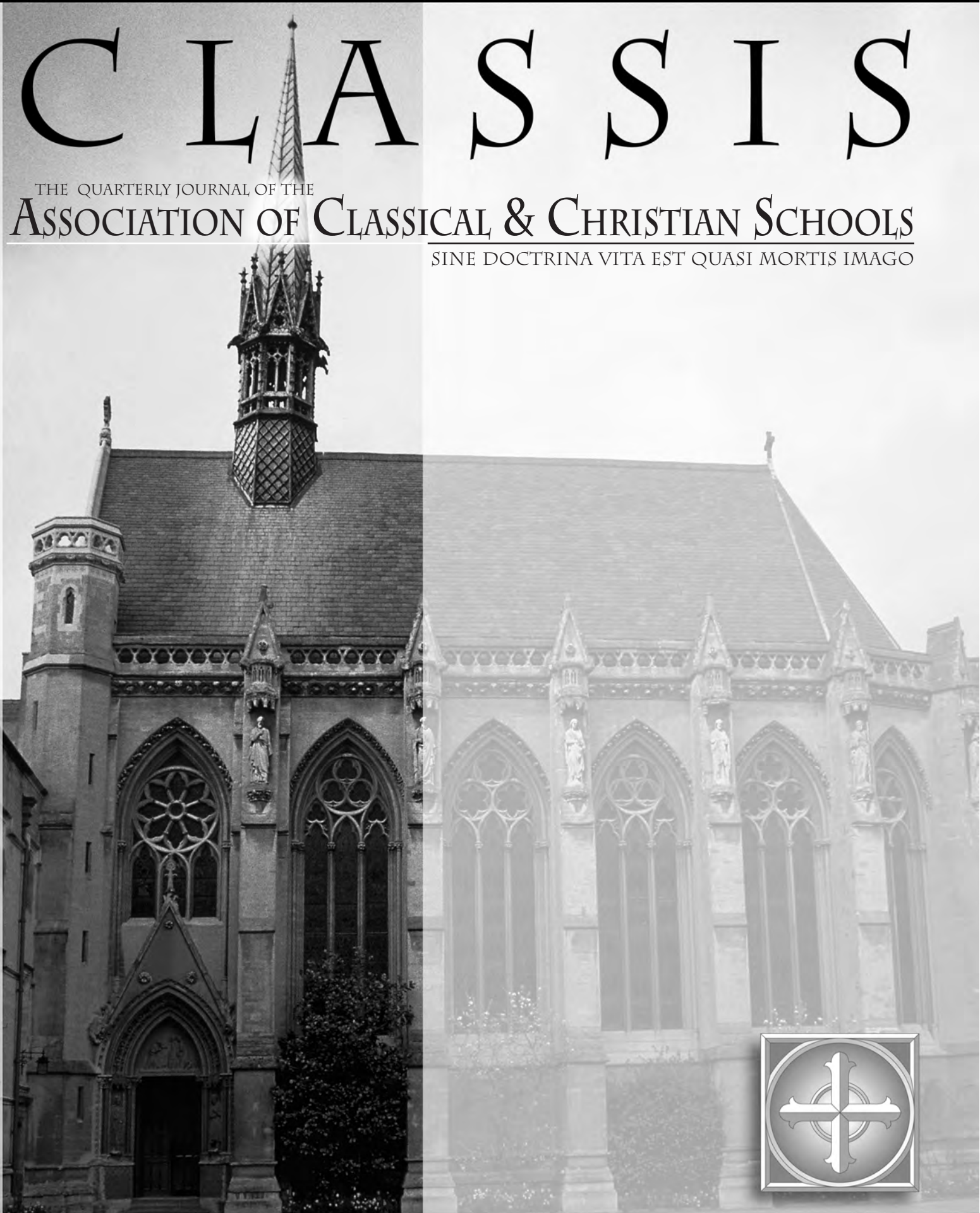
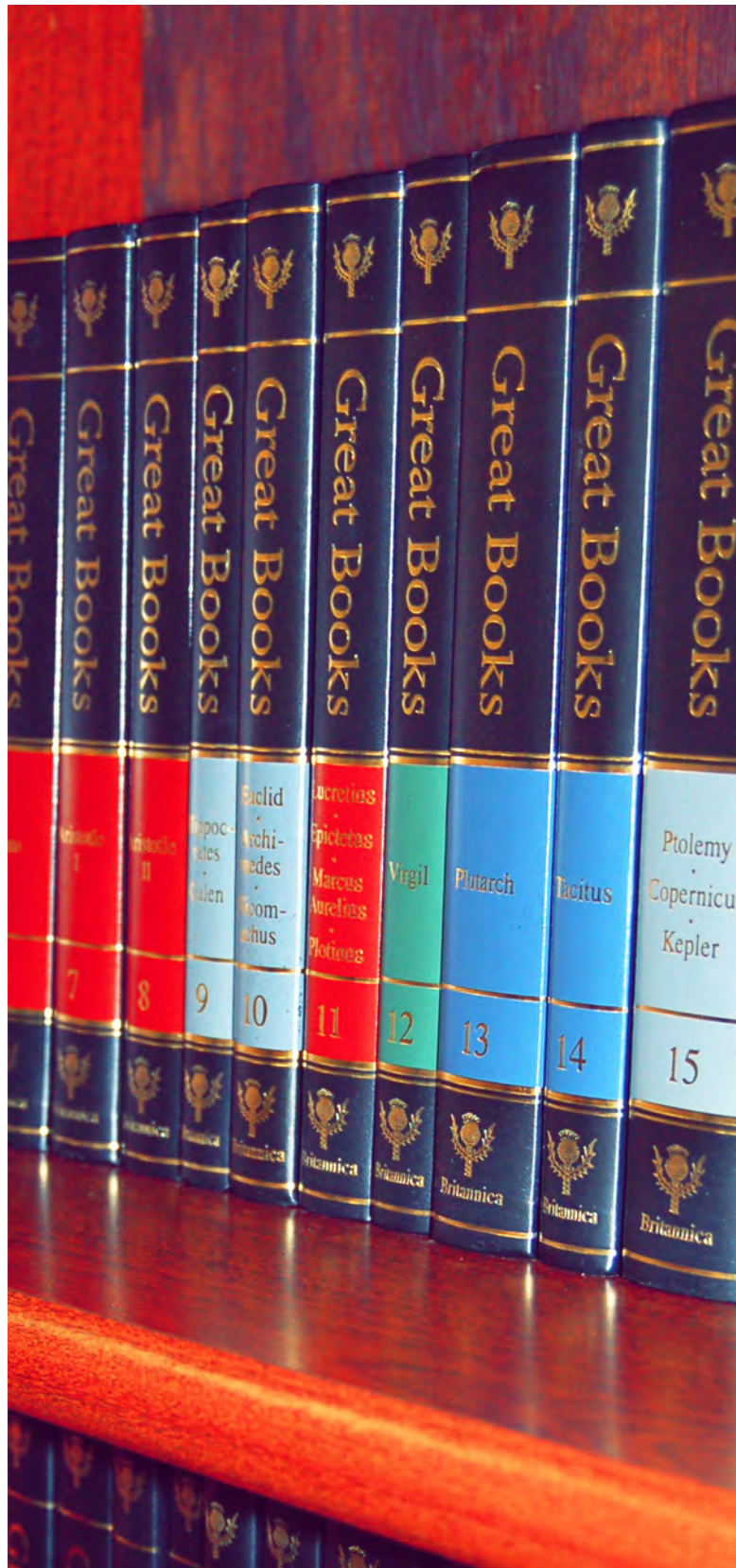


