or more of their vocabulary from Latin. Nor are the classical languages useful preparation only for latinate languages: students will find that their experience with Latin and Greek will serve them well in learning other inflected languages, such as Russian, and, of course, modern Greek.

* Every day one should at least try to listen to a little song, read a good poem, look at an excellent painting, and, if at all possible, speak a few reasonable words.

That said, there are some circumstances in which spending time on a modern language in the primary and grammar grades makes sense. Bilingual families, families living abroad, and those in bilingual or multilingual environments: all of these will have good reasons to teach a second (or third) language in childhood. If these descriptions fit your family, you will need to prioritize your school day accordingly.

If you choose to introduce your child to a modern foreign language, I urge you to begin as early as possible, ideally in infancy. Although such studies will add time and effort to the curriculum in the grammar-school years, an early start has significant advantages in terms of the child's developing accent in the target language. You know that you don't need to worry about your children's accent in Latin—no native speakers are likely to pop up to correct them. Conversely, you don't need to put too much emphasis on formal grammar in a modern language until the student has mastered the core vocabulary and a set of common phrases. (Of course, if at some point your student will be attending a school in which the target language is also the teaching language, your fluency goals will be different.) In other words, teach the modern language just as you taught English: speak it to the child, read it to the child, sing songs, play games, encourage the child to repeat common words and phrases, and praise to the skies each baby step along the road to oral fluency. If you yourself are not a native speaker of the target language, do try to expose the child to authentic and fluent speech early and often. This might take the form of a friend or relative, an audio tape, a television show or video, radio or Internet programs, a babysitter, or a tutor hired specifically to come speak the language to and with your child for half an hour a week. For suggestions on how to approach foreign language study with a grammar school child, I highly recommend Opal Dunn's book *Help Your Child with a Foreign Language* from the Berlitz Kids series. It is packed with concrete teaching ideas, including scripts for the first few lessons, and is homeschool-friendly.

Once the child has reached the Upper Grammar School years or secondary school, you may introduce a formal curriculum that covers grammar and uses a more systematic approach to vocabulary-building. It is vital that the student have a chance to practice his speaking skills in a group setting, especially with native speakers. I therefore recommend that you consider a homeschool co-op or community college class if at all possible, or hire a tutor to practice conversation skills.

The Arts

One of the criticisms leveled at classical and neoclassical education is that they give short shrift to the fine and performing arts, and yet we have seen that at least some ancient educators believed strongly in the formative powers of music. Further, the emphasis on classical cultures alongside classical languages necessarily includes the arts.

Think of studio art and the study of an instrument (or voice), drama, or dance as in the same category as independent and family reading. Although not part of formal lesson time, they are a vital part of a rich liberal education, and without them, the classical curriculum would be impoverished.

One of the great benefits of the pared-down classical curriculum is that it allows ample time for students to pursue personal interests, and primary among these are the arts. Music or dance lessons, drawing or photography classes, drama clubs: all these are available to your students, and I urge you to make them a part of your student's education. Since local study opportunities and family situations vary so widely, the following recommendations are more general than for the academic subjects. Please use them as a starting point for developing a plan of study that suits your children's needs and your family's priorities and resources.

Music

Children should, from an early age, be exposed not only to great literature, but to great music as well. By this I do not mean a selection of Mozart claiming to increase the child's IQ, but simply the best examples of a variety of musical styles. It is not necessary to sit the child down and make him listen intently to such music; in fact, I would suggest that, at least in the earliest years, it is more effective to treat music as a backdrop for daily activities. As Shinichi Suzuki showed, children naturally learn music the same way that they learn to speak their native language: through repeated listening and imitation.

I had planned to provide a detailed listening guide for the Latin-centered curriculum, but was delighted to discover that a suitable guide already existed: *Laudate!* (kolbe.org). This inexpensive booklet outlines a full music classical music listening program for K-12. How you use it is up to you: you can simply play the recommended pieces for your children as part of your day, or you can schedule a more focused listening time for upper grammar school and up. Most of the selections will be readily available at your local library. Another option is Leslie and Robert Spencer's *How to Introduce Your Child to Classical Music in Fifty-Two Easy Lessons* (emmanuelbooks.com). This curriculum covers the major composers and most famous pieces of Western classical music. You can spread it over several years in grammar school, taking perhaps one piece per month for study, or you can use it as a one-year course in music appreciation for secondary school students. Emmanuel Books also sells a set of Naxos recordings of the pieces, although you can use any version of the pieces you may happen to have on hand. Many of the pieces listed in the Kolbe *Laudate!* guide also appear in the Spencers' curriculum, so the two may be used together.

There are many wonderful picture books on the market to help bring music alive for young children. One notable series, by Anna Harwell Celenza, tells stories about the composers and includes a CD of the piece discussed. Look for *The Heroic Symphony, Bach's Goldberg*

Variations, *Gershwin's Rhapsody in Blue*, *Pictures at an Exhibition*, and *The Farewell Symphony*. *Carnival of the Animals* by Barrie C. Turner and *Sergei Prokofiev's Peter and the Wolf* by Janet Schulman take a similar approach. If your children enjoy learning about composer's lives, the Classical Kids series (*Beethoven Lives Upstairs*, *Mr. Bach Comes to Call*, and others) is charming. Finally, for a humorous take on classical music, check out Beethoven's Wig. The 'Sing-Along Symphonies' series sets madcap lyrics to well-known classical themes. The only down side to these CDs is that the words are so funny that you may forever hear the opening notes of Beethoven's 5th Symphony and think, "Beethoven's wig...is very big!"

Many parents want their children not only to appreciate fine music but to be able to read music and play an instrument or sing in a group. Private teachers or music schools offer instruction, sometimes at surprisingly affordable rates. Your child may also be able to sing in a church or community choir at little or no cost. Not everyone will become a professional musician, but the ability to make music for one's own pleasure, or in the service of God in worship, is a great blessing. I have never known any adult who studied an instrument or voice as a child who considered the time wasted.

Fine Art

We should remember that beauty, along with goodness and truth, makes up part of the classical vision. A child who is surrounded with beautiful art works will not be easily seduced by the slick images of Madison Avenue or the vulgarity of much popular entertainment.

For art appreciation, I favor Charlotte Mason's method of 'Picture Study'. For a concise summary of this method and a suggested schedule see www.amblesideonline.org/ArtSch.shtml . Another list of artists for Picture Study can be found at Penny Gardner's site: www.pennygardner.com/artists.html . To learn more about individual artists, look for Mike Venezia's 'Getting to Know the World's Great Artists' series.

The *Usborne Children's Book of Art* is a good single-volume introduction for younger children; the newest edition includes Internet links for further study. Older students will enjoy *The Annotated Mona Lisa* and its companion volume on architecture, *The Annotated Arch*, both by Carol Strickland. There are many excellent art books for children; check with your local library or bookseller for further suggestions.

Just as everyone can make music for her own pleasure, everyone can learn to draw a lifelike image. If your artistic education was limited to pipe-cleaners and macaroni, you may feel unfit to teach your child to draw. One low-stress approach is to integrate art with another subject; I have listed a number of drawing resources in the 'Nature Study and Science' chapter. There are also a number of excellent self-teaching art curricula available. *Art for Kids: Drawing* by Kathryn Temple covers major drawing techniques; it is most suitable for the middle grades and up. Artistic Pursuits (artisticpursuits.com), a K-12 curriculum, teaches art technique along with art history and appreciation. Seton produces a series of art books. The even-numbered grades cover art technique, while the odd-numbered grades teach art appreciation and history. Stand-out titles in the instruction series are *Art for Young Catholics 4* and *Art for Young Catholics 6*. Seton's eighth grade title, *Art through Faith*, is a self-contained course in art history, suitable for the upper elementary or secondary grades. Although written for a Catholic audience, these books are usable by other Christians as well. All are available from setonbooks.com .

Other Subjects

The classical curriculum, as an academic course of study, does not include the 'life skills' subjects commonly taught in today's schools. I trust parents to be able to teach their children about nutrition, exercise, hygiene, manners, reproduction, cooking, handcrafts, typing, personal finance, driving, and all the other practical knowledge and skills necessary to adult life.

Chapter 16: In Medias Res: Adapting the Curriculum for Older Beginners and Adults

"My child is in seventh (or ninth or eleventh) grade; is it too late for a classical education?" This was one of the most common inquiries I received after the publication of the first edition of this book. The details of my answers varied with the circumstances of my correspondent, of course, but in almost all cases I was able to assure parents that some classical education is better than none. While the classical curriculum outlined in this book is sequential, with each year building on the last, it is still possible to jump *in medias res*—into the middle of things—and reap substantial benefits from the course of study. This chapter shows you how.

Latin

Students beginning Latin in fourth, fifth, sixth, or seventh grade can follow the normal suggested sequence: *Latina Christiana I*, *Latina Christiana II*, Henle *First Year*. Take a year for each of the *Latina Christiana* volumes. If your student is in eighth grade, she can either begin directly with Henle or, if you prefer, she can complete both volumes of *Latina Christiana* in one year before beginning Henle in ninth grade. Secondary school students in ninth, tenth, or eleventh grade should begin with Henle *First Year* and work as far as they are able.

Greek

Students can begin Greek at any time. I recommend that younger students use *Elementary Greek*; seventh and eighth graders may be able to work through the books more quickly. Secondary school students

can begin with *Athenaze* and then follow the sequence suggested in the Classical Languages chapter.

Arithmetic and Mathematics

Pick up at whatever level your student needs. If you are switching to a new curriculum, you may want to drop down one level in the new program to get a sense of how the course works. Singapore Math, for example, teaches concepts rather differently from traditional American programs and may take some adjustment.

Composition

Because the *progymnasmata* are sequential, it is not possible to jump into higher levels without completing the earlier ones. Classical Writing has a convenient course specifically for those coming in 'in the middle': *Aesop and Homer for Older Beginners.* It is designed to be used with the Aesop and Homer core books and its own special workbook. This course is suitable for students from fifth grade up. Classical Writing's *Poetry for Beginners* can be used in conjunction with the Older Beginners book. Afterward, simply follow the Classical Writing sequence as far as you are able. More detailed information on where to start can be found at the Classical Writing site: classicalwriting.com . Students who have used a different writing program and have limited time in high school can use Martin Cothran's excellent *Classical Rhetoric with Aristotle* as a one-year Composition course.

Literature

Newcomers to the curriculum may need to do some foundational reading before proceeding on with the course of study as written. Beginners in third or fourth grade should focus on the retellings of the *Iliad*, *Odyssey*, and *Aeneid*; most will already have at least a passing fa-

miliarity with the primary school readings. Those in grades five through eight should read Thomas Bullfinch's *Mythology* (including the Age of Chivalry tales for students in grades six and up) before picking up the appropriate year's reading. Upper Grammar students may, if necessary, spend a year reading selections from earlier grades. Ideally, they should cover Greek mythology, one of the King Arthur options, and Lambs' Shakespeare before moving on.

