

Trivium Teaching Course FALL 2024

Introduction

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Introduction to the Trivium

This is the introductory guide (Teacher's Manual) for a seven year programme using Classical Christian Education (CCE) according to the Trivium and Quadrivium, intended, at the earliest age, for ages 14 to 21 but, given the dark times (in terms of education) that we live in, may well have to be 'taken' much later in life.

We begin at the 'Dialectic and Rhetoric' phase of the Trivium, and therefore 'Grammar School' in the Primary and Elementary years will be covered in a different series.

The reason for creating a series of Teachers' Manuals rather than curriculum materials for direct use, is that we cover three use cases:

1. Teachers in a Classical School, using the Traditional 'Lost Tools of Learning' for the Liberal Arts.
2. In home-based instruction, similarly, we cover what the Parent-Teacher needs to know about the Trivium. Parents who are homeschooling younger children should appreciate the Grammar Review (that is, review of materials for K-8) and other curriculum materials.
3. Autodidacts interested in giving themselves a 'Classical Education' by this method, can read the Teacher's Guide and instruct themselves.

For those who want a quick start, for this introductory chapter (course), we will be reviewing Grammar—probably English Grammar unless you happen to already have Latin, Greek, or both. Then, we will proceed to describe the Trivium (Grammar, Logic/Dialect, Rhetoric) as both subjects and methods.

If you want to skip this 'Introductory Course' and just read the materials for

yourself, it is simple enough:

1. Read or Re-Read Dorothy L. Sayers' 1947 essay, *The Lost Tools of Learning*:

<https://classicalchristian.org/the-lost-tools-of-learning-dorothy-sayers/>

2. Obtain a copy of Sister Miriam Joseph's *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric*

This book goes into all the depth you need to complete this preparation and begin your instruction, by correctly locating how the Trivium functions within the framework of Scholastic Philosophy, in terms intelligible to those educated in the second half of the 20th century (including most parents, still, though not all now).

You may examine a copy here: <https://archive.org/details/triviumliberalar00oomiri>

3. Retain these links outlining Scholastic Philosophy, which will be referenced throughout the Trivium phase of the Course. They are short and easy to read, esp. the Coppens book on Moral Philosophy, so feel free to read them now if you wish. Specific sections will be linked in the ‘workbooks’ as we go along.

Father Coppens:

<https://www3.nd.edu/~maritain/jmc/etext/lamp.htm>

<https://www3.nd.edu/~maritain/jmc/etext/mp.htm>

Brother Louis of Possy:

<https://www3.nd.edu/~maritain/jmc/etext/cp.htm>

Cited here: <https://www3.nd.edu/~maritain/jmc/aristotl.htm>

4. Have handy a copy of an English Handbook that *covers sentence diagramming* such as the McGraw-Hill (Diagramming at section 102)

<https://ia802804.us.archive.org/14/items/mcgrawhillhandboooshaw/mcgrawhillhandboooshaw.pdf>

This book is needed for the ‘Grammar(Phase) Review’, covering K-8 materials you need to have mastered before teaching High School level!

More concise if you need help with English Grammar (but no diagramming—it is a mid 1800s, Confederate school text, so very ‘conservative’ for its time):

<https://docsouth.unc.edu/impls/smythe/smythe.html>

5. You will want to have handy, for Rhetoric, Fowler's *King's English* which can be downloaded from this link:

https://en.wikisource.org/wiki/The_King%27s_English

Review of Grammar and introduction to Dialectic and Rhetoric

I am assuming in this section that you have read or re-read the Sayers essay and thus know the terminology she uses, which I will use here without further explanation.

Those who remember their Early Modern European History will recall that there was an episode in Italy called 'The Renaissance' in the 1400s (the Quattrocento in Italian, or Fifteenth century in English), followed by 'The Reformation' in the Sixteenth Century (1500s).

In England, the Reformation took place in two phases—the 'Henrician Reformation', in which Henry VIII broke with Rome and declared himself the 'Head of the Church', confiscating Church lands and, in the 'Great Dissolution', destroying all the monasteries. He continued, however, to adhere to sort of National Catholicism, since he had previously opposed Luther's Reformation in Germany on theological grounds.

This 'Henrician Reformation' was followed by a full-on Protestant one under his son, Edward VI. The Great Dissolution under Henry VIII had gutted the 'Medieval School system'—which was based initially on Cathedral Schools but soon got farmed out to the monastic foundations. King Edward founded the 'King Edward Grammar schools', of which there were six (still extant as well), to feed into Oxford and Cambridge.

The Great Dissolution ended the 'First Scholastic' by destroying its educational system, though it lingered on at Oxford and Cambridge (the Great Dissolution almost destroyed the Public schools like Eton and Harrow as well as the monastic institutions, but pulled back at the last moment).

At this point, the Second Scholastic emerged, with Scholasticism now broken into

two factions, Catholic Scholasticism and Protestant Scholasticism, but of which continued into the 19th century (1800s).

Why does this matter to Americans, and more generally to English-Speakers in 'Former British North America' (US, Canada, and some Caribbean nations)? It is because our education system dates from the 'King Edward's Schools' era and was stable in that sense during the entire 300 year period from the mid 1500s to the mid 1800s. Thus, it is the school system that the American Founding fathers knew -- and assumed would continue, since by 1800 it had been around 250 years without substantive change.

The flagship King Edward's school in London (St Paul's) had such men as Sir Thomas More and Erasmus on staff. Their work, Catholic though they both were, was to turn the Medieval emphasis on 'Divine Letters' (Scripture, 'The Divine Law' as written) to Secular studies in Greek and Latin ('Humane Letters'). This is called, in European History 'The Northern Renaissance'. The curriculum they established set the pattern in English, and later in the British Colonies in North America.

A colleague of More and Erasmus, William Lyly, wrote the dominant grammar. There are conflicting stories about whether it was the only authorised Latin Grammar in the 250-300 year period being discussed, on the British side. A summary of that question seems to be 'yes, according to the Church of England, but not ratified by the Crown'. Whether or not the 'other' grammars were illegal, it was certainly the dominant one, throughout the entire period.