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ACCS

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EDUCATION:
A NEW "OLD-WAY"

CLASSIS IS A QUARTERLY JOURNAL OF ARTICLES AND BOOK REVIEWS DESIGNED TO SUPPORT AND ENCOURAGE SCHOOLS AROUND THE WORLD WHICH ARE RECOVERING CLASSICAL CHRISTIAN EDUCATION. HARD COPIES ARE AVAILABLE TO ACCS MEMBERS AND BY SUBSCRIPTION.

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Well-Spoken Words

by Patch Blakey, ACCS

The Apostle Paul wrote in his second letter to Timothy “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 2:16). That’s a pretty strong endorsement. To the church in Rome, Paul wrote, “Wherefore the law is holy, and the commandment holy, and just, and good” (Romans 7:12). This is yet another strong, positive affirmation of the nature and quality of the words of Christ, Jesus being identified by the Apostle John as the living Word of God (John 1:1–14). All that we find written in the 66 books of the Bible we can attribute to the Triune God of Scripture and it is exactly what we need to live wise, godly and fruitful lives.

King David wrote the following praise of the very words of God:

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward. (Psalm 19:7-11)

The majesty of the Word of God is evident in its grace, style, and simplicity. It is effective in accomplishing its purpose, “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:10–11). It is moving and convicting, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Hebrews 4:12). God’s Word provides us with examples of what not to do, “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (1 Corinthians 10:6). And,

it was written for our benefit, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Romans 15:4). I am barely scratching the surface.

We cannot improve upon the words of God. Indeed, we are warned neither to add to them nor subtract from them, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you” (Deuteronomy 4:2 and Revelation 22:18). The Scriptures provide an excellent example of rhetoric from our Creator to His creation. Perhaps we can learn from the example of the incarnate Word.

This issue of *Classis* has several helpful articles by those who instruct rhetoric at their schools, as well as some insights and observations by noted contemporary speakers and even examples of speeches that have inspired them. While our goal is always to glorify God in all that we do, our speech seems to have a special emphasis in accomplishing that, “. . . If any man offend not in word, the same is a perfect man, and able also to bridle the whole body,” (James 3:2).

Patch Blakey is the ACCS executive director.

Q & A: On Teaching Rhetoric

by George Grant, Parish Presbyterian Church and Douglas Wilson, Christ Church

For this issue of *Classis*, we asked George Grant and Douglas Wilson, two accomplished rhetoricians, to respond to some questions relating to the teaching of rhetoric in classical Christian schools.

1. Who or what was the most helpful to you in learning to speak well?

(GG) Over the years, I have listened to a lot of sermons and have greatly benefited from such men as Martin Lloyd-Jones and Haddon Robinson. Ultimately though, I found that old recordings of Winston Churchill's speeches helped me see most clearly the power of the spoken word. Like many, I have studied Spurgeon's "Lectures to My Students" and Dabney's "Evangelical Eloquence" to great benefit. And, the musicality of the prose of Chesterton, Lewis, Arthur Quiller-Couch (aka "Q"), and Belloc have been of enormous importance to the way I approach a talk or sermon.

(DW) I have to say that I don't fully know, but I suspect it was from imitating my father, who was quite an effective speaker.

2. Who are the most effective orators in today's society? What qualities make them persuasive?

(DW) I would mention men like John Piper (for passion) and Al Mohler (for cogency).

(GG) There are just two podcasts that I listen to faithfully every week: R.C. Sproul's and Douglas Wilson's. I also occasionally listen to Chuck Swindoll (not so much for

content as for rhetorical prowess) and John Piper (not so much for rhetorical prowess as for content).

3. What aspects of rhetoric can elementary teachers begin training into and out of their students?

(GG) Reading aloud, both prose and poetry, provide an excellent foundation for good rhetoric. Dramatic readings of stories, plays, and epigrams are likewise essential.

(DW) One thing is they can get all their students used to the idea of speaking to the group routinely. It should not be a foreign thing. I would focus on "little" things that are actually big—looking at the audience directly, speaking and enunciating clearly, things like that.

4. Which orators should our students be imitating, and for which particular skills?

(DW) The older traditions of public speaking are still alive in the world of preaching. It used to be common also in areas like law and politics, but it is much rarer there now. I would do what Patrick Henry did, learning from preachers like Samuel Davies.

(GG) I'd suggest Spurgeon and Churchill to read and study—Wilson for wit and wisdom, and Robinson for sermon construction.

5. Which speeches should students practice and deliver?

(GG) I love hearing students render the "St. Crispin's Day" speech of Henry V and Patrick

Henry's "Give Me Liberty" speech. But, a student should become familiar with the whole library of the great speeches of the past—from Bernard of Clairveaux's "Deus Vult" (see page 12) to William Jennings Bryan's "Cross of Gold," from Lincoln's "Gettysburg Address" to Reagan's "Morning in America."¹

(DW) I would amen what George said, and add Churchill's "Blood, Toil, Sweat, and Tears" speech.

6. What advice do you have for schools as they plan their thesis projects? How much time should be devoted to writing? How much time should be devoted to speaking? How rigorous should the public defense be?