Students beginning a Latin-centered course of study in ninth grade can begin directly with the Great Books-Literature component as written, although they may need to do some additional background reading. Tenth graders can do a combined Greek and Roman classics year by reading according to the following schedule:

Term 1: Homer: *Iliad*
Term 2: Homer: *Odyssey*
Term 3: *Oresteia*, *Oedipus the King*, *The Bacchae*
Term 4: Vergil: *Aeneid*

Students beginning at this level should read Thomas Bullfinch's *Mythology* alongside the *Iliad* to acquire the necessary background.

If your student is beginning in eleventh or twelfth grade, consider the following literature survey course:

Eleventh Grade:

- *The Iliad*
- a selection of Greek dramas (*Oresteia*, *Oedipus the King*, *The Bacchae*)
- *Beowulf*
- *Sir Gawain and the Green Knight*
- two or three selections from the *Canterbury Tales*

Twelfth Grade:

- three or four of Shakespeare's plays
- a small selection of 19th-century English and American poetry

- one or two of the shorter 19th-century novels
- two or three American short stories chosen the sixth and seventh grade Literature lists

These would necessarily be read at a faster pace and in less depth than in the full Great Books course.

Religion

Grammar school students from grades three to six can use the three-year Memoria Press *Christian Studies* program. Students in seventh or eighth grade should read, at minimum, Genesis, Exodus, 1 and 2 Samuel, 1 and 2 Kings, Matthew, Luke, and Acts in the translation of your choice. Older students can follow the reading plan at www.greatadventureonline.com/current/page.asp?ContentID=30 , which can be completed in as little a 90 days or can be stretched over two terms or even a full year. I do not recommend that students attempt the Great Books-Religion sequence without a firm grounding in biblical literacy.

Once students have read the books of the Bible listed above, they can move on to an abbreviated survey of Christian classics as a one-year elective (see the Religion chapter for details on each of these readings):

Augustine: *The Confessions*
Benedict: *The Rule*
Aquinas: *The Shorter Summa* (Kreeft)
Luther: Selections
Calvin: Selections
Bunyan: *Pilgrim's Progress*
Chesterton: *Orthodoxy*
Lewis: *Mere Christianity*

Those students who are unable to follow the full Great Books sequence or the survey but still want to cover Religion may use *The Bible and Its Influence* (bibleliteracy.org) as a one-year elective in high school.

History

I recommend that all older beginners read a world history survey. Students grades three to six can use Hillyer's *A Child's History of the World*; students grades seven and eight may prefer *A Little History of the World* by E. H. Gombrich (available in print and audio editions). Beginners in ninth or tenth grade should focus on Roberts' *New Penguin History of the World*, omitting some of the Great Books-History readings if necessary. They could, for example, use the alternative Greek and Roman history readers in place of Herodotus, Thucydides, et al. Students beginning later can use Roberts' abridged text, *A Short History of the World.*

Students in grades seven and up who will be studying ancient history for the first time will benefit from Mandell Creighton's *A Primer History of Rome.* It is also an excellent summary or review for parents. The *Famous Men* series can also be read by all ages.

Geography

If your grammar school student has had no formal geography studies, you can use the Evan-Moor Geography Units books at an accelerated pace. Secondary school students can read *Geography of the World* by Jane Parsons. In a pinch, geography can also be integrated with History, Literature, and Religion by taking careful note of the locations and settings in those readings. Physical geography is part of Earth Science.

Science

Since the Latin-centered curriculum teaches science informally through grade seven, it is easy to pick up Nature Study at any point along the way. You may, of course, substitute the formal science curriculum of your choice. The secondary school curriculum follows a typical American college preparatory sequence—Earth Science, Biology, Chem-

istry, and Physics—but with the possible exception of Physics, which requires higher math skills, these courses can be taught in any order. Students who do not plan to attend college may do two years of General Science at any time during their secondary school years in lieu of the pre-college sequence.

Logic and Philosophy

Students can begin the study of logic at any point between seventh and tenth grade using Martin Cothran's course from Memoria Press (see the Logic and Philosophy chapter for details). An alternative for older students is Peter Kreeft's *Socratic Logic*, and I recommend it for students who have only one or two years to devote to Logic and Philosophy in secondary school. If your student has two years, aim to cover the 'basic' and 'philosophical' sections of Socratic Logic* in the first year and read Plato and Aristotle the following year. If your student has only one year for the subject, read only the 'basic' sections of Kreeft plus one or more of the following:

Plato: *Symposium*, *Apology*, *Republic*

Aristotle: *Nichomachean Ethics*

Even without a full classical course, your students can reap considerable intellectual benefits from the study of Latin and the classics. Remember, any Latin is better than no Latin! The same holds true for Great Books; it is better to spend one's time on a few truly excellent works than on many lesser lights.

Latin-Centered Self-Education for Adult Learners

I have often said that I've spent the last twenty years trying to learn what, a century earlier and a continent away, I would have mastered by

* Professor Kreeft has arranged his book so that it can be used for courses of varying lengths; see pages 13-14 of *Socratic Logic* for details.

age eighteen. I would like to offer some ideas for those readers who not only want to prepare to teach their children but who would also like to make up for a less-than-ideal education.

Adult learners—particularly those of us raising families, educating our children, and perhaps working outside the home as well—cannot simply jump into a curriculum designed for full-time students and hope to succeed. Our time is at a premium; if we can find one or two hours a day for study, we can count ourselves very lucky. With that in mind, I suggest that adult learners take on one subject at a time, rather than trying to master two classical languages, higher mathematics, and 2700 years' worth of Great Books in one fell swoop. The following chart shows one possible progression. The suggestions are only the beginning of what can be a lifelong self-education project.

Subject	**Materials**
Study Skills	*How to Read a Book*; *A Student's Guide to Liberal Learning*; *A Student's Guide to the Core Curriculum*; *The Well-Educated Mind*
Classical Education 101	*The Great Tradition*; *Climbing Parnassus*
Foundations	Holy Bible, *Bullfinch's Mythology*, *A Short History of the World*
Classical Languages	Henle *First Year*; *Basics of Biblical Greek*
Great Books	*The Well-Educated Mind*; ISI *Student's Guide* series; LCC Great Books lists
Math and Science	*Barron's Easy Way* Series; *Cliff's Study Solver* Series
Art and Music	*A Student's Guide to Music History*; *Laudate!* Kolbe Listening Guide; *The Story of Art* (Gombrich); *Drawing on the Right Side of the Brain*

Study Skills

I strongly recommend that adult learners begin by shoring up their study skills. Most of us—even some with college degrees—were not taught to read carefully and critically. Working through Adler and Van Doren's *How to Read a Book* is the first step in acquiring that essential skill. (There is even a workbook-style reading guide available, aptly titled *How to Read 'How to Read a Book'*, by Maryalice B. Newborn, to help you along.) You may also want to dip into Susan Wise Bauer's *The Well-Educated Mind* at this point to learn how to keep a reading log.

Next, read two short guides from the Intercollegiate Studies Institute, *A Student's Guide to Liberal Learning* and *A Student's Guide to the Core Curriculum* (isi.org/books). Both books are available in print editions or bundled together as an audio book. Although addressed primarily to college students, they are a valuable resource for adult learners and will help you cut through any confusion about what a liberal education is and why it's important. The Core Curriculum book will help you decide what areas you want to focus on in your studies.

Classical Education 101

Next I suggest some background reading about classical education. You can skip this step if you like, but I urge you to take the weeks or months necessary to give these readings a chance. Even home educators are often confused about the purpose of education and about the hallmarks of a truly classical education. If the first chapter of this book intrigued you, you will enjoy Gamble's anthology of readings on education and Simmons's study of the role of classical languages in education. Let these books challenge and inspire you.

Foundations

In order to make sense of the Great Books, you must be familiar with some key texts. If you do not already know the Bible well, read it now. It is ideal to read the whole thing, cover to cover. Many people read the Bible in this way, year after year; it takes surprisingly little time each day. One famous reading plan, by 19th-century Scottish minister Robert Murray M'Cheyne, takes you through the Bible in a year. (An Internet search will turn up multiple versions of the plan. Here is one that prints out nicely: www.mountzion.org/text/DailyBibleReading.pdf.) Catholics can use the Coming Home Network's plan: www.chnetwork.org/journals/readguide04.pdf. It includes daily readings from the *Catechism of the Catholic Church* as well; for our purposes, those are optional. *The Bible in 90 Days* provides you with daily readings amounting to about twelve pages that take you through the Bible in the promised three months. Finally, if you prefer to read selected portions of the Bible, you can use the upper grammar school Religion recommendations.

The second area of foundational reading is mythology. Here I recommend *Bullfinch's Mythology*, a classic collection that covers Greek and Norse myth as well as later legends.

Finally, read *A Short History of the World* by J. M. Roberts. This volume is an abridgment of the textbook recommended for secondary school.

Classical Languages and Great Books

The next two steps, classical languages and Great Books, can be done in whatever order you please. I suggest beginning at least one classical language because it will help you most in guiding your children through the Latin-centered curriculum. Many parents who try to learn Latin or Greek alongside their children find themselves quickly out of their depth; if it is at all possible for you to learn even a little bit of the languages in advance of your children, you will find the time well spent.

Tutors are often happy to work with motivated adult learners; if there is a college or university in your area, call the classics department for a list of graduate students who are willing to tutor. Your local high school Latin teacher may also welcome your inquiry. If you are using the Henle texts, you can sign up with an online study group at groups.yahoo.com/group/HenleLatin . The members include many homeschooling parents.

While you are working your way through Henle or Mounce, you can begin reading the Great Books using the chronological lists in this book. Choose a particular track—literature, for example, or history—and commit to reading one book at a time. Titles in the ISI Student's Guide series (isi.org/books) will help orient you in your chosen field. *The Well-Educated Mind* has some helpful suggestions on how to approach different genres, and if you have not read Bauer's instructions on keeping a reading log, do so now. You may also want to read some of the secondary literature that I suggest in the subject chapters to round out your understanding of the books. Check your library, favorite café, or community center for book groups that may cover titles you'd like to read. If you would like to participate in a formal Great Books reading group, you can find one through the Great Books Foundation (greatbooks.org).

Math and Science

If math and science are your priority, and particularly if you are intimidated by these subjects, I recommend beginning at least one level below the highest level you finished during your own school career. In relearning math, I began with pre-algebra—yes, eighth grade math—to build confidence before tackling higher levels. I like the Cliff's Study Solvers series for their helpful diagnostic tests and no-nonsense approach. This review will prepare you for community college classes or self-study in the subjects of your choice.