Because this is a Teacher's guide, we will occasionally allude to the 'History of Pedagogy' which is important for teachers to know, but not necessarily their students while they are first learning. In any event, you can and should inspect Lyly's grammar, here in an 18th century form with English added in, the exact way a student would recite it back to the School-master:

<https://books.google.com/books?id=1E9gAAAACAAJ>

We cannot revive the institutional system that created the Founding Fathers, but the educated among them, to a man, would have recognised this text and been able to make jokes about it among themselves -- jokes we fail to understand because we are not Classically Educated in the English/British tradition, like they and pretty much everyone from the mid 1500s to the end of 1700s was.

It is enough to know, for now, that as of 1776, both Protestants and Catholics,

despite their religious differences, used the Trivium and the Scholastic Philosophy in their schools. Survivals beyond the mid-1800s of this tradition are rare, though Dorothy Sayers and the Inklings have one strand of it, and Sister Miriam Joseph (relating the work of the 'Third Scholastic' in English to a mid-20th century audience) another.

If you understand the above is just a hard-sell to make you go read Sister Miriam Joseph now, you would be correct. Here's the link again:

<https://archive.org/details/triviumliberalarooooomiri>

The Trivium: A Training Course for Teachers in Classical Schools

The 'Rhetoric Years', in the sense of Dorothy Sayer's *Learning*,¹ are approximately ages 14 to 17, or what Americans call 'High School'. These follow the 'Grammar phase' (ages 6-9) and the 'Dialectic/Logic Phase' (ages 10-13, give or take), of the American 'Elementary School'.

The terminology is both ancient, and in its modern form a bit confused. No matter -- since everyone knows what a 'High School Diploma' and 'A 4-Year College Degree' are, and what ages of children are involved in obtaining them.

The reason for the bizarre and exact duplication of 'College' and 'High School' (even down to the sequence of the years—Freshman, Sophomore, Junior, Senior), is that that originally they were alternatives. Either you went to a College, starting possibly at age 14, to finish learning the Trivium, or else to one of those New-Fangled English language schools, which evolved into our High School. At the time of the American Revolution, these were *just* beginning to get off the ground. A third alternative, a short '2-year college' was latter propose for a vocational, trade school course, comparable of course to *its* duplicate, a 2-year

¹ Insert link to the address here.

community college ending in an 'associates degree', often with vocational emphasis.

We will leave the story of how three alternatives and their continuations (Junior High School, High School, College, University) ended up stacked on one after the other in mandatory public education for a later time. What concerns us now is the Rhetoric phase of the Trivium, in the sequence of the Classical Liberal Arts.

Why begin in the middle, with Rhetoric? Partly it is because teaching Grammar and Logic, on the Sayers plan, is a matter for teaching children in elementary school or a home school. Most adult learners (and teachers!) will, I think, be impatient of relearning Grammar, Spelling, Writing Composition, and basic reasoning. Consequently, I will just do a very brief review of Grammar, for those who feel the need, then proceed to Logic and Rhetoric, following closely the order in Sister Miriam Joseph's *Trivium*.

There is also the fact that High School is well-timed to teach children the crucial mathematical sequence (typically Algebra, Geometry, Trigonometry and Analytic Geometry, the Calculus). This is essential for the Enlightenment's 'Scientist pipeline' -- which creates what C.P. Snow famously called 'The Two Cultures' (in academia)[1]. One of the primary reasons for both extending the timeline of education and dropping the Classical Languages (and thus the traditional Trivium and Quadrivium among other subjects) is to accommodate the need for having as many Mathematicians and Scientists as possible to serve the military ends of the State -- to put it bluntly.

[1]:

[The Two Cultures - Wikipedia](#)

One of the key purposes of this series of mine is to put the Mathematics (**quadrivium**) back into Humanities (**trivium**) part of the Liberal Arts, and to make clear that Modern Science does **not** need to be discarded just because you have a Classical Education. In fact, that properly presented, a Classical Liberal Arts education is more **efficient** at getting to Mathematics and Science, if that is your chosen career path.

Remember, the series aims to Teach the Teachers -- whether those teachers are "'actual" teachers in an elementary or high school', or more likely homeschooling parent-teachers, or simply adult autodidacts who aim to teach themselves. Notice

that Sayers in her essay 'The Lost Tools of Learning', aims primarily to reform institutional education (cottage schools or Traditional parochial schools, say), and that the homeschooling version was later adapted by Douglas Wilson[1] and Wise and Bauer[2], ca. 2000. Sayers then went on to lament that no actual school, in her time, was likely to use the Trivium method to teach.

[1]:

[Recovering the lost tools of learning : Wilson, Douglas : Free Download, Borrow, and Streaming : Internet Archive](#)

[2]:

[The Well-Trained Mind: A Guide to Classical Education at Home: Bauer, Susan Wise, Wise, Jessie: 9780393253627: Amazon.com: Books](#)

This 'savings' in time, and efficiency in presentation, is because when subjects are compartmentalised and given 'different faculties' or departments to teach them, each 'field' ends up with its own version of what is in fact common material needed to discuss and reason (discourse) on _any_ academic subject. So, in teaching their own tradition, each subject in fact adds unnecessary duplication in the form of 'distribution requirements', because the teachers do not coordinate among themselves, nor do they share a COMMON tradition that can be assumed.

Although this 'Rhetoric Phase' introduction to the Trivium will be paced as a four-year course, which is suitable timing for ages 14-17, adult learners may console themselves that 'older young adults' -- what we call 'college' age -- and thus older adults as well -- can routinely breeze through the 'High School' material at twice the original pace. Partly this is because they have seen a lot of the material before, if not in exactly the 'college level' form, and partly because they have learned how to learn more efficiently, and each bit of learning reinforces the other bits.

Introduction to our text

The trivium : the liberal arts of logic, grammar, and rhetoric : understanding the nature and function of language : Miriam Joseph, Sister, 1898-1982 : Free Download, Borrow, and Streaming : Internet Archive

<https://archive.org/details/triviumliberalarooooomiri>

The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric - Kindle edition by Joseph, Sister Miriam, McGlinn, Marguerite.

<https://www.amazon.com/Trivium-Liberal-Logic-Grammar-Rhetoric-ebook/dp/Boo7XHIUJG>

Wikipedia article:

https://en.wikipedia.org/wiki/Sister_Miriam_Joseph

Please note that Sister Miriam Joseph (Rauh)'s name is, in keeping with custom for monastics, is her given (Christian) name from her vows. Joseph is not her last name.