(DW) I would dedicate a significant amount of time for writing. I would have sessions for practice runs in speaking, so that the "final" presentation is not the first time out. And the public defense should be rigorous, but take care to avoid being rigorous in irrational, persnickety ways.

(GG) The writing should be read aloud at every stage of the first drafts—so that the musicality of the prose becomes natural, so that the cadence is easy and clear, not forced and obscure. Then, when it comes time for the oral prep, the work is really mostly done.

7. How should rhetorical training be integrated throughout the poetic stage?

(DW) There should be rhetoric classes throughout the poetic stage.

(GG) Tolle lege! Always aloud!

8. Excepting Augustine, which Christian teacher/work of rhetoric would you recommend teachers and students of rhetoric read?

George Grant and Douglas Wilson are ex-officio members of the ACCS board of directors. George is the pastor of Parish Presbyterian Church in Franklin, TN. Douglas is the pastor of Christ Church in Moscow, ID. Douglas and his son Nate co-authored "The Rhetoric Companion" available from Canon Press.

Q & A . . .

(DW) Every person who has to speak at all should read Charles Spurgeon's book on preaching, *Lectures to My Students*. It is magnificent, and you don't need to be a preacher to profit from it.

(GG) Read Spurgeon, Dabney, Lloyd-Jones, Robinson—but I most prefer their works of rhetoric rather than just their works about rhetoric.

9. What is the biggest misconception in classical Christian schools about rhetoric?

(GG) That it is merely formal.

(DW) That it is our version of speech class, or a school equivalent of Toastmasters. There is some overlap, obviously, but rightly understood, rhetoric should be the crown of wisdom

for the whole course of study the student has gone through.

10. What is the next step in recovering rhetorical training in classical Christian schools?

(DW) The next step is finding teachers with a biblical worldview who can speak well themselves, and who have a passion to communicate it to others.

(GG) The next step, it seems to me, is in moving moms, dads, pastors, and teachers to integrate the principles of beautiful speaking, reading, and writing beyond the curriculum and into everyday discourse.

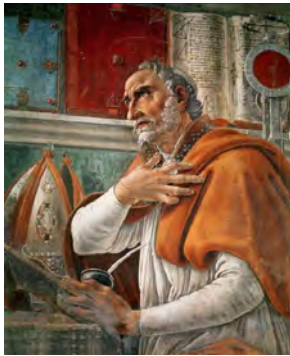
11. When the ruins have been repaired, what skills and abilities will a high-school graduate possess?

(GG) Articulate, beautiful, substantial communication will be woven into the fabric of every conversation, in every prayer, in every Facebook post, not just in every discourse.

(DW) He will know *what* he believes, he will know *why* he believes it, and he will be able to present those reasons effectively and winsomely.

Notes:

1. Ronald Reagan, "First Inaugural Address", January 20, 1981. Listen to Ronald Reagan's First Inaugural Address at www.accsedu.org > School Resources > Journal and Newsletter.



Now, the art of rhetoric being available for the enforcing either of truth or falsehood, who will dare to say that truth in the person of its defenders is to take its stand unarmed against falsehood? For example, that those who are trying to persuade men of what is false are to know how to introduce their subject, so as to put the hearer into a friendly, or attentive, or teachable frame of mind, while the defenders of the truth shall be ignorant of that art? That the former are to tell

Is It Lawful for a Christian Teacher to Use the Art of Rhetoric?

Saint Augustine, Bishop of Hippo

their falsehoods briefly, clearly, and plausibly, while the latter shall tell the truth in such a way that it is tedious to listen to, hard to understand, and, in fine, not easy to believe it? That the former are to oppose the truth and defend falsehood with sophistical arguments, while the latter shall be unable either to defend what is true, or to refute what is false? That the former, while inbuing the minds of their hearers with erroneous opinions, are by their power of speech to awe, to melt, to enliven, and to rouse them while the latter shall in defence of the truth be sluggish, and frigid, and somnolent? Who is such a fool as to think this wisdom? Since, then, the faculty of eloquence is available for both sides, and is of

very great service in the enforcing either of wrong or right, why do not good men study to engage it on the side of truth, when bad men use it to obtain the triumph of wicked and worthless causes, and to further injustice and error?

Source:

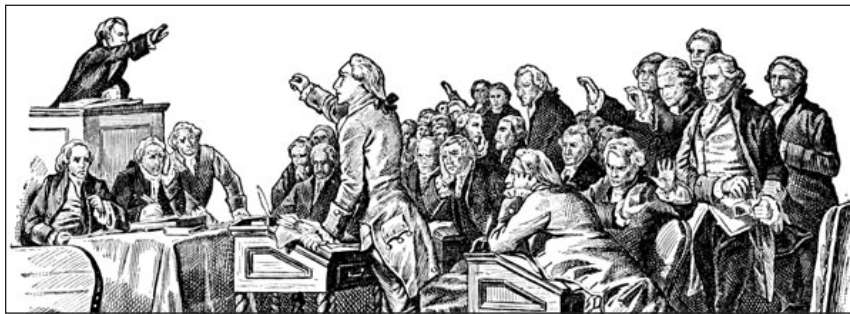
A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, vol. 2, St Augustine's *City of God* and *On Christian Doctrine*, ed. Philip Schaff (New York: Charles Scribner's Sons, 1899), p. 575, <http://books.google.com/books?id=aQkNAAAAIAAJ&pg=PA575&dq#v=onepage&q&f=false>.

“Give Me Liberty or Give Me Death”

by Patrick Henry

Note: Presented March 23, 1775, during the Second Virginia Convention, meeting at St. John’s Church, Richmond, Virginia.

MR. PRESIDENT: No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House.



But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do, opinions of a character very opposite to theirs, I shall speak forth my sentiments freely, and without reserve. This is no time for ceremony. The question before the House is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfil the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offence, I should consider myself as guilty of treason towards my country, and of an act of disloyalty toward the majesty of heaven, which I

revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the

number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years, to justify those hopes with which gentlemen have been pleased to solace themselves, and the House? Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports

with these war-like preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled, that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask, gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us; they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done, to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced

Listen to Patrick Henry’s Speech: Go to www.accsedu.org > School Resources > Journal and Newsletter.

“Give Me Liberty . . .

additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations; and who will raise up friends to fight our battles for us. The battle,

sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable and let it come! I repeat it, sir, let it come.