Art and Music

If you are doing art and music appreciation with your children, you can learn alongside them, perhaps adding in adult artist and composer biographies. If you are interested in a particular musical genre—jazz, for example, or folk—look for listening guides at your local library and concert offerings in your community or on public radio.

Have you always dreamed of learning to play an instrument? Be encouraged: my violin teacher, who holds a master's degree in music education, didn't begin violin until he was thirty and now plays professionally as well as teaching. I began violin lessons in my late thirties. Although I will never play Carnegie Hall, I have derived great pleasure from playing 'second fiddle' in a local student orchestra. If you enjoy singing, your church or community choir may welcome your participation. There are many opportunities to make music informally as an adult; in the café where I sit writing these words, half a dozen local players have gathered for a rousing Irish music session. From the conversation between tunes, it is clear that most of them are amateurs who have learned their instruments as adults.

For drawing, I can recommend *Drawing on the Right Side of the Brain* by Betty Edwards. This book is nothing short of miraculous! You can safely skip the scientifically questionable material on the creative brain and go right to the exercises. A convenient workbook is available. The children's materials suggested in chapters 13 and 15 of the present volume will serve you as well.

We often say that one goal of education is to establish the habit of lifelong learning. By educating ourselves, we model this valuable habit to our children. Self-education is truly a lifelong process, so do not be discouraged if your progress seems slow. Any Latin is better than no Latin. Any Great Book read is a gift to be cherished. *Excelsior!*

Part III:
Schedules

Chapter 17: About Scheduling

It is with fear and trembling that I approach the subject of scheduling. I am all too aware of the uniqueness of each family's needs in this area. A stay-at-home parent educating an only child will have a very different schedule from the family of five who are close in age, and the schedule will be very different again if the home school consists of two high-schoolers and a kindergartner. Single-parent families will schedule differently from families in which one or both parents are at home. Children growing up on a working farm will have different family responsibilities from children growing up in the city. Further, the amount of time it will take any individual child to complete a day's work is difficult to predict, and will vary with the curriculum, the child's temperament, and age. Therefore, the schedules here should be taken as mere suggestions only. For an inside look at the schedules of a variety families following the Latin-centered curriculum, visit the articles archive at latincentered.com. At this writing, the list has a membership of over 900, making it the best way to connect with other Latin-centered families.

A few general principles do apply. The mastery subjects—classical languages, math, and composition—should be studied daily and given the bulk of the student's time and his best hours, whenever those may be. Those last four words are important; if, like me, you have a child who is slow to get moving in the morning, it is counterproductive to schedule Latin at daybreak. Life has a way of interfering with our best laid plans, but if you manage to do only these subjects for a few days or even a few weeks, you can rest assured that your child is still laying a good academic foundation. Time should also be allotted daily for recitation and memory work in the various subjects; for independent and family reading; and for music practice, as necessary.

The other subjects—Literature, Religion, History, Geography (K-6), Logic (7-10), Philosophy (11-12), and Science—may be scheduled on a weekly or semi-weekly rotation. The arrangement of the schedule will change as your student moves through the curriculum. A primary age child typically needs shorter lessons and more variation than a grammar school child, and a secondary school student will benefit from studying fewer subjects in a day but for more substantial chunks of time. In all cases, do make allowances for individual needs. Some students can buckle down nicely for an hour or more of Latin; others will need frequent breaks. The suggested times are just that—suggestions. You will determine, through trial and error, what works best for your student in a given season of her life.

Scheduling Memory Work

As I have written an entire book dedicated to memory work, I will not say much on that subject here. I will suggest, however, that memory work be scheduled in conjunction with each subject rather than in one long daily recitation. In my experience, memorizing out of context bears less fruit than memory work undertaken organically, in the larger context of one's studies. How many children can rattle off Latin paradigms but cannot apply them to an actual Latin sentence? Learn the paradigms, and learn them well, but not until your child is ready to use them. The same principle holds for history dates, science lists, and all the other facts and figures that an educated person needs to have at his fingertips. That said, you may want your student to recite memory material from the weekly subjects daily for reinforcement. Do what works.

Scheduling Reading

Copious reading is an integral part of the Latin-centered curriculum. For younger children, this will take the form of read-alouds, or, if necessary, audio books. Older children should be expected to read independently from a list of books assigned by the parent-teacher, for a minimum of thirty minutes in early grammar school to an hour in the later grades. Secondary school students will find that the reading for the Great Books curriculum will occupy several hours a day.

Some students will undertake their assigned reading willingly and joyfully, and it is not usually necessary to schedule a particular time for independent reading for such students. Reluctant readers may need the structure of 'quiet time'—with parental supervision, if necessary, and no electronic distractions—to assure that they complete their assigned reading. While I cannot condone the tendency to offer reluctant readers twaddle under the banner of 'any reading is better than no reading,' there is no great harm in allowing a young student to read widely in an area of particular interest, as long as the topic and the books are worthy. (In later years, we call this 'research'!) The child who loves horses can be given *Misty of Chincoteague*, *National Velvet*, and *Black Beauty* in place of saddle-and-stall romances. A child who enjoys science fiction or fantasy novels can be directed toward the best of those genres, as long as the materials are age appropriate. In reading as in all things: parents are in the best position to discern what will nourish their children's intellects and spirits. Do not be afraid to exercise that authority.

Scheduling with a Large Family

There is no way around it: the more children you have to educate, the more difficult the task of scheduling your day. As I am the father of an only child, I have asked other parents to offer their wisdom on the matter of scheduling for the large family. The suggestions that follow owe much to their generous help. All of those parents agreed that there

is no ideal curriculum that will eliminate scheduling headaches; what is required is creativity and flexibility. Still, one mother of fourteen says she wishes she had discovered the efficiency of classical education when her oldest were young. There is no denying that teaching one subject (Latin) in place of two or three (grammar, vocabulary, modern foreign language) will make your life easier.

1. Delegate, delegate, delegate. Your spouse, extended family, and the children themselves are your best resource. Encourage independence in older children by teaching them to handle routine household tasks (laundry, cooking, tidying, caring for pets, etc.) to free up time for you to teach. Are you blessed with grandparents or other family members nearby who can care for your little ones during part or all of the school day? Are there subjects your spouse can teach? Can older children practice their own reading skills by reading aloud to their younger siblings? Leverage your greatest asset: your family.

2. Technology is your friend. Older students may benefit from video courses and online classes. Even some programs for younger children—*Prima Latina* and *Latina Christiana*, for example—include instructional DVDs. Audio books can stand in for some family reading, particularly if you must 'car-school' on certain days. Judicious use of such materials can build some ease into your day.

3. Outsource without regret. There is no shame in hiring help if you can afford it. This can include everything from mother's helpers to private tutors. But there are many ways to get the help you need without great expense. Do you have homeschooling friends with small children? Could the group share the cost of a babysitter one or two mornings a week? Perhaps you can set up a learning co-op with some like-minded families, trading subjects. Does your parish offer catechism classes? There is nothing wrong with relying on them for your students' Religion lessons.

4. Group children by ability. Larger families generally cannot have each child working at a different level; there is only so much of Mom or Dad to go around. One tried-and-true solution is to group children by ability. This may mean delaying the start of a language for a year so that two children can work together, or letting a younger sibling listen in on lessons even if he isn't able to do all of the written work.

5. Try cross-scheduling. Cross-scheduling is my term for a technique I learned while teaching in multilevel foreign language classrooms. You probably saw it in school when you were growing up. The teacher introduces some material and gives most of the class an assignment that will occupy them for a while. During that time, she takes aside one child or a small group for extra help or special instruction in another area. At home, this can mean setting older children up with a math worksheet or assigned reading while you work on phonics for a few minutes with a younger sibling, or it can mean scheduling a Great Books discussion with your teen after the rest of the kids are done with the day's lessons and have been sent outdoors to play. The idea is that you don't always try to teach the same subjects to all the children at once. Keep them together when that makes sense, but split them up for part of the day, too. This technique is particularly useful for fitting in those subjects that require short but focused blocks of time, like penmanship or phonics.

6. Work with your children, not against them. By this I mean taking into consideration the realities of children's needs. Rather than expecting your busy toddler to be quiet for an hour or two at a stretch in the morning while you teach the school-age kids, schedule your active teaching time during her nap. If you know that your teens aren't morning people, let them do some of their work in the evening. If you notice that your children get squirrelly after more than half an hour of seatwork, schedule in 10-minute breaks and send them outdoors to run off some energy.

7. Work the curriculum; don't let it work you. I hope that I've made it clear that I want you to make the Latin-centered curriculum your own. It is not holy writ; it is meant to be adapted to your family and your needs. If it works better for you to use a four-year history rotation because it allows you to teach all of your children at once, then by all means, do it. If you have a deaf child, you have my blessing to teach everyone ASL in place of Greek. If you are on bed rest, no one will fault you if you order pizza and settle everyone down to listen to an audio book now and again.

Chapter 18:
The Primary School Years: K-Grade 2

The focus of these first years of formal education is literacy in your family's mother tongue. The place held by Latin in the grammar and secondary school years is taken by phonics in kindergarten and first grade, and may continue into second grade (and beyond) as needed. Penmanship, spelling, and English usage and mechanics are taught by means of daily copywork. Arithmetic rounds out the triad of daily subjects in these years.

For each school day, you will also teach a special subject—Literature, History, Geography, Religion, or Nature Study. In the primary school years, these will consist mostly of read-alouds or simple projects. The following charts lay out a weekly schedule for these subjects, where appropriate. Please see the subject chapters in Part II of this book for details on each of the recommended curricula.

Sample Primary School Schedule					
	Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**
10-15 minutes	Phonics	Phonics	Phonics	Phonics	Phonics
15-20 minutes	Math	Math	Math	Math	Math
5-10 minutes	Penmanship/ Copywork	Penmanship/ Copywork	Penmanship/ Copywork	Penmanship/ Copywork	Penmanship/ Copywork
30 minutes	Literature	Geography	Religion	Nature Study	History

Tips for the Primary School:

- Allow for short breaks between subjects.
- Remember that the materials for the weekly subject areas are mostly read aloud at this age.
- If your student struggles with penmanship, allow him to do some work orally while gradually increasing the amount of writing.

Kindergarten

Daily Subjects

Phonics: Using the program of your choice, work with the child at a slow and steady pace. Keep lessons very short to avoid burnout and frustration—for you and the child. Ten or fifteen minutes a day is all you need at this age. Reading skills need to be mastered, so work at your child's pace and do not move ahead in the curriculum until the child has instant recall of the sounds being taught.

Copywork: Begin by teaching the manuscript (print) form of the letters; you may choose a handwriting workbook for this stage. Once the student is able to form all the letters correctly, give him short words to write. Choose words that the student can read to reinforce your phonics lessons. From words move to phrases and finally to short sentences. At this stage, you may introduce a formal copywork program (see the Copywork and Composition chapter for details). Spend no more than five or ten minutes per day on copywork; little hands tire quickly.