Also, you should read the article about her mentor:

https://en.wikipedia.org/wiki/Mortimer_J._Adler

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Please cite as:

Macrobius, "The Trivium: A Training Course for Teachers in Classical Schools", <https://github.com/macrobius/Encyclopedia/tree/main/sti/Trivium>, licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/).

Further information is available at the substack webpage and later articles at that site:

<https://macrobius.substack.com/p/training-course-for-teachers-in-classical>

Syllabus for The Trivium: A Training Course for Teachers in Classical Schools

Course Announcement for FALL 2024: <https://x.com/weremight/status/1824877602190070139>

Intended Audience (teachers in training for a cottage or traditional school, parent teachers of a homeschool, autodidacts, possibly some students with careful mentoring, as the curriculum is untested).

The course is, naturally, divided into Freshman, Sophomore, Junior, and Senior year. The entire Trivium is necessarily covered in Freshman year, because it is so necessary for the full programme. In modern terms, the Trivium is 'Language Arts' and the Quadrivium is the common material, mostly Mathematics, for the STEM subjects (Science, Technology, Engineering, and Mathematics). Since these are so necessary in the modern world, we are forced to compress the Classical Education curriculum a bit, to both the Trivium and first part of the Quadrivium in the first year! This ends up making all the subjects very highly connected (a good thing, but requiring explanation to highlight it properly) and requires very careful sequencing to make sure the required elements are introduced before the subjects that need them.

These workbooks so far only cover the Freshman year (so that it can begin in Fall 2024!). They are meant to cover main teaching guide, 'the book', which is only virtual for now, and only partly available at Substack[1] (where it is being serialised), and this pinned Twitter/X Thread[2]:

[1]: <https://macrobius.substack.com>

[2]: <https://x.com/weremight/status/1804175145256522163>

The source materials for both the Main Book and the accompanying Workbooks, are archived at this Github Repository[3]:

[3]: <https://github.com/macrobius/Encyclopedia/tree/main/sti/Trivium>

Freshman Year closely parallel's Sister Miriam's *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric*

<https://www.amazon.com/Trivium-Liberal-Logic-Grammar-Rhetoric/dp/0967967503/>

This text should, if possible, be purchased. The book is inexpensively available, at least on Kindle (which can use the web browser reader). However if you unable to afford a copy, the workbooks and main text should cover the material in sufficient depth, though you will be missing an important resource and quite a treat to read.

Track 1, as I said, covers the basic and essential elements of the Trivium, and is heavily loaded in Freshman Year

Track 2 requires Track 1 and gives *additional* materials for classical languages (only Latin in Freshman Year), and for STEM Subjects (Science and Mathematics), as well as more depth in the Philosophies of Aristotle, Plato, and the Scholastic Philosophy (Aquinas).

For further information, see the *Curriculum Design Notes* (to be published but available at this twitter thread)[4]:

[4]: <https://x.com/weremight/status/1824622659805777988>

Course Meetings

Meeting 1 (Sep 9th): Orientation and Chapter 1 Workbook

- Prep: read introductory materials and syllabus

<https://macrobius.substack.com/p/training-course-for-teachers-in-classical>

<https://macrobius.substack.com/p/trivium-1>

<https://github.com/macrobius/Encyclopedia/tree/main/sti/Trivium>

<https://x.com/weremight/status/1804175145256522163>

Meeting 2 (Sept 16th): Introduction to Liberal Arts

- Prep: read ch. 1 materials
- Chapter 1 Workbook

Meeting 3 (Sept 23rd): Grammar Review

- prep: Download and start materials linked in Grammar Review workbook
- Do the Grammar Review Workbook

Meeting 4 (Sept 30th) Chapter 2 Workbook

Meeting 5 (Oct 7th): Chapter 3 Workbook

Meeting 6 (Oct 14th): English Prose Composition Review

Meeting 7 (Oct 21st): Introduction to Logic

- Recommended: Cothran, Traditional Logic 1
- Chapter 4 Workbook
- Chapter 5 Workbook

Meeting 8 (Oct 28th): Introduction to High School Mathematics (required for Track 1 for background)

Meeting 9 (Nov 4th): Introduction to Philosophy

- prep: introduction to Aristotle workbook
 - prep: start reading Allan Bloom's *Closing of the American Mind*
- Topics:

- what is moderate realism?
- introduction to Aristotle (and start reading Lear)
- The Scottish Enlightenment and Scottish Common Sense Realism (SCSR) School

Meeting 10 (Nov 18th): Title TBD

- Chapter 7 Workbook
- Chapter 8 Workbook

Meeting 11 (Dec 2nd): Fallacies and introduction to Debate

- Chapter 9 Workbook

Meeting 12 (Dec 9th): The Scientific Method

- Chapter 10 Workbook

Meeting 13 (Dec 16th): Measurement Theory and the Philosophy of Nature

- Measurement Theory Workbook

Hilary Term 2025 ;) It's His Term

Meeting 14 (TBD Jan 2025): Rhetoric and Poetics (Composition)

- Chapter 11 Workbook

Meeting 15 (TBD Jan 2025): The Composition of Speeches
Pro-Gymnasmata (Prolusions) handout
Orator Workbook

Meeting 16 (TBD Jan 2025): Introduction to Parliamentary Law
- Parliamentary Law Workbook (*when* and *how* to speak or debate in a meeting!)

Rhetoric Phase: Freshman Year topics

Overall topics covered Freshman Year:

Introduction to the Trivium and Quadrivium (simultaneous)

Treatment of Latin, Science, Math, Theology; Great Books, History, and Literature omitted

Track 1, Track 2, *Pedagogical Notes*, and 'Track 3' with *Curriculum Design Notes*

Track 2 is for: Latin and Greek, Prose Composition, STEM, and the Scholastic Philosophy

Primary Texts:

What if I can't obtain the texts? Don't worry - we provide free online materials and workbooks, though you will be missing out on a fine text.