It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

Source:

William Wirt, *Sketches of the Life and Character of Patrick Henry* (Philadelphia, 1836) as reproduced in *The World's Great Speeches*, eds. Lewis Copeland and Lawrence W. Lamm (New York: Dover Publications, 1973), <http://www.history.org/almanack/life/politics/giveme.cfm>.

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Redigging the Wells of Rhetoric

by James Cain, Dominion Classical Christian Academy

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them (Genesis 26:18, KJV).

In Isaac's day, Abraham's wells had not disappeared but had been filled in and forgotten. The water remained, waiting for Isaac to come along with memories and a shovel to release it. Classical education, often called a recovery movement, seeks to train a generation of Isaacs who will be diligent to discover—or rediscover—rich sources of good for the citizens of the city of God.

Rhetoric, the ability “to say what [one] had to say elegantly and persuasively,” is one such rich good.¹ Sadly, rhetoric has declined significantly over the past half-decade. Along with grammar and logic, rhetoric is being recovered by classical and Christian schools and their teachers, who understand how the three ways enable the mastery of language. Stopping with grammar or logic makes little sense because rhetoric makes known the knowledge and understanding of the earlier stages through writing or speaking. In other words, rhetoric closes classical education's “language loop.” Such skill does not develop overnight, however, or even in four years of schooling. It grows from soil that is carefully cultivated over many years.

How cultivated, exactly?

In a post for the *First Things* blog “On the Square,” Elizabeth Scalia lamented the current state of rhetoric in America, asking “Is Great Oratory Over and Done?”² Most classical Christian educators would agree with

be accomplished in written and spoken form, either by hearing or reading the words of great orators. We might thus define **great speech**: *Great speech is that speech that we may return to again and again, deepening our appreciation*

In other words, rhetoric closes classical education's “language loop.” Such skill does not develop overnight, however, or even in four years of schooling.

her assessment. She suggested that great oratory requires fine structure, powerful imagery, and a voice full of certitude—the first two of which, at least, require a wide-ranging education.

Classical Christian educators would also agree with her observation that “great oratory requires both a love of ideas and the words that bring them forth and make them seem not just plausible but noble, not just noble but unstoppable.” In this essay, I suggest that cultivating a love of ideas and a love of words is a key task for classical educators. Our students will need the rules of eloquence, but as St. Augustine wrote, they will acquire eloquence by reading and hearing the words of the eloquent.³ We must begin that work early, allowing young students to bask in noble ideas and grand words that may help them to become great orators themselves.

A Love for Words and Ideas

Ideas are invisible. How then can we arrange encounters with them for our students? This can

and understanding each time. Before students can analyze such speech, they must accumulate some knowledge and appreciation of the ideas and words that make great speech. To that end, they should receive a straightforward and simple diet of great speech, both read and memorized. This activity fills the mind's treasury with words and ideas that will ignite both their imaginations and their own communications.

Take Churchill's “We Shall Fight on the Beaches” speech, for instance, especially its most famous passage. Even younger students will need little help seeing Churchill's noble idea—that Britons would fight the German forces on any ground, in every way, even facing the real and looming possibility of defeat. As Scalia wrote, Churchill makes victory for Britain not just plausible but noble and unstoppable.

Ideas, though, do not achieve nobility on their own. Returning to Churchill's speech, we know (and help our students see) that Churchill might have said, “We won't stop fighting our enemies, and we'll fight them everywhere,” and left it at that.

James Cain is the headmaster at Dominion Classical Christian Academy in Dacula, GA. Visit <http://www.dominionclassical.org/>.

Redigging . . .

But he inspired the beleaguered British with the rhetorical device called *anaphora*, repeating the positive “We shall . . .” again and again, building to “We shall never . . .” Understanding how and why it is used is the work of the rhetoric student. It is enough for the grammar student to hear Churchill speak those words, and to learn to speak them himself.

The power of hearing brings up a related point: While our initial encounter with these speeches may be through reading, we feel their full effect by *hearing* them, experiencing their richness of language as nearly as possible to the original intent. Thus we should certainly allow our students to hear Churchill and Kennedy and others, whose speeches are recorded and readily available. What then are we to do about Demosthenes, Cicero, Shakespeare, or Lincoln?

Quintilian wrote that the works of great men, whose words would not betray us, should be our study. We may reasonably extend Quintilian’s advice from reading to memorizing and speaking. No shortage of advice exists on selecting poems and passages for memorization. For the purposes of cultivating great speakers, I make the following few suggestions.

Words to Start By

1. Cast your net wide and deep. Say “speech” and several examples will likely come to mind. If we stick to speeches, however, we miss an opportunity to deepen our students’ love for words. We need to broaden our “rich language” categories to include poetry and drama, as well as prose passages, especially those that meet Scalia’s “great ideas/words” standard.

• Poetry. Dramatic poems are the low-hanging fruit in this category because they are

essentially speeches. Consider the dramatic monologues of Tennyson (“Ulysses”) and Browning (“My Last Duchess”) for a start, and do not avoid Shelley’s “Ozymandias.” Shakespeare’s sonnets, such as numbers 18 and 116 might also be selected. The Psalms and some passages in the Prophets, especially in the King James Version, also fit this category (Psalm 19 and 24, for example).

• Drama. Great plays generally contain two kinds of speeches: the monologue (spoken to an in-play audience) and the soliloquy (spoken to self or aside to the audience). Shakespeare’s great soliloquys (“To be or not to be . . .” and “Tomorrow and tomorrow and tomorrow . . .”) are logical choices, but other Renaissance playwrights (Webster, Marlowe, and Jonson, for example) can also be mined for their jewels. The Greek dramatists, too, excelled at the form, so consider Aeschylus’s *Prometheus Bound* and Sophocles’s *Antigone*.

• Prose. Though proper speeches fall into this category, I have in mind passages from literature that might impart a love for ideas and language. Here are a few to consider: Pilgrim’s last speech from *Pilgrim’s Progress*, the first and last paragraphs of *A Tale of Two Cities*, and Gandalf’s speech to Frodo about pity and mercy. Selections from your class’s literature make good sense.

2. It is better to be small, but great, than short and sweet. Begin with shorter pieces for the youngest students, but choose a few rich lines over more simple lines. One way for a young class to hear whole speeches is to have each student in a class memorize a portion, then let the class recite the whole together. Our fourth graders memorized the Crispin’s

Day speech from *Henry V* this way, and several went on to commit the entire speech to memory.