Arithmetic: Working at the child's pace, begin a simple introduction to numbers. (See the Arithmetic chapter for recommendations.) Plan to spend no more than fifteen to twenty minutes a day on arithmetic in kindergarten.

Weekly Subjects

Literature: Nursery rhymes, nursery tales, and fables are this year's literary fare. Although Literature is only scheduled once a week, that does not mean that you should only read to your child one day out of seven! On the contrary, I urge you to integrate this material into your daily read-aloud time. Introduce new material on your designated Literature day, then re-read it many times in the following days and weeks. This schedule follows specific editions (see the Literature chapter for details), but you may use any generous, well-illustrated version you like.

Kindergarten	Literature
Term 1	*Mother Goose: The Original Volland Edition*
Week 1	Old Mother Goose—I'll tell you a story
Week 2	Hush-a-bye, Baby—Willie boy, Willie boy
Week 3	Three children sliding—Sing a song of sixpence
Week 4	To market, to market—A diller, a dollar
Week 5	Pussy cat, pussy cat—Diddle, diddle, dumpling
Week 6	High diddle diddle—As I went to Bonner
Week 7	Little Jack Horner—Ding-dong-bell
Week 8	The pig went to market—There was an old woman
Week 9	Old woman, old woman—I had a little husband
Week 10	Great A, little a—There was a man in our town
Term 2	*The Random House Book of Nursery Stories*
Week 1	Little Red Riding Hood
Week 2	The Gingerbread Man
Week 3	The Three Little Pigs
Week 4	The Magic Cooking Pot
Week 5	The Little Red Hen
Week 6	Goldilocks and the Three Bears
Week 7	Lazy Jack
Week 8	The Three Billy Goats Gruff
Week 9	Chicken Little
Week 10	The Shoemaker and the Elves
Term 3	*The Aesop for Children*
Week 1	Belling the Cat
Week 2	Hercules and the Wagoner
Week 3	The Town Mouse and the Country Mouse
Week 4	The Fox and the Grapes

Kindergarten	Literature
Week 5	The Lion and the Mouse
Week 6	The Shepherd Boy and the Wolf
Week 7	The Oak and the Reeds
Week 8	The Crow and the Pitcher
Week 9	The Ants and the Grasshopper
Week 10	The Fox and the Stork
Term 4	*The Aesop for Children*
Week 1	The Monkey and the Dolphin
Week 2	The Dog in the Manger
Week 3	The Goose and the Golden Egg
Week 4	Mercury and the Woodman
Week 5	The Wolf in Sheep's Clothing
Week 6	The Milkmaid and her Pail
Week 7	The Hare and the Tortoise
Week 8	The Fox and the Crow
Week 9	The Miller, His Son, and the Ass
Week 10	The North Wind and the Sun

Religion: Use your weekly Religion time to read Bible stories and picture books about the saints, to teach simple prayers, or whatever is appropriate to your faith. If your church teaches a children's catechism or offers a formal curriculum at this age, you may introduce it now. Please see the Religion chapter in Part II for a discussion of the place of Religion as an academic subject in the Latin-centered curriculum.

History: During kindergarten and first grade, you will be reading Virgil Hillyer's *A Child's History of the World* to your student. It is a gentle, engaging introduction to world history for young children that can also be read independently by students up to about fourth or fifth grade. The following schedule calls for one or two chapters to be read a week.

Do not expect your child to recall all the dates and details at this stage. The goal is to expose her to a broad overview of history. She will encounter these names, dates, and facts again in grammar school and yet again in secondary school. Feel free to supplement your history reading with picture books from your own collection or from the library.

Kindergarten	**History**
Term 1	*Child's History of the World*, Chapters 1-12
Week 1	1
Week 2	2-3
Week 3	4
Week 4	5
Week 5	6-7
Week 6	8
Week 7	9
Week 8	10
Week 9	11
Week 10	12
Term 2	Chapters 13-24
Week 1	13
Week 2	14-15
Week 3	16
Week 4	17-18
Week 5	19
Week 6	20
Week 7	21
Week 8	22
Week 9	23
Week 10	24
Term 3	Chapters 25-36

Kindergarten	History
Week 1	25-26
Week 2	27
Week 3	28
Week 4	29-30
Week 5	31
Week 6	32
Week 7	33
Week 8	34
Week 9	35
Week 10	36
Term 4	Chapters 37-48
Week 1	37
Week 2	38-39
Week 3	40
Week 4	41-42
Week 5	43
Week 6	44
Week 7	45
Week 8	46
Week 9	47
Week 10	48

Geography: In kindergarten, the goal of Geography studies is modest: to familiarize the child with basic maps skills and land and water forms. The three Evan-Moor books are short and project-based. Doing one to two pages per week will take you through the books in a single term.

Nature Study: At this age, Science consists of gentle, hands-on study of your local environment and read-alouds about topics of interest

to you and the child. Time and climate permitting, use your weekly Nature Study time for a walk, gardening, or other outdoor activity. If you would like more focus in your studies, see the Nature Study and Science chapter in Part II for a list of possible study topics.

Grade One

Daily Subjects

Phonics: Continue with the program of your choice, introducing short readers such as the ever-popular Bob Books when the child is ready. Lessons may be up to ten or fifteen minutes in length.

Copywork: Continue with daily handwriting practice. See my book *Memory Work* for copywork ideas, or use one of the copywork books suggested in the Copywork and Composition chapter. Plan to spend 5 to 10 minutes a day on copywork.

Arithmetic: Allot fifteen to twenty minutes a day to work through the math program of your choice. Don't worry about 'getting through the book'; work at the child's pace.

Weekly Subjects

Literature: This year the student moves from the simple rhymes and fables of kindergarten to fairy tales and tall tales. Many editions of these stories are available; see the Literature chapter for some recommendations. Use your weekly Literature time to introduce new stories, then add them to your bedtime or family reading repertoire. Older children enjoy revisiting these familiar tales.

Some children do find fairy tales disturbing. If your child is sensitive to them, feel free to substitute lighter nursery stories or picture books. You may also substitute fables and tales from other cultures for some of the European and American stories listed here.

Grade One	**Literature**
Term 1	*Fairy Tales*
Week 1	Snow White
Week 2	Rapunzel
Week 3	Hansel and Gretel
Week 4	The Frog Prince
Week 5	The Fisherman and His Wife
Week 6	The Valiant Little Tailor
Week 7	Mother Holle
Week 8	Rumpelstiltskin
Week 9	The Golden Goose
Week 10	Snow White and Rose Red
Term 2	*Fairy Tales*
Week 1	Hans the Hedgehog
Week 2	Iron Hans (Iron John)
Week 3	The Star Money
Week 4	The Pied Piper of Hamlin
Week 5	Jack and the Beanstalk
Week 6	Cinderella
Week 7	The Musicians of Bremen
Week 8	Puss in Boots
Week 9	Sleeping Beauty
Week 10	East of the Sun, West of the Moon
Term 3	*Fairy Tales*
Week 1	The Emperor's New Clothes
Week 2	The Steadfast Tin Soldier
Week 3	The Princess and the Pea
Week 4	The Little Mermaid

Grade One	Literature
Week 5	The Ugly Duckling
Week 6	The Little Match Girl
Week 7	The Fir-Tree
Week 8	The Tinder Box
Week 9	Beauty and the Beast
Week 10	Dick Whittington and His Cat
Term 4	*Tall Tales*
Week 1	Davy Crockett
Week 2	Johnny Appleseed
Week 3	Stormalong
Week 4	Pecos Bill
Week 5	John Henry
Week 6	Paul Bunyan
Week 7	Brer Fox, Brer Rabbit, Brer Bear, and the Peanut Patch
Week 8	Dead Foxes Tell No Tales
Week 9	The Great Race
Week 10	Brer Fox, Brer Rabbit, and the Tar-Baby

Religion: Use your weekly Religion time to read Bible stories and picture books about the saints, to teach simple prayers, or whatever is appropriate to your faith. If your church teaches a children's catechism or offers a formal curriculum at this age, you may use it this year. Please see the Religion chapter in Part II for a discussion of the place of Religion as an academic subject in the Latin-centered curriculum.

History: This year sees the completion of Hillyer's *Child's History of the World*. A few catch-up or review weeks are built in. You may also use these extra weeks to read picture books about time periods, persons, or events that particularly interest your student.

Grade One	**History**
Term 1	*Child's History of the World*, Chapters 49-60
Week 1	49
Week 2	50-51
Week 3	52
Week 4	53
Week 5	54
Week 6	55
Week 7	56
Week 8	57
Week 9	58-59
Week 10	60
Term 2	Chapters 61-72
Week 1	61
Week 2	62
Week 3	63-64
Week 4	65
Week 5	66
Week 6	67
Week 7	68-69
Week 8	70
Week 9	71
Week 10	72
Term 3	Chapters 73-84
Week 1	73
Week 2	74
Week 3	75
Week 4	76

Grade One	History
Week 5	77
Week 6	78
Week 7	79
Week 8	80-81
Week 9	82-83
Week 10	84
Term 4	Chapters 85-91
Week 1	85
Week 2	86
Week 3	87
Week 4	88
Week 5	89
Week 6	90
Week 7	91
Week 8	Catch-up, review, picture books
Week 9	Catch-up, review, picture books
Week 10	Catch-up, review, picture books

Geography: This year's Geography text covers a wide range of topics with short readings and easy projects. At the rate of one chapter a week, the book can be completed within the school year with a couple of weeks to spare.

Nature Study: At this age, Science consists of gentle, hands-on study of your local environment and read-alouds about topics of interest to you and the child. Time and climate permitting, use your weekly Nature Study time for a walk, gardening, or other outdoor activity. If you would like more focus in your studies, see the Nature Study and Science chapter in Part II for a list of possible study topics.

Grade Two

Daily Subjects

Phonics: By second grade many children are reading with some fluency and do not require any further phonics instruction. If that is not the case with your child, spend as much of this year as necessary to shore up reading skills before beginning Latin. Let me repeat that, most emphatically: your child will not be 'behind' in Latin if he spends second grade focusing on basic literacy! In fact, although it is possible to do a gentle Latin program like *Prima Latina* orally, I do not believe it is the best use of your student's time. If your second-grader continues to struggle with reading past mid-year, consider taking him to a reading specialist for evaluation. While some reading delays resolve themselves with time, others will benefit immensely from focused professional help.

Latin: Once your child is reading well, he can begin the formal study of Latin with *Prima Latina*. Move through the program at your student's pace. Again, it is well worth waiting until third grade or even later to begin Latin if your student struggles with English phonics.

Arithmetic: Continue through the program of your choice at the child's pace, aiming for mastery.