Follows Sister Miriam Joseph's *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric* closely
Optionally, Jonathan Lear's introduction to Aristotle, *Desire to Understand* (See Track 2 Below)

Optional primary materials:

Cothran on Logic and Rhetoric (TODO: requires links [5] and elaboration)
Aristotle's Rhetoric and Poetics (TODO: requires links and elaboration)

[5]: https://www.christianbook.com/apps/easyfind?Ntt=cothran&Ntk=keywords&action=Search&Ne=0&event=ESRCG&nav_search=1&cms=1&ps_exit=RETURN%7Clegacy&ps_domain=www

Cothran's work available at Memoria Press recommended for directness and simplicity (NOTE: I have no financial interest in the publisher). You only need to buy the student workbook, not all the materials, unless you are teaching children the subject. I have not examined the teacher's materials, so have opinion on them.

Track 1 texts for Freshman Year:

Workbooks for Trivium ch. 1-3

TBD

Grammar Review

(this document)

Track 2 texts for Freshman Year:

NOTE: only Philosophy, Mathematics, and Logic (essentially the Trivium) will initially have workbooks. For Classical Languages and Science you will need to purchase the book and learn the subject on your own, if you don't know it as

a teacher. Further guidance will be provided later, as the Homeschooling curriculum materials (that is, the K-8 Grammar Phase and Dialectic Phase) are fleshed out. Since these will be intended for children, they should be very easy for adult learners. Or not. :D

Fortunately, homeschooling curricula Classical Christian Education (CCE) is a very well-populated space -- mostly in need of correction to teach the REAL Trivium and Quadrivium, but somewhat competent in other subjects.

Recommended:[6]

[6]: <https://www.christianbook.com/page/homeschool/classical?event=Homeschool|1000117>

Latin

Latin Guide workbook (TBD)

Henle, Latin and Grammar[7]:

[7]: https://www.christianbook.com/page/homeschool/foreign-languages/latin/henle-latin?search=henle&search_term=henle&ps_exit=RETURN|legacy

You need the blue grammar and purple first year book.

Philosophy

Workbook introduction to Aristotle is included in Track 1 materials.

No materials for Plato's dialogues are provided at this time. Read Allan Bloom's *Closing of the American Mind* as an introduction to Plato, for now.

Aristotle's *Organon*, and selections from *Physics*, *de Anima*, etc. (LINK TBD)
Hamilton and Cairns, *The Collected Dialogues of Plato* (LINK TBD)

Scholastic Philosophy: read the texts of Coppen's (on Logic and Mental Philosophy, and Moral Philosophy) and Brother Louis of Poissy's short summa (all three texts are very short and linked in the main book's introductory material). These will be referenced and discussed in the primary text and workbooks, but are Track 1 optional, Track 2 required. Simply pursue the topic using the Track 1 materials.

Mathematics

Euclid's *Elements* (required text for Track 2, recommended for Track 1)

The corresponding workbook is included in Track 1 materials because it relates closely to Logic and Mathematical Proofs ('demonstrations' and deduction)

Logic

Workbook on Boethius and Porphyry's *Isagoge* (TBD)

Science

For Freshman Year Science, you will need to read the texts on your own:

Biology text [8]

Botany text [9]

Gray's Anatomy

[8]: LINK TBD

[9]: http://herba.msu.ru/shipunov/school/biol_154/textbook/intro_botany.pdf

Freshman Year Workbooks

Introduction to the Rhetoric Phase of the Trivium

TBD The workbooks should have a preface or introduction here - for now, just internal links to work done or planned.

Track 1 Guides for Freshman Year - The Trivium (Teachers' Manuals)

Grammar Review

Study Guide for Chapter 1. The Liberal Arts

Study Guide for Chapter 2. The Nature and Function of Language

Study Guide for Chapter 3. General Grammar - Diagramming

Chapter 4. Terms and their Grammatical Equivalents: Definition and Division

Chapter 5. Propositions and their Grammatical Expression

Chapter 6. Relations of Simple Propositions

Chapter 7. The Simple Syllogism

Chapter 8. Relations of Hypothetical and Disjunctive Propositions

Chapter 9. Fallacies

Chapter 10. A Brief Summary of Induction

Chapter 11. Composition and Reading

Pronunciation, Alphabet, and Diction Guide

English Composition Review (to accompany Ch. 11)

Documentation Guide

Track 2 Guides for Freshman Year - Beginning the Quadrivium

All the above, and these subjects: Latin, Philosophy, Mathematics, Logic, Science

Latin Guide

Introduction to Aristotle

Notation for Logic Programming (prolog programming language)

Introduction to Mathematical Proofs and Euclid

Measurements and Laboratory Guide

Track 3 Guides for Freshman Year - Supplemental Subjects

Greek Guide

Introduction to Programming

Virtual Lab Manual

Grammar Review

Grammar Review Workbook to accompany:

Training Course for Teachers in Classical Schools: <https://macrobius.substack.com/p/training-course-for-teachers-in-classical>

Trivium1 : <https://macrobius.substack.com/p/trivium-1>

[Course Announcement:](#)

Trivium Course FALL 2024: <https://macrobius.substack.com/p/trivium-course-fall-2024>

Syllabus: <https://github.com/macrobius/Encyclopedia/blob/main/sti/Trivium/Workbooks/FreshmanYear/syllabus.md>

Required Text for this Review: <https://ia802804.us.archive.org/14/items/mcgrawhillhandboooshaw/mcgrawhillhandboooshaw.pdf>

In this document, we do a quick review of 'The Grammar Phase'. Even though Sister Miriam Joseph's book *The Trivium: The Liberal Arts of Logic, Grammar and Rhetoric* covers the whole Trivium, and has the subtitle *Understanding the Nature and Function of Language*, both that book and we have to assume the student has learned *something* of Reading, Writing, and Reckoning, and therefore also of the Alphabet, Pronunciation, Accentuation, Spelling, Punctuation and Grammar, of at least the English language, before starting High School!

While this was competently done, and universally, in the English-speaking public and private schools of the mid 20th century, it has become increasingly dubious, especially for Generation Alpha, who will consider that time 'the last century' and have no personal experience of it. But we have to start somewhere, and if

Classical Education is to begin at 'High School age' without the advantage of a REAL Grammar School, so be it. In the future, it might be necessary to have an 'introductory year' or at least a preliminary class devoted to making up any deficit, in either Latin or English.