3. Not “all the world’s a stage,” but your students need one. Speeches should be heard, and finding venues for this is important. Not only will your students rise to the challenge, but they will plant seeds of interest for future harvest. Last year we held a Crispin’s Day competition, encouraging students to memorize and perform the *Henry V* speech on October 25. The students came away from performance day with more interest and passion in speeches.

Conclusion

Many good things—many *great* things—are like Abraham’s wells. Great language and ideas are present in many places. Helping our students discover this and become great orators depends not on any magic formula but on handing a student a shovel, pointing to some likely spot, and saying, “Why not dig there?”

Notes:

1. Dorothy Sayers’ “The Lost Tools of Learning” can be found at <http://www.accsedu.org> > School Resources > The Lost Tools of Learning.

2. Elizabeth Scalia, “Is Great Oratory Over and Done?” *First Things*, Jan. 24, 2012, <http://www.firstthings.com/onthesquare/2012/01/is-great-oratory-over-and-done>.

3. Augustine, *On Christian Doctrine* (Indianapolis: The Library of Liberal Arts, 1959), 119.

First Speech as Prime Minister

by Winston Churchill, May 13, 1940

I beg to move,

That this House welcomes the formation of a Government representing the united and inflexible resolve of the nation to prosecute the war with Germany to a victorious conclusion.

On Friday evening last I received His Majesty's commission to form a new Administration. It is the evident wish and will of Parliament and the nation that this should be conceived on the broadest possible basis and that it should include all parties, both those who supported the late Government and also the parties of the Opposition. I have completed the most important part of this task. A War Cabinet has been formed of five Members, representing, with the Opposition Liberals, the unity of the nation. The three party Leaders have agreed to serve, either in the War Cabinet or in high executive office. The three Fighting Services have been filled. It was necessary that this should be done in one single day, on account of the extreme urgency and rigour of events. A number of other positions, key positions, were filled yesterday, and I am submitting a further list to His Majesty to-night. I hope to complete the appointment of the principal Ministers during to-morrow. The appointment of the other Ministers usually takes a little longer, but I trust that, when Parliament meets again, this part of my task will be completed, and that the administration will be complete in all respects.

I considered it in the public interest to suggest that the House should be summoned to meet today. Mr. Speaker agreed,

and took the necessary steps, in accordance with the powers conferred upon him by the Resolution of the House. At the

say to the House, as I said to those who have joined this government: "I have nothing to offer but blood, toil, tears and sweat."

I would say to the House, as I said to those who have joined this government: "I have nothing to offer but blood, toil, tears and sweat."

end of the proceedings today, the Adjournment of the House will be proposed until Tuesday, 21st May, with, of course, provision for earlier meeting, if need be. The business to be considered during that week will be notified to Members at the earliest opportunity. I now invite the House, by the Motion which stands in my name, to record its approval of the steps taken and to declare its confidence in the new Government.

To form an Administration of this scale and complexity is a serious undertaking in itself, but it must be remembered that we are in the preliminary stage of one of the greatest battles in history, that we are in action at many other points in Norway and in Holland, that we have to be prepared in the Mediterranean, that the air battle is continuous and that many preparations, such as have been indicated by my hon. Friend below the Gangway, have to be made here at home. In this crisis I hope I may be pardoned if I do not address the House at any length today. I hope that any of my friends and colleagues, or former colleagues, who are affected by the political reconstruction, will make allowance, all allowance, for any lack of ceremony with which it has been necessary to act. I would

We have before us an ordeal of the most grievous kind. We have before us many, many long months of struggle and of suffering. You ask, what is our policy? I can say: It is to wage war, by sea, land and air, with all our might and with all the strength that God can give us; to wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime. That is our policy. You ask, what is our aim? I can answer in one word: It is victory, victory at all costs, victory in spite of all terror, victory, however long and hard the road may be; for without victory, there is no survival. Let that be realised; no survival for the British Empire, no survival for all that the British Empire has stood for, no survival for the urge and impulse of the ages, that mankind will move forward towards its goal. But I take up my task with buoyancy and hope. I feel sure that our cause will not be suffered to fail among men. At this time I feel entitled to claim the aid of all, and I say, "Come then, let us go forward together with our united strength."

Source:

The Churchill Centre and Museum at the Churchill War Rooms, London, <http://www.winstonchurchill.org/learn/speeches/speeches-of-winston-churchill/92-blood-toil-tears-and-sweat>.

Listen to Winston Churchill's Speech: Go to www.accsedu.org > School Resources > Journal and Newsletter.

Rhetorical Training at Trinitas Christian School

by Joshua Butcher, Trinitas Christian School

The good man is skilled in speaking. The simplicity of Quintilian's expression of the end of rhetorical education contrasts with the magnitude of his undertaking to develop its scope and sequence in twelve volumes. Beginning with the child in infancy, he progresses through the various stages of development as well as the contents and methods necessary for the cultivation of the orator. At Trinitas Christian School in Pensacola, Florida, we attempt to wed Quintilian's ideal with the Christian and classical method and content that make up the academic culture of our school. What follows is an outline of our way of exercising qualities we desire, and exorcising errors we don't, in students from our earliest ages to our eldest.

Grammar Stage and Beyond

Training orators at Trinitas begins in the K4, where the main points of emphasis are the beginnings of delivery and the retention of a broad variety of facts. Each month, every student in the school memorizes a substantial passage of Scripture, which they recite before their class at the end of the month. We practice during our morning meetings as well as throughout the day, and teachers attend to students' posture, pronunciation, poise, volume, tone, eye contact, and other delivery elements. The same approach is taken with our Evening of Theatre & Recitation in the second quarter, where all students perform before their parents, friends, and larger community memorized selections

of narrative, poetry, speech, or song. As the children mature, the expectations grow as well, as we seek to attend to nuances of inflection, pauses, gesture, and other more advanced delivery

stage begin to mature into more logic-oriented abilities, we begin using the progymnasmata exercises in the fifth through eighth grades in order to give them exposure to and practice

Reading is essential to gaining the storehouse of knowledge an orator needs, and it is also important for the recognition and development of versatility in style.

elements. Opportunities for dramatic performance are given to fourth and fifth grade students, developing the invention skill of characterization, requiring some rudimentary audience analysis, and affording another chance to work on delivery.