Copywork: Introduce cursive this year unless your student really struggles with manuscript writing. See my book *Memory Work* for copywork ideas, or use one of the copywork books suggested in the Copywork and Composition chapter. Plan to spend 5 to 10 minutes a day on copywork.

Weekly Subjects

Literature: This year your student will explore the two great streams of European mythology: the Graeco-Roman and the Norse. Before I give the suggested reading schedule, however, I'd like to say a few words about teaching mythology. Although this discussion is addressed mostly

to my Christian readers, it may also help others who have concerns about teaching mythology to young children.

On Teaching Mythology

What are we to do about those pesky Greek myths? The violence, the immorality...why exactly are we studying these stories again? The 'why' is simple enough: the myths, Greek, Roman, and Norse, form the foundation of so much later literature, art, and music, that to be ignorant of them is to risk ignorance of some of the greatest cultural artifacts of the West. Besides, read in their proper context, the myths are fascinating in their own right, even when—perhaps particularly when—they bring us up against a very foreign worldview. It's the 'how' that poses the greater difficulty.

The Greek myth curriculum I recommend, Memoria Press's guide to *D'Aulaires' Greek Myths*, treats the myths straightforwardly, familiarizing students with the content of the most important Greek stories. But even if students know that the myths are 'good for them', that they will open doors to later literature, they may still wonder why we need to read stories that are, admittedly, gruesome at times. And when faced with child-devouring fathers and nightmarish monsters, parents may wonder what happened to the Good, the True, and the Beautiful, those ideals that classical education upholds. I'd like to offer some background on the myths that may help parents teach them more effectively—and, in the process, correct some common misunderstandings about the role of myth in ancient cultures.

First, there are some common themes in European mythologies from India all the way to Ireland—a sky god identified as 'father'; a war between two families of gods; a battle with a snake or sea serpent, etc. These reach down to a common substratum of Indo-European culture. Students who study Greek, Roman, and Norse myths, as I suggest, will begin to recognize these themes. What's important for kids to know is that the Greeks (for example) did not invent their myths out of whole

cloth. They inherited much from their cultural ancestors and then modified the myths to fit their current environment.

Second, the purpose of most myths is to explain some facet of human life, the environment, or tradition. They attempt to answer the perennial questions: Why is there suffering? Where does the rain come from? What are my obligations to my family, my neighbors, my tribe? The actions of the gods, which can seem so gratuitous to us, must be seen in that context.

Third, language matters. Unless you understand Greek, some of the resonances in myth may be lost. The name Kronos, for example, sounds very much like the Greek word for time, *chronos*. In the story of Kronos swallowing his children, it is Time that, figuratively, swallows all things. That's also why Saturn, Kronos's Roman counterpart, is usually portrayed as an old man, 'Father Time'. The war between the Titans and the Olympians is a battle between the brute forces of Earth (the Titans are the earth mother Gaia's children) and the forces of civilization. Many of the more horrifying monsters are personifications of destructive natural or social forces. Becoming aware of these details can help children put the violent or grotesque aspects of the myths into context.

Fourth, it is not safe to assume that the myths were understood by all the ancients in the same way. Plato would have banned the poets from his ideal city (described in the *Republic*) because he felt they told unworthy tales about the gods. Most educated people did not take the myths literally; they understood them as metaphors or as 'true fictions'—stories that, while not factual, nevertheless conveyed some truth about life. Undoubtedly there were many people who viewed them very simply and superstitiously, but the authors you'll find on Great Books lists most assuredly did not.

Fifth, the relationship between myth and actual Greek religious practice is not always clear. Some myths exist solely to explain some obscure religious tradition, the actual origins of which were long forgotten. (Plutarch wrote a whole book dedicated to investigating these his-

torical oddities.) For this reason, it is well worth reading a simple book on Greek religious practices alongside the myths.* The goal of religious practice was not to become like the gods but to take one's proper, subordinate place in a relationship of mutual exchange or reciprocal favor. The rule was *do ut des*, 'I give that you may give'. Humans provided offerings; for their part, the gods were expected to provide good weather, abundant crops, success in war, safe childbirth, and all the other good things of life. No, their practices weren't always palatable to modern sensibilities, but neither were those practices appreciably different from those of other ancient cultures, including the Hebrews.

Finally, it's important for students to understand that the ancient view of the gods was very different from the Judeo-Christian understanding of God. The gods of mythology were not 'holy' in the sense of 'all good'—they were simply another class of beings with different rules. Aristotle says point-blank, "No one loves Zeus". We should not, therefore, make the mistake of assuming that the behavior of the gods in the myths was set up as a model of acceptable behavior for the ancients themselves. Quite the opposite: *Quod licet Jovi non licet bovi*—What is permissible for Jove isn't permissible for cattle. There are some myths that specifically portray moral behavior for humans, such as the story of Baucis and Philemon, which praises hospitality, or the story of Arachne, which shows the dangers of pride. But for the most part, the myths explain reality in figurative language. They are not meant to be morality plays.

By placing the myths in their historical and cultural context, we can begin to understand the role they played for the ancients. And we can perhaps see that the images the ancients used have great potential to speak across the ages—potential that has been realized in some of the West's greatest works of art. I am not suggesting that we try to instill ancient social codes in our children through the study of myth or that

* John Malam's *Gods and Goddesses* is the best I've found. Although out of print at this writing, it is readily available through libraries and on the used book market.

we must tacitly approve of all we read to be 'classically correct'. What we can do is invite our children to step outside of their chronological comfort zone to see how another highly civilized people thought about the world and the human condition. It's a step we parent-teachers should also take now and again.

Grade Two	**Literature**
Term 1	*D'Aulaires' Book of Greek Myths*
Week 1	pp. 9-15
Week 2	pp. 16-23
Week 3	pp. 24-29
Week 4	pp. 30-37
Week 5	pp. 38-43
Week 6	pp. 44-55
Week 7	pp. 56-63
Week 8	pp. 64-69
Week 9	pp. 70-73
Week 10	pp. 74-79
Term 2	*D'Aulaires' Book of Greek Myths* (continued)
Week 1	pp. 80-89
Week 2	pp. 90-99
Week 3	pp. 100-107
Week 4	pp. 108-122
Week 5	pp. 123-131
Week 6	pp. 132-147
Week 7	pp. 148-157
Week 8	pp. 158-161
Week 9	pp. 162-177
Week 10	pp. 178-189
Term 3	*D'Aulaires' Book of Norse Myths*

Grade Two	Literature
Week 1	pp. 12-20
Week 2	pp. 21-25
Week 3	pp. 26-35
Week 4	pp. 36-41
Week 5	pp. 42-49
Week 6	pp. 50-57
Week 7	pp. 58-63
Week 8	pp. 64-71
Week 9	pp. 72-79
Week 10	Review
Term 4	*D'Aulaires' Book of Norse Myths* (continued)
Week 1	pp. 80-86
Week 2	pp. 87-95
Week 3	pp. 96-103
Week 4	pp. 104-107
Week 5	pp. 108-116
Week 6	pp. 117-127
Week 7	pp. 128-139
Week 8	pp. 140-150
Week 9	pp. 151-154
Week 10	Review

Religion: Follow the schedule provided in the Memoria Press *Christian Studies* course. If you are scheduling a 40-week school year, you will probably complete the program after three terms or so. Finish out the year with Bible story books, saints' or missionaries' lives, or a children's devotional.

History: Read *The Pharaohs of Ancient Egypt* at the rate of four to five pages a week, supplementing as desired with the picture books recommended in the History chapter.

Geography: See the Geography chapter for details.

Nature Study: Devote some time each week to nature study, ideally getting outdoors to observe your local environment through the seasons.

Chapter 19:
The Grammar School Years: Grades 3-8

The primary goals of the grammar school years are the mastery of Latin morphology (basic Latin grammar, or 'the forms') and of the four operations of arithmetic. Students also gain facility in English composition through the systematic study of the *progymnasmata*. Secondarily, they acquire increasing knowledge of literature, history, and the other 'weekly' subjects by means of slow and thorough reading and study.

Lower Grammar School

Sample Lower Grammar School Schedule					
	Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**
30-45 minutes	Latin	Latin	Latin	Latin	Latin
30-45 minutes	Math	Math	Math	Math	Math
30-45 minutes	Com-position	Com-position	Com-position	Com-position	Com-position
45-60 minutes	Literature	Geography	Religion	Nature Study	History

Tips for the Lower Grammar School:

- Assign 30-45 minutes' worth of reading each day. Use this reading to supplement the main assignments in Literature, History, etc., or to cover other areas of interest to you or your students.
- In the mastery subjects, work at the student's pace, not the curriculum's.
- Schedule breaks between subjects for a quick snack or time to run around outdoors. Even five or ten minutes can make a world of difference in your child's ability to focus.
- You may still want to read some of the weekly studies materials with your students, particularly those that are more linguistically challenging, e.g., Lambs' Shakespeare.

Grade Three

Daily Subjects

In Latin, math, and composition, follow the schedules provided with your curriculum, but modify the pace as necessary for your students.

Weekly Subjects

Literature: In this and the other lower grammar years, read literature for comprehension and delight. Your goal is to make sure that your student can narrate the plot of a given story or book accurately and with increasing detail as the years pass. *Classical Writing* works synergistically with Literature in this process.

Teaching Literature in the Grammar Years

As students grow, our teaching method must grow with them. The ancients developed a standard approach to teaching their culture's masterworks to the young. Quintilian, for example, tells us that teachers should instruct their students about meter, the parts of speech, unusual words (barbarisms), poetic and rhetorical devices, and the organization and propriety of the subject matter, as well as explaining historical and mythological allusions. This all seems a bit stiff for the third grade! But again, we can take from these methods some cues for our own teaching, particularly in the upper grammar and secondary years.

Whenever possible, plan to read the literature selections aloud, taking turns with your student. Why undertake this time-consuming task, when the student is capable of reading the books to himself? There are several reasons. Some of the literature selections—especially the plays and poetry—were meant to be performed orally, and doing so allows for greater appreciation of the work's original context and artistry. In addition, it is often easier for students to parse complex syntax and vocabulary when they hear a passage read aloud, with proper inflection. They

can also stop and inquire right away about the meaning of unfamiliar words, constructions, or references—"Wait, whom is he talking about there?"—and parents can check instantly for comprehension.

But there is another reason for preferring oral performance to silent reading. We have already seen that the ancient schools required copious oral reading as a preparation for rhetoric. More recent research has confirmed what they knew: students who consistently hear correct and elegant language are better able to produce it on their own. Andrew Pudewa addresses this issue in his article "One Myth, Two Truths." He notes that good writers are those who are able "to communicate ideas in understandable, reliably correct, appropriately sophisticated language patterns." Contrary to popular opinion, it is not always the avid early readers who are best able to do this:

> Good readers read quickly, silently and aggressively. They don't audiate (hear internally) each word or even complete sentences. Generally, comprehension increases with speed, but speed decreases language pattern audiation because good readers will skip words, phrases and even complete sections of books that might hold them back. And to the extent that children don't hear—frequently—a multitude of complete reliably correct and sophisticated language patterns, such patterns are not going to be effectively stored in their brains.[1]

Pudewa suggests two practical solutions to this problem: memory work for recitation and listening to literature read aloud.