It is of course also true that many speakers of English, worldwide, have learned it as a second language, the universal language of trade, commerce, and increasingly of technology. While it is an inestimable advantage to have been raised as a native speaker of English, the educational difference between native and foreign speakers is decreasing rapidly—not least due to the decline of 'Classical Education' (Christian or otherwise) among native speakers of the language of Globalism. We should also remember, that while English, and once French and German, were the vernacular languages of Western culture, our 21st century native speakers of those languages are likely to be less educated than in the 19th and 20th centuries, and in fact to use their /own/ languages in an academic educated fashion, are initially in no more advantaged position than a foreign speaker.

To a very real degree, the Classical languages of the West—Latin and Greek—alongside Sanskrit, Hebrew and Arabic a bit further east, and the languages of East Asia, are worth learning in their proper sphere, if one wants to rise about the level of oral culture and English Trading Jargon. That is, to be literate in one's /own/ culture.

For now, while we are 'teaching the teachers' of that future school that will give children or young adults a Classical Education in the Liberal Arts, they likely are still of an age where they received, in the 20th century or a bit beyond, some benefit from their elementary or secondary educations, and thus have *some* of the prerequisites for Logic and Rhetoric. You will notice, however that Sister Miriam Joseph puts Logic first, in the title of her work, and mentions Grammar only in passing. This is because she *starts* by relating Grammar, assumed known, to her first interest, Logic, and then proceeds to Rhetoric and Poetry (*i.e.*, Prose Composition and Versification) in her final Chapter 11.

We thus have, in her book, a suitable introduction to the 'Rhetoric Phase' and an adequate summary of both Logic and Rhetoric, completing the Trivium.

My approach in this Grammar Review is to cover only the bare minimum of English grammar, to understand what she assumes her pupils, both students and teachers, will already know, but is seldom the case today, 70 dark years later. That is, such things as the names of the parts of speech, the sorts of things you might find in a dictionary, how to parse or diagram a sentence, and the basic terminology of English grammar as received in the mid 20th century.

For this purpose, our text will be the McGraw-Hill *Handbook of English* from about 1960. More or less any similar contemporary text would do—these sorts of things were intended to be a final revision, in 8th grade, of an Elementary or Grammar School education. Knowing them well now would, of course, be a credit to any college Freshman.

You may download the text from this link (repeated from above):

Required Text for this Review: <https://ia802804.us.archive.org/14/items/mcgrawhillhandboooshaw/mcgrawhillhandboooshaw.pdf>

We will, for this review, only cover the first 9 sections, on the basics of Grammar (put to p. 61, and the Appendix (section 102, starting p. 480) on Sentence Diagramming. But let use spend some time perusing the contents of the book:

Grammar

1. Nouns
2. Pronouns
3. Verbs and Verbals
4. Adjectives and Adverbs
5. Prepositions and Conjunctions
6. Phrases
7. Clauses
8. Sentences
9. Glossary of Grammatical Terms

Usage

10. Diagnostic Tests
11. Subject and Verb Agreement
12. Pronoun and Antecedent Agreement
13. Reference of Pronouns
14. Case of Pronouns
15. Principal Parts of Verbs
16. Tense of Verbs
17. Mood
18. Adjective and Adverb Usage
19. Preposition and Conjunction Usage
20. Achievement Tests

Capitalization

24. The Semicolon
25. The Colon
26. The Apostrophe
27. Quotation Marks
28. Achievement Tests
29. The Period
30. Exclamation Points and Question Marks
31. The Dash
32. The Hyphen and Syllabification
33. Parentheses and Brackets
34. Italics
35. Abbreviations
36. Numbers

The Word

37. Use of the Dictionary
38. Pronunciation
39. Spelling
40. Vocabulary Growth
41. Provincialisms
42. Colloquialisms
43. Idioms
44. Vulgarisms
45. Improproprieties
46. Slang
47. Triteness
48. Jargon
49. Concrete and Specific Words

The page depicted covers Grammar, Usage, Capitalisation, and Punctuation. The remaining sections cover correctness and style ('the word' and 'the sentence') and the basics of English Composition:

the paragraph
the whole theme
the research paper
the precis and paraphrase
writing for special purposes
listening and thinking (logic)

Finally, at the end, there is a section on sentence diagramming.

We see, then, that the bulk of this handbook is on the art of Rhetoric, and especially those portions known as *lexis* (word choice) and *syntaxis* (the construction of sentences).

Then it moves on to the composition of longer works, which is very properly the work of Rhetoric. Thus, we will omit the sections on Rhetoric until later, when we will have a similar workbook reviewing 'English Prose Composition' at the appropriate time.

In keeping with Early modern and 19th/20th century in English, very little time is given to Logic or Critical Thinking, though to frame an argument or composition it cannot be completely neglected, and is given one small section.

Omitted entirely in the handbook are the matters, besides Capitalisation and Punctuation, which **are** present, of the Alphabet, the correct Pronunciation of English, Spelling (Orthography), Accentuation, Phrasing and Intonation while reading aloud or speaking, as well as Prosody.

The Classical subject of Grammar treats all of the above.

Also omitted from the subject of Rhetoric are: Memorising your speech, proper Gesturing (Acting, or Performance, of the speech), and again everything pertaining to 'Public Speaking', including proper diction, and suitability of when to speak, and with what ceremony ('Parliamentary Law' or *Robert's Rules of Order*).

Considerations Teaching Latin Alongside English

Needless to say, also omitted, in a typical 20th century treatment such as this, is any mention of LATIN. That is because, in the typical education of the time, while at least early in the century Public Schools still taught four years of Latin 'as a foreign language' [!], this was *after* the review of Grammar School in 8th grade. In the period of Classical Education—certainly down to the time of the Founding Fathers and indeed until 1820 and beyond—'grammar school' meant, primarily, Latin Grammar. English Grammar and Rhetoric were taught, almost as an afterthought and appendix to teaching Latin.

In this review, we will give a preparation both for the Trivium in English (Track 1), and at least some pointers to prepare those pursuing Track 2, which includes doing the typical '4 years of High School Latin' (equivalent to 2 college years of Latin at a slower pace) and/or the Quadrivium. It would be a very good thing if at least the teachers teaching Classical Education according to the Trivium, were to know Latin; and a better thing, if their students learn it.