In the second grade, individual students study facts about a particular country, memorizing data through chants, fact cards, and other forms of repetition, in order to present before their class in an oral report. Similarly, third grade students select a Greek god to report upon, making use of the same preparation and development. Fifth graders likewise report on a Founding Father, with higher expectations of their more fully developed skill set. More generally, the memorization of facts in the grammar stage is an integral part of early *invention*, for as Antonius remarks in Cicero's *On the Ideal Orator*, no orator is complete without a broad exposure to and retention of the essential facts from as many subjects as possible.

As students in the grammar

with the tools of oratory that will eventually become part of a naturalized process of invention and arrangement. Indeed, the progymnasmata, or preliminary exercises, are the building blocks or tool kit of the fully developed orator. Moreover, the exercises begin simply and grow more complex with each step. While the manipulation of language and the genres of expression afforded by the progymnasmata are vital, no less vital is keeping the end of the complete orator in mind. The complete orator must have a firm sense of what is true and a firm understanding of who is his particular audience in a given situation. So progymnasmata exercises are made richer to the extent that students are made attentive to actual or hypothetical audiences and given some purpose in presenting their exercise to that audience. Students in the middling grades are naturally oriented to black and white categorization (an aspect of truth) and more easily respond to concrete tasks, which is more effectively accomplished by setting them in a particular context with a particular audience in mind.

Joshua Butcher currently is an administrator and teacher in the logic & rhetoric school at Trinitas Christian School, in Florida, an ACCS-accredited school. Visit <http://trinitaschristian.org/>.

Rhetorical Training . . .

Logic Stage

In the logic stage of development, which runs roughly through our seventh to ninth grades, there is a continued emphasis upon the rudiments of proper style. We continue to use the progymnasmata exercises in writing (especially the more advanced skills of characterization, description, and thesis) and we begin to develop more advanced speaking through in-class presentations. Additionally, we begin preparation for the ACCS Chrysostom Oratory Competition¹ by having our seventh through tenth grades compete for top-of-the-class honors and House points on a topic derived from their Magna Traditio courses for our own “Chrysostom Oratory Competition.” Students will spend several weeks drafting, revising, and practicing their speeches before competing. The top orators from each class deliver their speeches before a larger audience of the logic and rhetoric school as well as any parents and friends whom they invite. The major emphases in the logic stage include the coherent arrangement of material (we use the classical six-part arrangement) and the beginnings of argumentation—in particular the support of claims with reasons and evidence. Students in the logic stage continue to have opportunities to participate in dramatic plays, perform Scripture recitations, and deliver their recitations at the Evening of Theatre & Recitation.

Rhetoric Stage

Our formal rhetoric training begins in the rhetoric stage, where students in the tenth grade are introduced to the origins of classical rhetoric. By

studying the sophists (*Dissoi Logoi*, *Encomium of Helen*), Plato (*Gorgias*, *Phaedrus*), Aristotle (*On Rhetoric*), Cicero (*On the Ideal Orator*), and Augustine (*On Christian Doctrine*) the students begin to differentiate the various philosophical conceptions of right speaking, the inescapable ethical dimension of oratory, as well as the basic and advanced conceptions of the five canons in their historical setting and development of the ideal orator.

In addition to historical and theoretical knowledge, students are given informal and formal opportunities to write and speak. Impromptu “table topics” allow students to rely upon their memory and intuition to craft and perform persuasive speeches based upon prompts that involve two-sided arguments. The teacher and peers offer analysis with the expectation of the students incorporating criticism into their future performances. By the end of the first year, students have good exposure to the foundations of rhetoric and some groundwork in performing on the basis of their own, as yet underdeveloped, storehouses of knowledge.

In eleventh grade, students begin formal instruction in argumentation and debate. We begin with classical doctrines of *commonplaces* and *stasis*, along with the accompanying composition exercises of *suasoriae* and *controversiae*. More formal debate structures follow as well as the tools of argument analysis, including a review of basic formal logic, Toulmin analysis, and the evaluation of evidence. Impromptu exercises include crafting and developing definitions and the “gauntlet” of point-counterpoint debating. Students learn the

differences between fact, value, and policy claims and prepare stock issues briefs for values and policies, which they debate using a modified form of Lincoln-Douglas style debates. Eleventh graders also use Magna Traditio themes to develop speeches for the school’s Chrysostom Oratory Competition in which the top five juniors and seniors compete for House points and the chance to compete in the ACCS Chrysostom Oratory Competition.

Seniors complete their rhetorical training at Trinitas with an advanced course in oratory, which is completed in conjunction with their senior thesis project. We cover material from *Ad Herennium* as well as review material from Aristotle’s *Rhetoric*. Students write and perform informative and persuasive essays and speeches, usually on topics derived from their thesis research. There is also an increased emphasis upon imitation and style, and we do exercises using the four categories of change: addition, subtraction, transposition, and substitution. For the theory and practice of style we make use of Erasmus’ *On Copia of Words and Ideas*, Ward Farnsworth’s *Farnsworth’s Classical English Rhetoric*, and Augustine’s fourth book from *On Christian Doctrine*. Seniors also take up a larger role in speaking engagements in the life of the school, including serving as the emcees at our Evening of Theatre & Recitation and performing brief introductions to school events such as our Evening of Truth, Beauty, and Goodness.

Although Trinitas has a significant amount of training that is quite obviously rhetorical in nature and design, I would be remiss to ignore the importance of three other factors that play a

Rhetorical Training

vital role in the formation of an ideal orator. First, our students read, read, and read some more—and they read “good books.” Our Boni Libri program² requires a minimum of six hundred minutes per month, or about thirty minutes per day, of reading from a list of required and recommended books. Many students exceed the minimum, and a majority of the students complete the Boni Libri program each year without fail. Reading is essential to gaining the storehouse of knowledge an orator needs, and it is also important for the recognition and development of versatility in style. Second, our students are pressed to think deeply and diversely—that is, to think so as to remember, so as to infer connections and implications, so as to imagine possibilities. A well-trained mind smooths the road of the well-trained orator. Third, our teachers keep the standards high and smother their children with the love and grace necessary to keep children and families willing to seek after the standards. Orators honed in such a culture will have, Lord willing, not only the skills to speak clearly, pleasingly, and persuasively, but the vision to transform the culture of their churches and their communities.

Notes:

1. For information on this competition go to <http://accsedu.org> > School Resources > Chrysostom Oratory Competition.
2. For more on the Boni Libri program listen to Kenwyn Trotter’s conference workshop, “Everybody’s Reading Boni Libri” at <http://accsedu.org> > School Resources > Journal and Newsletter.