In addition to understanding the meaning and syntax of their reading, students need context to make sense of literature. We have seen that ancient grammar teachers lectured on the literature they taught, explaining references and context. Who is the author? When did he or she live, and where? What do we know about the author's life? Today, we can provide the same for our students. Placing the author on a timeline and reading a short biographical sketch make a good start. Next, the

1 In *The Classical Teacher*, Winter 2005, pp. 22-23.

student needs an entrée into the story itself: Where and when is it set? Who are the main characters? What is the main thrust of the narrative? [2] Far from ruining the experience of reading, this background knowledge saves students from the frustration that so many encounter when they first approach authors like Hawthorne or Dickens. Do not be afraid to turn to Cliff Notes or classicnotes.com for this sort of information. You might also consider watching documentaries or dramatizations to enrich your child's understanding of the author, period, or plot.

Even if you are using study guides, such as those that I recommend from Kolbe Academy, you will still need to prepare to teach the literature selections by reading them—and about them—yourself. This is another great advantage of the *multum non multa* principle: If your student is only reading a few books a year, you have more time to prepare to teach them in depth. Do read ahead, scour your library for secondary sources on the literature selections, make friends with the reference librarians and interlibrary loan people, and be willing to do the legwork to make your child's experience of these literary masterpieces as rich as possible. If you are not able to do this, consider enrolling your child in an online course covering some or all of the books listed.

How do you know if your students are understanding their reading? Ask them! Talk with them about the plot, and ask them to narrate, in their own words, what has happened in the story so far. If they mention a character's name, you can say, "Which one was she again?" If they don't know the answer, look it up together. In the lower grammar years, you are looking for simple comprehension of the narrative: What? Who? When? Where? Upper grammar students can begin to discuss poetic conventions and character motivation ("How do you think Achilles felt about the way Menelaus spoke to him? Why do you think he responded the way he did?").

Although your students will be getting plenty of practice with writing in their composition curriculum, you may want to ask them to

2 *Deconstructing Penguins: Parents, Kids, and the Bond of Reading* by Lawrence and Nancy Goldstone provides good models for discussing literature with elementary school children.

demonstrate the techniques learned in the *progymnasmata* by writing plot summaries, mock speeches, or maxims derived from their literature readings.

Grade Three	**Literature**
Term 1	*Black Ships Before Troy*
Week 1	Chapter 1
Week 2	Chapter 2
Week 3	Chapter 3
Week 4	Chapter 4
Week 5	Chapter 5
Week 6	Chapter 6
Week 7	Chapter 7
Week 8	Chapter 8
Week 9	Chapter 9
Week 10	Chapter 10
Term 2	*Black Ships Before Troy* (continued)
Week 1	Chapter 11
Week 2	Chapter 12
Week 3	Chapter 13
Week 4	Chapter 14
Week 5	Chapter 15
Week 6	Chapter 16
Week 7	Chapter 17
Week 8	Chapter 18
Week 9	Chapter 19
Week 10	Review
Term 3	*The Wanderings of Odysseus*
Week 1	Chapter 1

Grade Three	**Literature**
Week 2	Chapter 2
Week 3	Chapter 3
Week 4	Chapter 4
Week 5	Chapter 5
Week 6	Chapter 6
Week 7	Chapter 7
Week 8	Chapter 8
Week 9	Review
Week 10	Review
Term 4	*The Wanderings of Odysseus* (continued)
Week 1	Chapter 9
Week 2	Chapter 10
Week 3	Chapter 11
Week 4	Chapter 12
Week 5	Chapter 13
Week 6	Chapter 14
Week 7	Chapter 15
Week 8	Chapter 16
Week 9	Review
Week 10	Review

Religion: Complete one lesson of *Christian Studies II* per week, requiring as much of the written work as your child can reasonably manage. The comprehension questions and memory work are your first priority; add map work and other activities as you are able. You may be able to complete the course in less than a year; use the additional weeks to read nonfiction books about the ancient Middle East, historical fiction of the period, or other suitable material.

History: Work through one lesson in the *Famous Men of Greece* guide, or the equivalent amount of reading from the alternative book of your choice. Again, it is not necessary to require students to complete every exercise in the guide. The program can be completed in three terms. You can either leave more time for review or spend the extra weeks enjoying historical fiction or nonfiction books about ancient Greece, of which there are an abundance.

Geography: See the Geography chapter for details.

Nature Study: Continue to make weekly excursions in your area to study local wildlife and ecosystems. See the Nature Study chapter for more ideas.

Grade Four

Daily Subjects

In Latin, math, and composition, continue to follow the schedules provided with your curriculum, modifying the pace as necessary for your students.

Weekly Subjects

Literature:

Grade Four	Literature
Term 1	*Orchard Book of Roman Myths* (Weeks 1-6) *In Search of a Homeland* (Weeks 7-20)
Week 1	The Olympians, Chains of Love
Week 2	The Wild Goose Chase, Liber-ality
Week 3	Kissed by the Moon, The Man Who Cut Down Trees
Week 4	Telltale Tit, Little Old Boy
Week 5	A Shot in the Dark, The Guardian Geese
Week 6	Review

Grade Four	**Literature**
Week 7	Chapter 1
Week 8	Chapter 2
Week 9	Chapter 3
Week 10	Chapter 4
Term 2	*In Search of a Homeland* (continued)
Week 1	Chapter 5
Week 2	Chapter 6
Week 3	Chapter 7
Week 4	Chapter 8
Week 5	Chapter 9
Week 6	Chapter 10
Week 7	Chapter 11
Week 8	Chapter 12
Week 9	Chapter 13
Week 10	Chapter 14
Term 3	*Tales from Shakespeare*
Week 1	The Tempest
Week 2	A Midsummer Night's Dream
Week 3	The Winter's Tale
Week 4	Much Ado About Nothing
Week 5	As You Like It
Week 6	The Two Gentlemen of Verona
Week 7	The Merchant of Venice
Week 8	Cymbeline
Week 9	King Lear
Week 10	Macbeath
Term 4	*Tales from Shakespeare* (continued)

Grade Four	Literature
Week 1	All's Well That Ends Well
Week 2	The Taming of the Shrew
Week 3	Comedy of Errors
Week 4	Measure for Measure
Week 5	Twelfth Night
Week 6	Timon of Athens
Week 7	Romeo and Juliet
Week 8	Hamlet
Week 9	Othello
Week 10	Pericles

Religion: Follow the weekly schedule in *Christian Studies III.* You will likely complete the course before the end of the year; fill out the remaining weeks with historical fiction of the period.

History: Follow the weekly lessons in the Memoria Press guide to *Famous Men of Rome.* If you complete the course before the end of the year, you can supplement with nonfiction books about ancient Rome or with historical fiction. See the History chapter for suggestions.

Geography: See the Geography chapter for details.

Nature Study: Continue your weekly nature studies. See the Nature Studies chapter for ideas.

Grade Five

Daily Subjects

In Latin, math, and composition, continue to follow the schedules provided with your curriculum, modifying the pace as necessary for your students.

Weekly Subjects

Literature: A reading schedule for the first term is given here. I have not provided a schedule for the other terms because of the multiple reading options and various editions of the books available. Simply divide the assigned reading evenly over the weeks given to it.

Grade Five	Literature
Term 1	*Favorite Medieval Tales* (Weeks 1-6) *Tales from the Mabinogion* (Weeks 7-10)
Week 1	Finn MacCoul
Week 2	Beowulf
Week 3	Island of the Lost Children
Week 4	The Song of Roland
Week 5	Sir Gawain
Week 6	Chanticleer
Week 7	Pwyll
Week 8	Branwen
Week 9	Manawydan
Week 10	Math

Religion: Read one chapter per week of the assigned books. Use any remaining weeks for supplemental reading about the figures studied.

History: Complete one lesson in the Memoria Press guide to *Famous Men of the Middle Ages* each week. Any weeks left over can be filled with historical fiction set in the Middle Ages or by appropriate nonfiction books.

Geography: See the Geography chapter for details.

Nature Study: See the Nature Study chapter for details and ideas on how to continue your weekly nature explorations.

Upper Grammar School

Sample Upper Grammar School Schedule					
	Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**
1 hour	Latin	Latin	Latin	Latin	Latin
45 minutes	Greek	Greek	Greek	Greek	Greek
1 hour	Com-position	Com-position	Com-position	Com-position	Com-position
1 hour	Math	Math	Math	Math	Math
1-1.5 hours	Literature	Logic*	Religion	Science	History

* You may want to schedule Logic in its own 30-45 minute time slot, four or five days a week.

Tips for the Upper Grammar School:

- Require at least one hour of assigned reading a day.
- Continue to work for mastery in the core subjects of Latin, Greek, math, and composition.
- At this age, students can begin to take more responsibility for their own work. Consider making a checklist of work to be completed and allowing your student some flexibility in scheduling. (N. B. Some children will need more direction than others!)
- Students should now be able to read all of the weekly subject materials on their own, but you will still need to make yourself available to discuss the readings with them.
- This is a good age to begin online classes in Latin, logic, or other subjects.

Grade Six

Daily Subjects

In Latin, math, and composition, continue to work through the curricula at a steady pace. In Greek, aim to complete one chapter a week; Elementary Greek gives you convenient daily assignments.

Weekly Subjects

Literature: See the Literature chapter for the term-by-term breakdown. I have provided a weekly schedule for the fourth term only.

Grade Six	**Literature**
Term 4	American Short Stories and Poetry I
Week 1	Rip Van Winkle
Week 2	The Legend of Sleepy Hollow
Week 3	Paul Revere's Ride
Week 4	Young Goodman Brown
Week 5	Scarlet Stockings
Week 6	The Outcasts of Poker Flat
Week 7	The Tell-Tale Heart
Week 8	The Fall of the House of Usher
Week 9	The Raven
Week 10	Review

Religion: Read and discuss the assigned chapters using the Bible translation and commentary of your choice.