For that reason, in this Grammar review, we will glance briefly at the corresponding material for both Latin and English, and emphasize that in Classical Education there is an *economy* in learning Latin and English together. In fact, in the Early Modern era, they share a single set of pronunciation rules (long and short vowels pronounced identically, so also consonants), use more or less the same alphabet, have the same terminology of grammar, the same way of diagramming sentences, and share a common set of spelling rules. In fact, all the hard bits for native English speakers learning their /own/ language come from *omitting* the teaching of Latin at the same time.

Reviewing 'The Alphabet' and Pronunciation, or Diction

Latin students in this Rhetoric Phase programme, starting Freshman Year, will use the (purple) text by Henle, and his small (blue) book on Latin Grammar. Here is the first page of the latter:

PART 1

FORMS

INTRODUCTORY

- 1** The Alphabet. The Latin alphabet has no **w** or **y**; otherwise it is the same as the English.

Pronunciation.¹ The Latin letters are pronounced as follows:

- 2** Vowels: *Long* *Short*
- | | |
|---------------------------------|----------------------------------|
| <i>ā</i> as in <i>father</i> ; | <i>a</i> as in <i>facility</i> ; |
| <i>ē</i> as in <i>they</i> ; | <i>e</i> as in <i>get</i> ; |
| <i>ī</i> as in <i>machine</i> ; | <i>i</i> as in <i>fit</i> ; |
| <i>ō</i> as in <i>no</i> ; | <i>o</i> as in <i>obey</i> ; |
| <i>ū</i> as in <i>rule</i> . | <i>u</i> as in <i>put</i> . |

- 3** Note: Very often in practice the difference between the long and short vowels is ignored, all of them being given the quality of long vowels. In reading poetry a quantitative difference alone is then maintained between long and short vowels.

- 4** Diphthongs:

ae } like *e* in *they*;
oe }
au like *ou* in *out*.

- 5** Consonants:

Most of the consonants are pronounced as in English, but **c** and **g** are soft before **e**, **i**, **ae**, **oe**; otherwise hard.

Hard **c** as in *cat*; soft **c** as in *cell*.

Hard **g** as in *gun*; soft **g** as in *germ*.

j is pronounced like **y** as in *yet*.

¹For the Roman and Italian systems see Nos. 1018-19. The system here given is called the Continental or Traditional System.

Notice that he covers the Alphabet in one sentence, as if it is familiar to his students already, and also starts with Pronunciation, though he uses the Ecclesiastical (Church Latin) pronunciation, rather than the Anglo-Latin one common in English or American schools down to the mid Victorian era.

We will need to go into these topics in much more depth for a number of reasons. First, while the Alphabet was relatively simple when the skills learned in school were manuscript writing ('printing'), cursive, and in high school 'personal typing'. Now, with computers, 'input method editors' (IMEs) for some languages and

mathematical typesetting (TeX). Another factor is pronunciation -- now that English is a world language, many persons and even natives need to learn how to pronounce it properly, and the use of 'pronouncing dictionaries' for this purpose has declined. Clicking on a 'how to pronounce' link online has its place, but sometimes you need to indicate **with precision**, how to say a word, in text.

One possible solution is to make everyone learn to use Unicode and the IPA (International Phonetic Alphabet). This is a fairly complex process even on a desktop computer with a proficient keyboardist, and problem all but impossible on a mobile device. Even clicking out letters one at a time on a mobile device (Swype or similar systems) is quite tedious. When you add in the fact that Classical Languages use diacritic marks, in Latin to mark long vowels at least in school texts, as well as the usual complement of diacritic marks (acute and grave accents, umlauts and such) common to Western European languages using the 'Latin Alphabet', and also consider the Greek alphabet, using polytonic accents, which are just as complex -- it is evident some discussion about 'the alphabet' and 'pronunciation' is needed, as well as 'how do I represent mathematical formulae on a computer'.

Therefore, this review has appendices on these topics, The Alphabet, Pronunciation, and so forth. These are written in the 'pyramid style' of 20th century journalism, so you can get the gist by reading the first part, and then more and more depth if you keep going. Feel free to read Appendices A and B (TBD - not yet available in this text) either now or at any time. Persons proceeding along Track 2 should **complete** all the material in those appendices, on the writing and pronunciation of Latin, and the typesetting of mathematics 'online', at the beginning of Freshman Year. Those *teaching* Track 2 certainly should!

Those pursuing Track 1 should skim the first part on the Alphabet (Appendix A) and the parts of Appendix B on Pronunciation as it pertains to English Diction.

Grammar both General and Special, and Diagramming

Sister Miriam Joseph discusses both the grammar of specific languages, such as English and Latin, and what she (and the Scholastic philosophers) call *general grammar*, which underlies all languages. Whether this is true or not, it is certainly true that at least the Indo-European languages -- more or less all the European languages except for Basque, Finnish, and Hungarian, and all the languages of the Americas, except those spoken by American 'Indians' in both the Northern and Southern hemisphere -- share a great deal of both grammar and word stock. The 'Indo-European' languages, in fact spread to India, witness Sanskrit (a classical language), Hindi and related languages, and embrace Persian and related languages in Iran.

Deeper than that, modern linguistics has found grammar to have not only a sort of surface structure, but deeper levels, that can be represented as 'parse trees' in a similar fashion, no matter what the language, along with rules of transformation and generation of (novel) sentences. Transformational-Generational grammar is not the latest thing, though it had antecedents, applied to Latin, in Early Modern Europe, and only fell out of style during the 19th century, before making a comeback in the 20th. In any event, even if it is not the 'latest thing' link linguistics, as it was during the heyday of Noam Chomsky at MIT, it is certainly important for understanding Natural Language Processing in Computer Science.

Given those facts, it is very reasonable for the Trivium to point out how the nouns, verbs, declensions, and conjugations and parts of speech of a typical Indo-European language 'work', and also to generalise from grammar and sentences in spoken or written language, to concepts and propositions in logic. Rational discourse is possible in any of the civilised languages of the world, and probably any of them at all, even the ones without mature writing systems or standardised national forms. Some languages have long histories, of course, of being a vehicle for religious or philosophical or scientific discourse, and these are all most suitable

for the Liberal Arts.