Why Another Crusade?

by Saint Bernard of Clairvaux

You cannot but know that we live in a period of chastisement and ruin; the enemy of mankind has caused the breath of corruption to fly over all regions; we behold nothing but unpunished wickedness. The laws of men or the laws of religion have no longer sufficient power to check depravity of manners and the triumph of the wicked. The demon of heresy has taken possession of the chair of truth, and God has sent forth His malediction upon His sanctuary.

Oh, ye who listen to me, hasten then to appease the anger of Heaven, but no longer implore His goodness by vain complaints; clothe not yourselves in sackcloth, but cover yourselves with your impenetrable bucklers; the din of arms, the dangers, the labors, the fatigues of war are the penances that God now imposes upon you. Hasten then to expiate your sins by victories over the infidels, and let the deliverance of holy places be the reward of your repentance.

If it were announced to you that the enemy had invaded your cities, your castles, your lands; had ravished your wives and your daughters, and profaned your temples—which among you would not fly to arms? Well, then, all these calamities, and calamities still greater, have fallen upon your brethren, upon the family of Jesus Christ, which is yours. Why do you hesitate to repair so many evils—to revenge so many outrages? Will you allow the infidels to contemplate in peace the ravages they have committed on Christian people? Remember that their triumph will be a subject for grief to all ages and an eternal opprobrium upon the generation that has endured it. Yes, the living God has charged

me to announce to you that He will punish them who shall not have defended Him against His enemies.

Fly then to arms; let a holy rage animate you in the fight, and let the Christian world resound with these words of the prophet, “Cursed be he who does not stain his sword with blood!” If the Lord calls you to the defense of His heritage think not that His hand has lost its power. Could He not send twelve legions of angels or breathe one word and all His enemies would crumble away into dust? But God has considered the sons of men, to open for them the road to His mercy. His goodness has caused to dawn for you a day of safety by calling on you to avenge His glory and His name.

Christian warriors, He who gave His life for you, to-day demands yours in return. These are combats worthy of you, combats in which it is glorious to conquer and advantageous to die. Illustrious knights, generous defenders of the Cross, remember the example of your fathers who conquered Jerusalem, and whose names are inscribed in Heaven; abandon then the things that perish, to gather unfading palms, and conquer a Kingdom which has no end.

Source:

The World’s Famous Orations, ed. William Jennings Bryan (New York: Funk and Wagnalls, 1906); online edition published 2003 by Bartleby.com, <http://www.bartleby.com/268/7/4.html>. This is from a sermon given in part in the English edition of Joseph Francois Michaud’s *History of the Crusades*.

Augustan Virtue

by Annie Bullock, Regents School of Austin

I came to classical Christian education from the world of higher education and a dissertation on the Roman Empire. It has been just one year and the transition has been relatively smooth, thanks in large part to the support provided by my school. Deep content knowledge is an essential tool for any teacher and my knowledge has served me well. Too much background knowledge is also the thing that most interfered with my ability to teach well at the high school level. There's a process of translation between what I know and what's helpful to convey to students at this level. It takes some practice to get it right.

That being said, when the translation works, the results can be stunning. I saw this in a conversation I facilitated for my tenth grade class about the emperor Augustus. Augustus is a complex figure. He presented himself as restorer of the Republic while at the same time shifting Rome away from its Republican values and toward something new—the Empire that eventually stood in its place. He's a study in political savvy. Because Roman religion and morality had everything to do with the state, he's also a study in using the language of virtue to achieve his ends.

I wanted my students to understand something about Augustus's use of power first because it became a model for later Roman emperors. It's historically significant for that reason. It's additionally important for them to understand that rhetoric and reality do not always coincide, particularly in the realm of politics. But we're also a Christian school. I wanted them to see

that while Augustus's virtues overlap with Christian virtue, they are not identical. Augustus was a great man in some sense but he is not a man Christians should model uncritically.

As originally composed, the unit was too complicated and yet something about it worked. Winnowing away the superfluous information, the core activity was a textual one. Near the end of his life, Augustus composed an account of his own deeds, the *Res Gestae*, which was carved in stone and erected at his mausoleum after his death. The text records the things he did and his motivation for doing them. To modern ears it is almost unbearably self-congratulatory. What's interesting about it historically is that he refers near the end to a shield that was awarded to him by the Senate after his victory over Marc Antony at Actium. On it are inscribed four key terms: *virtus*, *clementia*, *iustitia*, and *pietas*. In English, they are virtue (or manliness), mercy, justice, and piety. Augustus presents himself in the *Res Gestae* as the embodiment of these virtues—a fact noted by contemporary Roman historians like Karl Galinsky, whose work was central to my graduate education.

My students were given the task of working out definitions of these terms using a Latin dictionary. Their next task was to look for examples and illustrations of these virtues in the text of the *Res Gestae* itself. This gave them an opportunity to work through an entire, primary source text without getting overwhelmed. It also prepared them to answer the question I gave them for discussion:

Was Augustus virtuous?

They agreed that he was virtuous by the standard he set for himself. The nature of some of his deeds and the self-important tone made them uneasy. This led quite naturally to a discussion about what constitutes virtue—not as a culturally specific concept subject to many definitions but as an absolute category.

The conversation they had that day engaged with the classical tradition even as it pressed and stretched. Put another way, it illustrated the living character of classical Christian education. They learned something about Augustus but they also thought through some critical questions about life. In the classroom that day, **Roman history wasn't a museum piece. It was a living tradition engaged energetically in the desire to know what is true, good, and beautiful.**

My graduate training helped me create the exercise and with the current crisis in higher education, secondary schools have an incredible opportunity at present to recruit people with deep background knowledge in their subject areas. Not all of those candidates are appropriate for classical Christian schools but some of them are and they have immense potential to contribute positively to the movement. At the same time, the exercise was only successful where it got down to the real business of classical Christian education: bringing students into conversation with the insights of the classical tradition. It takes more than content knowledge to make that happen. It takes practice and a rock solid commitment to the craft of teaching in a classical Christian school. But when it all comes together, there's no arguing that it works.

Annie Bullock, PhD, teaches in the School of Rhetoric at Regents School of Austin. Visit <http://www.regents-austin.com/>.