Grade Six	**Religion**
Term 1	*Genesis*
Week 1	1-5
Week 2	6-10
Week 3	11-15
Week 4	16-20
Week 5	21-25
Week 6	26-30
Week 7	31-35
Week 8	36-40
Week 9	41-45

Grade Six	**Religion**
Week 10	46-50
Term 2	*Exodus*
Week 1	1-4
Week 2	5-8
Week 3	9-12
Week 4	13-16
Week 5	17-20
Week 6	21-24
Week 7	25-28
Week 8	29-32
Week 9	33-36
Week 10	37-40
Term 3	*1 and 2 Samuel**
Week 1	1 Sam. 1-7
Week 2	1 Sam. 8-12
Week 3	1 Sam. 13-19
Week 4	1 Sam. 20-26
Week 5	1 Sam. 27-31
Week 6	2 Sam. 1-4
Week 7	2 Sam. 5-10
Week 8	2 Sam. 11-15
Week 9	2 Sam. 16-20
Week 10	2 Sam. 21-24
Term 4	*1 and 2 Kings**
Week 1	1 Kings 1-4
Week 2	1 Kings 5-10
Week 3	1 Kings 11-16

Grade Six	Religion
Week 4	1 Kings 17-21
Week 5	1 Kings 22 - 2 Kings 3
Week 6	2 Kings 4-8
Week 7	2 Kings 9-13
Week 8	2 Kings 14-17
Week 9	2 Kings 18-21
Week 10	2 Kings 22-25

* In some older editions of the Bible, notably the Douay-Rheims, 1 and 2 Samuel are called 1 and 2 Kings, while 1 and 2 Kings are called 3 and 4 Kings.

History: Read through *Story of the World* at the rate of one to two chapters per week.

Geography: See the Geography chapter for details.

Nature Study/Science: See the Nature Study chapter for ideas and details.

Grade Seven

Daily Subjects

Continue to work through the core mastery subjects at a steady rate. See the individual chapters for more details.

Weekly Subjects

Literature: As in sixth grade, divide the reading into more-or-less even chunks. A schedule for the short story and poetry selections in term 4 follows.

Grade Seven	Literature
Term 1	American Short Stories and Poetry II
Week 1	The Private History of a Campaign That Failed
Week 2	O Captain! My Captain!
Week 3	The Gift of the Magi
Week 4	The New Colossus
Week 5	The Lottery
Week 6	The Monkey's Paw
Week 7	The Short Happy Life of Francis Macomber
Week 8	To Build a Fire
Week 9	Everything That Rises Must Converge
Week 10	Review

Religion: Read and discuss the assigned chapters using the Bible translation and commentary of your choice.

Grade Seven	Religion
Term 1	*Psalms*
Week 1	1-15
Week 2	16-30
Week 3	31-45
Week 4	46-60
Week 5	61-75
Week 6	76-90
Week 7	91-105
Week 8	106-120
Week 9	121-135
Week 10	136-150 (151)

Grade Seven	**Religion**
Term 2	*Proverbs*
Week 1	1-3
Week 2	4-7
Week 3	8-9
Week 4	10-12
Week 5	13-15
Week 6	16-18
Week 7	19-22
Week 8	23-24
Week 9	25-27
Week 10	38-41
Term 3	*Isaiah*
Week 1	1-6
Week 2	7-13
Week 3	14-21
Week 4	22-29
Week 5	30-37
Week 6	38-45
Week 7	46-53
Week 8	54-59
Week 9	60-63
Week 10	64-66
Term 4	*Daniel*
Week 1	1-2
Week 2	3-4
Week 3	5
Week 4	6
Week 5	7-8

Grade Seven	Religion
Week 6	9
Week 7	10
Week 8	11-12
Week 9	13*
Week 10	14*

* Daniel 13 and 14, which contain the stories of Susannah and Bel, respectively, are considered apocryphal by Protestants and so do not appear in most Bibles published for a Protestant readership. You can find these chapters in Bibles that include the Deuterocanonical works. If you prefer that your students not read these chapters, spread out the readings in weeks 5 and 8 and adjust the schedule accordingly.

History: Read through *Story of the World 4* at the rate of one to two chapters a week.

Logic: Work through the Logic text at the rate of one lesson per week. Some students may benefit from spreading Logic over four or five days a week rather than doing to whole lesson in one block.

Nature Study/Science: Continue your nature studies or begin to work through the text of your choice this year.

Grade Eight

Daily Subjects

Students continue to work at a steady pace through Latin, Greek, math and composition.

Weekly Subjects

Literature: Because there are a number of alternatives in this year's literature reading, and because editions of these book vary widely, I have not provided week-by-week reading schedules. To determine the number of pages your student should be reading, simply divide the number of

pages in each book by the number of weeks in the term, and then build in a little 'ease'—a week or two for catching up and discussion.

Religion: Read and discuss the assigned chapters using the Bible translation and commentary of your choice.

Grade Eight	**Religion**
Term 1	*Matthew*
Week 1	1-4
Week 2	5
Week 3	6-7
Week 4	8-11
Week 5	12-15
Week 6	16-18
Week 7	19-20
Week 8	21-24
Week 9	25-26
Week 10	27-28
Term 2	*John*
Week 1	1
Week 2	2-3
Week 3	4-5
Week 4	6-7
Week 5	8-9
Week 6	10-11
Week 7	12-13
Week 8	14-16
Week 9	17-19
Week 10	20-21
Term 3	*Luke*

Grade Eight	Religion
Week 1	1-2
Week 2	3-5
Week 3	6-8
Week 4	9-10
Week 5	11-13
Week 6	14-16
Week 7	17-19
Week 8	20-21
Week 9	22-23
Week 10	24
Term 4	*Acts*
Week 1	1-3
Week 2	4-7
Week 3	8-9
Week 4	10-11
Week 5	12-14
Week 6	15-16
Week 7	17-19
Week 8	20-23
Week 9	24-26
Week 10	27-28

History: Allot one semester for each of the civics texts. The Wheeler book includes optional activities. The economics text is designed as a one-semester course, so you can follow the schedule in the book.

Logic: Continue to work through the Logic text at the rate of one lesson per week. Again, you may wish to schedule Logic as a daily or semi-weekly subject; do what works best for your student.

Science: Allow two weeks per chapter of *Science Matters*. You may want to supplement the discussions in the text with other materials, including biographies of the scientists mentioned and religious material that touches on the topics in the main text.

Chapter 20:
The Secondary School Years: Grades 9-12

Scheduling in the Secondary School

Older students can take greater responsibility for their studies. Work with your students to establish a schedule that works with their other commitments, which tend to expand at this age. The following schedule alternates subjects. If your student likes this type of schedule, consider setting up a two-week cycle: in the first week, the student will work on Latin Monday, Wednesday, and Friday, and in the second week, Tuesday and Thursday. If you student is taking classes online, with a tutor, or at the local community college, you will necessarily have to work the rest of the student's schedule around those blocks of time.

Because of the many variables in the secondary school program, I have not provided week-to-week schedules. (The only exception is the English poetry readings in the second term of twelfth grade.) Kolbe Academy (kolbe.org) sells course plans for many of the books on the reading lists, if you want more direction in scheduling. You do not need to be enrolled with Kolbe to purchase their course plans. The plans include essay questions and teaching tips, making them an excellent resource for homeschooling parents. In any case, you will want to sit down with your student to work out a reading schedule for the Great Books, which vary considerably in length and complexity. I have offered some tips on teaching the Great Books below, but check the subject chapters for additional ideas.

Sample Secondary School Schedule					
	Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**
1-1.5 hours	Latin	Greek	Latin	Greek	Latin
1-1.5 hours	Math	Math	Math	Math	Math

Sample Secondary School Schedule					
	Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**
1-1.5 hours	Composition / Rhetoric	Logic	Composition / Rhetoric	Logic	Composition / Rhetoric
2+ hours	Great Books	Great Books	Science	Great Books	Great Books

Tips for the Secondary School:

- Great Books readings can be arranged by day (Literature on Monday, History on Tuesday, etc.) or students can focus on one book at a time for one to two weeks each.
- By now the student should have established the habit of daily reading. You may assign readings to supplement the Great Books, but bear in mind that some students may require more than two hours a day to complete the main books in the curriculum.
- In determining how much time and effort to give each subject, take into consideration your student's plans after graduation.
- Some students will need four or five days a week for Logic.

Teaching the Great Books

The greatest challenge of the secondary school years, for students and teacher alike, is tackling the Great Books. I have recommended study guides for many of the titles on the book lists, but if your student is not studying *How to Read a Book* by Adler and Van Doren as part of *Classical Rhetoric with Aristotle*, assign it in the summer between eighth and ninth grade. It will teach students to read the Great Books actively, pencil in hand. In addition to reading Adler and Van Doren along with their students, parent-teachers should have a look at *The Well-Educated Mind* by Susan Wise Bauer, which contains questions appropriate to various literary genres. *How to Read Literature Like a Professor* by Thomas C. Foster is another helpful resource. You may also want to read *Deconstructing Penguins*, mentioned in the previous chapter, as it introduces

solid principles for literary analysis that can be applied to everything from *Charlotte's Web* to the *Iliad*.

Bloom's Taxonomy provides a useful framework for discussing literature. Developed by psychologist Benjamin Bloom, the Taxonomy explains the various types of cognition necessary to learning.[1] Although most of our daily intellectual work takes place at the two lowest levels, knowledge and understanding, Bloom posited four higher levels: application, analysis, synthesis, and evaluation. As teachers, while we want to assure that our students have mastered the basic levels, we also want to move them into the more advanced levels of thought. We can do this by asking certain questions designed to stimulate application, analysis, and the rest. The following chart lists the types of questions appropriate to each level of Bloom's Taxonomy.

Level	**Typical Questions**
Knowledge	"Who, what, when, where, how...?" "Describe..."
Understanding / Comprehension	"Retell..." "Recount..." "Narrate..."
Application	"How is...an example of...?" "How is...related to...?" "Why is...significant?"
Analysis	"What are the parts or features of...?" "Classify...according to..." "Outline/diagram..." "How does...compare/contrast with...?" "What evidence can you list for...? "
Synthesis	"What would you predict/infer from...?" "What ideas can you add to...?" "How would you create/design a new...?" "What might happen if you combined...?" "What solutions would you suggest for...?"
Evaluation	"Do you agree...?" "What do you think about...?" "What is the most important...?" "Place the following in order of priority..." "How would you decide about...?" "What criteria would you use to assess...?"

1 Benjamin Bloom, *Taxonomy of Educational Objectives* (1956).

While not all of these questions have an obvious application to literature, they can all be adapted to different areas of study.

Note that our current educational system tends to have students jump from knowledge to evaluation while skipping the intermediate steps. In other words, students are asked to make a judgment before they have actually thought about a problem or idea. We've all seen the results: shallow opinions based on little more than emotion and personal bias. Bloom's Taxonomy is a tool to help teachers and students avoid such folly by identifying and exercising higher order thinking skills.