The 'parts of speech' and much of the grammatical vocabulary are the same in English and Latin, for the reasons given above. Nouns are the names of things, persons, or places and the like--exactly what 'the like' entailed will be discussed early on in the *Trivium* text. Verbs stand for either actions, or can be what we now call the 'Linking Verb' (is, are and the various tenses of the verb *to be*). Adjectives and Adverbs are modifiers, respectively, of nouns and verbs. Besides the three primary parts of speech, there are also pronouns, conjunctions, prepositions, and interjections.

Pronouns are sometimes called 'noun substitutes' and function, grammatically, as nouns. Interjections are easily dealt with, as they represent simple 'cries' and do not really function grammatically as 'part of a sentence' -- words like 'Ouch!' or 'Aha!'.

There are, in fact, at least four *kinds* of sentences: Declarative (statements), Interrogative (queries), Imperative (commands), and Exclamatory, which last function somewhat like interjections: 'Oh how I wish I had been there!'

Prepositions and Conjunctions, and a handful of similar words, serve to tie the sentence together and indicate the grammar of the sentence. In Scholastic philosophy, the words that name concepts--nouns and verbs and so on--are called *categorematic* ('category words'), and the function-words that have a meaning relative to context, such as conjunctions and prepositions, are *syncategorematic*. In formal logic, 'and' 'or' and 'not' play a similar role, as logical connectives that always have the same logical or mathematical meaning, compared to the words needed to discuss the 'subject matter' of the propositions and syllogisms.

We will return to all these matters in the first few chapters of the book, and certainly in depth for Track 2, as we learn Latin. This is enough of an introduction for now, besides reading the first eight sections of our review book, and skimming the terms in the ninth section (glossary).

The sections proceed via the various parts of speech we have mentioned (sections 1-5), and then larger groupings of words--phrases, clauses, and sentences.

Workbook for Chapter 1

Study Guide for Chapter 1: The Liberal Arts

Before we get to learning to teach the first two years of 'High School' (Rhetoric Phase) curriculum, which introduce Rhetoric and Dialectic (Rational Philosophy), rounding out the Trivium, we learn what the Liberal Arts *are* and which subject comprise the Trivium and the Quadrivium. There are in fact three additional Liberal Arts, called 'The Three Philosophies', which are Medicine, Law, and Divinity (Theology or 'seminary'). These are professional callings, whereas the first seven of the Arts are taught to *all students* as a foundation. These are called the Liberal Disciplines, which denotes that they

What is the purpose of the Liberal Arts? Sister Miriam Joseph Explains:

The utilitarian or servile arts enable one to be a servant—of another person, of the state, of a corporation, or of a business—and to earn a living. The liberal arts, in contrast, teach one how to live; they train the faculties and bring them to perfection; they enable a person to rise above his material environment to live an intellectual, a rational, and therefore a free life in gaining truth.

I would add that dividing The Liberal Arts into two degrees or stations of teaching -- the Master of Arts and the Master of Science—as proved disastrous. I'm picking on 'Masters Degrees' because that is the quintessential teaching degree and the original one. In fact, in Latin, *Magister* or *Magistra* (Master, Mistress, respectively) is the title commonly used to address a teacher. Cultural, the term 'Doctor' means many things, but they all came later than the teaching *Masters of the Arts*.

She presents the Trivium as the 'three language arts' of Grammar, Logic, and Rhetoric. (p. 3)

The trivium includes those aspects of the liberal arts that pertain to mind, and the quadrivium, those aspects of the liberal arts that pertain to matter.

The Trivium and the Quadrivium

The trivium¹ includes those aspects of the liberal arts that pertain to mind, and the quadrivium, those aspects of the liberal arts that pertain to matter. Logic, grammar, and rhetoric constitute the trivium; and arithmetic, music, geometry, and astronomy constitute the quadrivium. Logic is the art of thinking; grammar, the art of inventing symbols and combining them to express thought; and rhetoric, the art of communicating thought from one mind to another, the adaptation of language to circumstance. Arithmetic, the theory of number, and music, an application of the theory of number (the measurement of discrete quantities in motion), are the arts of discrete quantity or number. Geometry, the theory of space, and astronomy, an application of the theory of space, are the arts of continuous quantity or extension.

The Trivium: The three arts of language pertaining to the mind

Logic	art of thinking
Grammar	art of inventing and combining symbols
Rhetoric	art of communication

The Quadrivium: The four arts of quantity pertaining to matter*Discrete quantity or number*

Arithmetic	theory of number
Music	application of the theory of number

Continuous quantity

Geometry	theory of space
Astronomy	application of the theory of space

1-1 The Seven Liberal Arts

In general, this presentation is rather '20th century' as regards education, which is a good thing because it is much closer to our times than, say the 11th. Until around 1968, education in the public and private schools of America was not so horrifying as it is now. Elementary schools could be counted on to do a reasonable job of teaching the 'Three Rs' which she claims are foundational for the Trivium - Reading, Writing, and Reckoning. (on p. 8) How far below the 17th and 18th century standard of education the 20th century, and now the 21st, have fallen, and why, is a topic for later in our course. In the mean time, we will take our wins where we can get them.

Sister Miriam Joseph says that the Seven Liberal Arts (Disciplines) are the basis

for the professions - mentions medicine, law, engineering, and theology. In short, for what we called out above, 'The Three Philosophies' plus an addition to recognise the 20th century role of STEM in general.

She also notes that in addition to the *servile* and *liberal* arts, there are also the *fine arts* —

[T]he seven fine arts (architecture, instrumental music, sculpture, painting, literature, the drama, and the dance)

(I am not sure how she classifies vocal music, but as it is one of the Quadrivium, it is a Liberal *Discipline* already, both in theory and in practice, and foundational for all students, since it is required at the Divine Liturgy or Service of the Church).

The full passage is in fact worth noting (p. 4)

The seven liberal arts differ essentially from the many utilitarian arts (such as carpentry, masonry, plumbing, salesmanship, printing, editing, banking, law, medicine, or the care of souls) and from the seven fine arts (architecture, instrumental music, sculpture, painting, literature, the drama, and the dance), for both the utilitarian arts and the fine arts are transitive activities, whereas the essential characteristic of the liberal arts is that they are immanent or intransitive activities.

She makes clear her analogy to 'transitive and intransitive verbs' by comparing 'A carpenter planes the wood' (utilitarian) to 'a rose blooms' (for its own perfection and self-existence).