Another question-based approach to discussing the Great Books is the venerable Socratic method. Here the goal is to help students unpack their own assumptions—at base, the false assumption that they already know what you're trying to teach them—by asking carefully pointed questions. Plato's dialogues contain many examples of the method, as do Xenophon's writings about Socrates. It is beyond the scope of a book of this length to teach you how to apply the Socratic method, but in addition to reading Plato and Xenophon, interested readers may gain a sense of how the method works in action from the writings of philosopher Peter Kreeft. Look especially for *The Unaborted Socrates* and the "Socrates Meets" series: *Socrates Meets Jesus*, *Socrates Meets Marx*, *Socrates Meets Descartes*, etc. A brief summary of the method can be found at circeinstitute.org/how_to_teach_12.shtml .

Grade Twelve: Literature

Grade Twelve	Literature
Term 2	English Poetry
Week 1	Christopher Marlowe: The Passionate Shepherd to His Love Sir Walter Raleigh: The Nymph's Reply to the Shepherd Robert Herrick: To the Virgins, to Make Much of Time
Weeks 2-3	Shakespeare's sonnets: 18. Shall I compare thee to a summer's day? 29. When, in disgrace with fortune and men's eyes 30. When to the sessions of sweet silent thought 73. That time of year thou mayst in me behold 80. O, how I faint when of you do write 91. Some glory in their birth, some in their skill 94. They that have power to hurt and will do none 116. Let me not to the marriage of true minds 127. In the old age black was not counted fair 130. My mistress' eyes are nothing like the sun
Week 4	Donne: A Valediction: Forbidding Mourning
Week 5	Thomas Gray: Elegy Written in a Country Churchyard Wordsworth: Composed Upon Westminster Bridge, Sept 3, 1802
Weeks 6-7	Byron: She Walks in Beauty Shelley: Ozymandias, To a Skylark Keats: Ode on a Grecian Urn, To Autumn
Week 8	Tennyson: Charge of the Light Brigade
Week 9	R. Browning: My Last Duchess
Week 10	M. Arnold: Dover Beach Yeats: The Lake Isle of Innisfree, Sailing to Byzantium

Resources

Most curricula and materials can be purchased directly from the publishers listed below, or from your favorite brick-and-mortar bookshop, homeschool vendor, or online bookseller.

Latincentered.com

Online home of *The Latin-Centered Curriculum* with articles, message boards, and author's blog

Memoria Press
4605 Poplar Level Rd.
Louisville, KY 40213
1-877-862-1097
1-502-966-9115
1-502-966-5024 (FAX)
memoriapress.com

Prima Latina, *Latina Christiana*, *Lingua Angelica*, *Lingua Biblica*, Henle Latin series, Christian Studies, Classical Studies, Logic, Rhetoric, Copybooks, *Classical Teacher* magazine, articles, classical education message boards

A Beka Book
P.O. Box 19100
Pensacola, FL 32523-9100
1-877-223-5226
abeka.com

Economics: Work and Prosperity

American Classics League
Miami University
Oxford, OH 45056
1-513-529-7741
aclclassics.org

Esopus Hodie

Artistic Pursuits
10142 W 69th Ave
Arvada CO, 80004
1-303-467-0504
artisticpursuits.com

Artistic Pursuits art curriculum

Bolchazy-Carducci Publishers
1000 Brown St., Unit 101
Wauconda, Illinois 60084
1-800-392-6453
1-847-526-4344
1-847-526-2867 (FAX)
bolchazy.com

I Am Reading Latin series, intermediate and advanced Latin readers, AP Latin materials

Catholic Schools Textbook Project
P.O. 4638
Ventura, CA 93007-0638
1-866-458-3332
catholictextbookproject.com

From Sea to Shining Sea

Christian Liberty Press
502 West Euclid Ave
Arlington Heights, IL 60004
1-847-259-4444
ebiz.netopia.com/clpress/

The Land of Fair Play

Classical Composition
Jim Selby
9601 W. 97th Street
Overland Park, Kansas 66212
1-913-541-1789
classicalcomposition.com

Classical Composition curriculum

Classical Writing
classicalwriting.com

Classical Writing curriculum

Cursive First
LITHBTH Educational Services
swrtraining.com

Cursive First penmanship curriculum

Educational Fontware
7011 Fremont Ave.
Seattle, WA 98103
1-800-806-2155
educationalfontware.com

Penmanship fonts

Emmanuel Books
P. O. Box 321
New Castle, DE 19720
800-871-5598
302-325-9515
302-325-4336 (FAX)
emmanuelbooks.com

How to Introduce Your Child to Classical Music in Fifty-Two Easy Lessons and corresponding Naxos recordings

Evan-Moor Educational Publishers
18 Lower Ragsdale Drive
Monterey, CA 93940-5746
1-800-777-4362
evan-moor.com

Geography Units series

Full Cast Audio
618 Westcott Street, 1st Floor
Syracuse, NY 13210
1-800-871-6152
fullcastaudio.com

Shakespeare's Greatest Hits audio

Galore Park Publishing Ltd
19/21 Sayers Lane
Tenterden
Kent
TN30 6BW
United Kingdom
+44 1580 764242 (from outside UK)
galorepark.co.uk

Latin Prep, So You Really Want to Learn Latin

Gardner, Penny
1128 N. 70 E.
American Fork, UT 84003
pennygardner.com

Italics: Beautiful Handwriting for Children

Handwriting Without Tears
8001 MacArthur Blvd.
Cabin John, MD 20818
1-301-263-2700
hwtears.com

Handwriting Without Tears penmanship curriculum

Hillside Education
475 Bidwell Hill Road
Lake Ariel, PA 18436
hillsideeducation.com

Catholic Mosaic

Ignatius Press
P.O. Box 1339
Ft. Collins, CO 80522
1-800-651-1531

Ignatius Catholic Study Bible, Vision Books, *The Imitation of Christ*

Intercollegiate Studies Institute/ISI Books
3901 Centerville Road
P.O. Box 4431
Wilmington, DE 19807-0431
1-800-526-7022
1-302-652-4600
isi.org/books/

Student's Guide series, *The Great Tradition*, *Climbing Parnassus*

Key Curriculum Press
1150 65th Street
Emeryville, CA 94608
1-800-995-MATH (6284)
1-510-595-7000
keypress.com

Key To... Math curriculum

Kolbe Academy Home School
2501 Oak Street
Napa, CA 94559
1-707-255-6499
kolbe.org

Laudate! Listening Guide, Kolbe Study Guides (Literature, History, Religion, Science) and lesson plans

Lulu.com

Vulgate Verses, copybooks, American short story collections

Nothing New Press
P.O. Box 1109
Laporte, Colorado 80535
nothingnewpress.com

The Story of the Greeks, *The Story of the Romans*

Open Texture
8200 Montgomery NE #236
Albuquerque, NM 87109 USA
1-866-546-6459
1-212-931-8526
opentexture.com

Elementary Greek curriculum, *William Shakespeare: Stories from Twenty Plays* audio book

Paidea Classics
304 Robinhood Dr.
Irving, TX 75061
1-214-441-0051
paideaclassics.org

A History of the Church for Children, Orthodox Christian homeschooling resources

Peace Hill Press
18021 The Glebe Lane
Charles City, VA 23030
1-877-322-3445
1-804-829-5043
peacehillpress.com

Story of the World series and audio books, *The Well-Educated Mind*

Right Start Mathematics
Activities for Learning, Inc.
321 Hill Street
PO Box 468
Hazelton, ND 58544
1-888-272-3291
1-701-782-2000
alabacus.com

Right Start math curriculum

Seton Educational Media
1350 Progress Drive
Front Royal, VA 22630
1-540-636-9996
setonbooks.com

Art for Young Catholics series

Singaporemath.com
404 Beavercreek Road #225
Oregon City, OR 97045 U.S.A.
singaporemath.com

Singapore Math curriculum, *Singapore Science* curriculum

Solomonovich, Mark
15724 78A Avenue
Edmonton, Alberta T5R 3G1
Canada
1-780-489-8121
solomonovich.com

Euclidean Geometry: A First Course

TAN Books & Publishers
P.O. Box 424
Rockford, Illinois 61105
1-800-437-5876
1-815-226-7777
1-815-226-7770 (FAX)
tanbooks.com

Christ and the Americas, Knecht's *Practical Commentary*

Yesterday's Classics
PO Box 3418
Chapel Hill, NC 27515
919-357-8824
866-497-3729 (FAX)
yesterdaysclassics.com
mainlesson.com

The Iliad for Boys and Girls, *The Odyssey for Boys and Girls*, *The Aeneid for Boys and Girls*, and other Baldwin Project titles

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About the Author

In addition to writing and speaking about classical education, Andrew Campbell homeschools his daughter, Julia, and tutors students in Latin and Great Books. He holds a doctorate from Washington University, St. Louis, in Germanic Literatures and Languages with a specialization in Medieval Studies. Drew is passionate about education, and over the past twenty years has worked as a classroom teacher, a private-school administrator, an independent lecturer and workshop presenter, a private tutor, and a literacy volunteer. He has been researching classical education for over a decade. He and his family live in western Massachusetts.

The Latin-Centered Curriculum

From Cicero to C. S. Lewis, from Thomas Aquinas to Thomas Jefferson, the great minds of the West have been formed by a classical curriculum centered on Latin and Greek. Now you can give your children a traditional classical education at home with *The Latin-Centered Curriculum*.

In a clear and readable introduction, author Andrew Campbell surveys the history of classical education from the ancient Greeks through the 20th-century neoclassical revival. He demonstrates the central position of Latin in the traditional course of study and outlines the many benefits of placing the classical languages at the heart of the curriculum. Then he shares with you the secret of a superior education: *multum non multa*—not quantity, but quality.

With helpful charts and detailed explanations, *The Latin-Centered Curriculum* guides you step by step with book and curriculum recommendations for each school subject from K-12. It shows you how focusing a few core disciplines—classical languages, mathematics, and composition—can revolutionize your home school. Drawing on more than twenty years of teaching experience, Dr. Campbell shares his favorite teaching tips with you in this eminently practical and easy-to-read guide.

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- an expanded Great Books program for high school
- new introductory chapters
- restructured subjects for easier state reporting
- updated recommendations for Latin, Greek, History, Science, and Religion
- detailed weekly schedules
- tips for large families
- a self-education program for adults

Until now, those of us who want to give our children a traditional classical education have had little support in the homeschooling community. … The Latin-Centered Curriculum *offers tremendous inspiration and guidance to parents trying to form young hearts and minds with the time-tested methods of Latin-based instruction. It will be a great help to me during the next 18 years. —W. M., Cross Junction, VA (homeschooling mom of 4, ages 12, 8, 6, and 6 months)*

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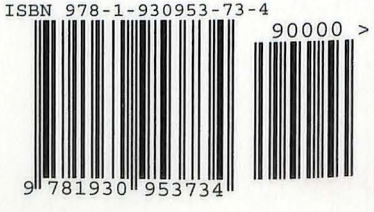

The Latin-Centered Curriculum: A Home Educator's Guide to a Traditional Classical Education Andrew A. Campbell