It is easy to pass over the term 'self-existence' like it is easy to pass over 'self evident'. But it is an important term. Something is self-existent if it exists *per se* or through itself, and is *separate* or *different* from other things. This is the classical definition of an INDIVIDUAL THING -- a very important and foundational concept we will be learning, if rather later than today's meeting. To be an *individuum* is, in Latin, *indivisum in se, et divisum ab aliis*. It means you are a coherent object or entity, a complete and integral totality, self-subsistent, and different from everything else. Respecting individuals is a thing.

There are degrees of being an individual, and something things are 'more individual than others', but human beings are among the highest type of individuals found in Nature, with the higher animals following next.

On p. 5 of ch. 1, Sister Miriam Joseph goes on to explain goods (and this, when we get to the Transcendentals, that is the Analogies of Being we call The One, The Good, The True, and the Beautiful...) which she divides into valuable goods, useful goods, and pleasurable goods.

In this passage, she mentions St. John's College, which is quite famous for having a 'Great Books' curriculum, and is in fact closely related to the Paideia Project of her mentor, Mortimer Adler. Adler, though an Episcopalian, taught Thomism and Aristotelian Moderate Realism for many years. He converted to Catholicism a few years before his death, probably waiting so long because his wife, a devout Anglo-Catholic, had preceded him by only a few years. In the late 20th century, Anglo-Catholics and Roman Catholics often cooperated in a way called at the time 'Ecumenism', but later found to be a harmful dialectical matter, and more broadly part of what we now call 'Interfaith'. However, in those days, there were many loyal and earnest Christians contending for the Faith and proper Christian Education.

Of the unity of Science and Art, of which we spoke above, she continues on the bottom of p. 5 and p. 6, explaining that each of the Liberal Arts is 'both an art and a science'. Science is about knowing, and Art is about doing. That is, they are related as **theoria** and **praxis**.

The reader may have heard the term Organon (an Organ, or 'Instrument' -- both referring to a musical organ, which is an instrument, or the Organon of Logic, which is an instrument for thinking, or the Organs of the Body, which are instruments for sustaining life in an Organism).

The author says 'The trivium is the organon, or instrument, of all education at all levels because the arts of logic, grammar, and rhetoric are the arts of communication itself in that they govern the means of communication' (which she explains are reading, writing, speaking, and listening, all of which presuppose MIND, or thinking).

.....

The trivium is used vitally when it is exercised in reading and composition. It was systematically and intensively exercised in the reading of the Latin classics and in the composition of Latin prose and verse by boys in the grammar schools of England and the continent during the sixteenth century. This was the training that formed the intellectual habits of Shakespeare and other Renaissance writers. The result of it appears in their work. (See T.W. Baldwin, *William Shakespeare's Small Latine and Lesse Greeke*. Urbana: The University of Illinois Press, 1944.⁵) The trivium was basic also in the curriculum of classical times, the Middle Ages, and the post-Renaissance.

She next quotes Dionysios Thrax: In the Greek grammar of Dionysius Thrax (ca.166 B.C.), the oldest extant book on grammar ...

Grammar is an experimental knowledge of the usages of languages as generally current among poets and prose writers. It is divided into six parts: (1) trained reading with due regard to prosody [versification]; (2) exposition, according to poetic figures [rhetoric]; (3) ready statement of dialectical peculiarities and allusion; (4) discovery of etymologies; (5) the accurate account of analogies; (6) criticism of poetical productions which is the noblest part of grammatical art.

By the 7th century AD, the subject of grammar had stabilised into four parts: Accidence, Syntax, Orthography, and Prosody.

A 'poetical production' here means any composition, whether in 'poetry' (thought of as verse) or 'prose'.

Our author next takes up Liberal Arts Education as a topic, before moving on to the relation of Language Arts to Reality -- an important topic. Indeed, as important as the relation of Logical Reasoning (using symbolic speech and mental concepts) to Reality itself.

We should remember, that the Scholastic Philosophy is divided into Rational Philosophy (the Philosophy of Mind, or Epistemology), *Real* Philosophy (the study of both Metaphysics in General, and real things Specially, as in Physics, Chemistry and Biology, or Astronomy), and *Moral Philosophy*, which is Natural Law, or Natural Right, considered together Ethics and Politics. If you like, the Philosophy of Law. In this division, we see the shadow of the 'Three Philosophies' (if you recall, Medicine, Law, and Divinity). Our STEM subjects are all related to Medicine, because we live in 'The Therapeutic Society' where Utilitarianism

dominates all. Even Law and Divinity.

Finally we come to

THE LANGUAGE ARTS

The Language Arts and Reality

The three language arts can be defined as they relate to reality and to each other. Metaphysics or ontology,¹⁰ the science of being, is concerned with reality, with the thing-as-it-exists. Logic, grammar, and rhetoric have the following relation to reality.

On p. 9 she comments:

Logic is concerned with the thing-as-it-is-known

Grammar is concerned with the thing-as-it-is-symbolized

Rhetoric is concerned with the thing-as-it-is-communicated

She then explains the Language Arts (as then understood in the 20th century and the German Gymnasium tradition of her students): Phonetics, Spelling, Grammar, Rhetoric, Logic

This is not a bad schema for teaching students, as it respect 'where their coming from' and is 'relevant' as we used to say in the 60s.

She then provides on p. 10, some canons or norms:

Correctness is the norm of phonetics, spelling, and grammar

Effectiveness is the norm of rhetoric

Truth is the norm of logic. Correctness in thinking is the normal means to reach truth, which is the conformity of thought with things as they are—with reality

Thus concludes, on p. 11, the first chapter.

The intellect itself is perfected in its operations by the five intellectual virtues, three speculative and two practical. Understanding is the intuitive grasp of first principles. (For example, of contradictory statements, one must be true, the other false.) Science is knowledge of proximate causes (physics, mathematics, economics, etc.). Wisdom is knowledge of ultimate causes—metaphysics in the natural order, theology in the supernatural order. Prudence is right reason about something to be done. Art is right reason about something to be made.¹⁴

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Exercises for Chapter 1 Workbook

TBD

Workbook for Chapter 2

Study Guide for Chapter 2: Subheading here

Workbook for Chapter 3

Study Guide for Chapter 3: Subheading Here