St. Crispin's Day Speech from *Henry V* (1599)

by William Shakespeare

WESTMORELAND. O that we now had here
But one ten thousand of those men in England
That do no work to-day!

KING. What's he that wishes so?
My cousin Westmoreland? No, my fair cousin;
If we are mark'd to die, we are enow
To do our country loss; and if to live,
The fewer men, the greater share of honour.
God's will! I pray thee, wish not one man more.
By Jove, I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires.
But if it be a sin to covet honour,
I am the most offending soul alive.
No, faith, my coz, wish not a man from England.
God's peace! I would not lose so great an honour
As one man more methinks would share from me
For the best hope I have. O, do not wish one more!
Rather proclaim it, Westmoreland, through my host,
That he which hath no stomach to this fight,
Let him depart; his passport shall be made,
And crowns for convoy put into his purse;
We would not die in that man's company
That fears his fellowship to die with us.
This day is call'd the feast of Crispian.
He that outlives this day, and comes safe home,
Will stand a tip-toe when this day is nam'd,
And rouse him at the name of Crispian.
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbours,
And say "To-morrow is Saint Crispian."
Then will he strip his sleeve and show his scars,
And say "These wounds I had on Crispian's day."
Old men forget; yet all shall be forgot,
But he'll remember, with advantages,
What feats he did that day. Then shall our names,
Familiar in his mouth as household words-
Harry the King, Bedford and Exeter,
Warwick and Talbot, Salisbury and Gloucester-

Be in their flowing cups freshly rememb'ed.
This story shall the good man teach his son;
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered-
We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition;
And gentlemen in England now-a-bed
Shall think themselves accurs'd they were not here,
And hold their manhoods cheap whiles any speaks
That fought with us upon Saint Crispin's day.

Source:

William Shakespeare, *The Life of King Henry the Fifth*, Act 4, Scene 3, from The Complete Works of William Shakespeare website, <http://shakespeare.mit.edu/henryv/henryv.4.3.html>.

The Heart of the Trivium: A Review of Stratford Caldecott's *Beauty in the Word*

by Peter B. Hansen, Annapolis Christian Academy

In 1999, Stratford Caldecott emerged as a unique voice in classical Christian education with his timely meditations on the oft-neglected subjects of the Quadrivium in *Beauty for Truth's Sake*. Following a similar blueprint, Caldecott turns his contemplative powers to the theo-philosophical nature of language and takes the reader on a journey into the heart of the Trivium in his most recent *Beauty in the Word: Rethinking the Foundations of Education*.

While writing within a distinctively Roman Catholic tradition, ACCS members and classical Christian education aficionados of all stripes will find much to like in Caldecott's latest effort. While not completely devoid of practical insight, Caldecott takes a more theological and philosophical approach, digging deep to uncover the theoretical foundations of the Trivium as the arts of freedom and humanity. To quote Caldecott: "The central idea of the present book is very simple....It is about how we become more human (and therefore more free, in the truest sense of that word)" (11–12).

So, exactly how does the Trivium make us more human? The value of Caldecott's book lies in his ability to unpack the basic insight that the Trivium arts, working in harmony, are the means by which humanity rises to the contemplation of Truth, Goodness, and Beauty which are the essence of reality and the

hallmark of the imago Dei in us.

Taking sides with the Platonic-Augustinian tradition, Caldecott associates grammar with memory

hearing rather than resorting to the laptop or sound recording" (50).

Whereas grammar is concerned with "reading" or

Beauty in the Word: Rethinking the Foundations of Education

by Stratford Caldecott

Tacoma, WA: Angelico Press, 2012, 178 pages, \$14.95.

(*anamnesis*), that feature of human consciousness that enables us to fill a word with meaning by "remembering" in a flash of intuition the being of the thing itself. In this context, Caldecott offers encouraging insights for modern classical educators resisting the "twenty-first-century school" obsession with electronic gadgetry in every classroom: "Our first educational challenge is to counter the corrosive effect of technology on the traditions that nourish our humanity by *anamnesis*. If the spirit of tradition is to be preserved and revived, liturgy is going to be the key, for this is the school of memory . . ." (48). Defending the art of memory, Caldecott goes on to write, "The lessons for education are clear: reliance on computers is dangerous, and there is a case for banning them altogether from certain stages of the educational process, encouraging students to memorize what they need, and to analyze and take notes based on their own remembering and

"interpreting" reality and is tied up with memory, dialectic is associated with analyzing and discerning the truth of reality and is connected primarily with thought. For proper functioning, dialectic must be grounded in grammar and must teach students to think things out for themselves and to bring order and coherence to their view of the world. This is best accomplished through an informal dialogical approach to learning that involves discussion, debate, questioning, and critical conversation. Caldecott rightly understands that the entire crisis of our modern educational philosophy is the abandonment of the *logos* of the Trivium in favor of epistemological eclecticism which results in a lack of concern for coherent thought. Dialectics is a liberal art because clear thinking is one requisite for freedom and it aids us in our search for truth which keeps us sane by always bringing us back to reality.

Having moved from remembering reality (grammar) through ordering it properly (dialectic), Caldecott goes on to explore how we talk about reality to others and how the truth of

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The Heart of the Trivium . . .

reality radiates through us to other human beings. In contrast to classical sophistry and postmodern educational philosophy, rhetoric in the classical Trivium is not about our will to power, it is about the freedom of others: “The essence of Rhetoric—which is not a set of techniques to impress (oratory, eloquence), nor a means of manipulating the will and emotions of others (sophistry, advertising), is rather a way of liberating the freedom of others by showing them the truth in a form they can understand”(92). While this is true for anyone seeking to practice the true art of rhetoric, it is especially true for the classical Christian educator. Following Augustine’s treatment of rhetoric in chapter four of *De Doctrina*, Caldecott emphasizes the role rhetoric plays in the life of a teacher who is trying to persuade students to the Good, the True,

and the Beautiful. In this context he emphasizes the importance of “opening up the heart” and allowing “the life that is within it to flow through words and gestures into the other person”(85). In solidarity with Quintilian’s definition of the rhetor as a “good man speaking well,” Caldecott also stresses the importance of ethos for the communicator (and I would also add for the headmaster of a classical Christian school): “You cannot communicate a truth that has not changed you. You cannot *build a community* on a truth that has not been incorporated into you, making you the kind of person you are. The person is, to some extent, the message”(86).

Underneath and throughout Caldecott’s analysis of the Trivium is a profound meditation in Trinitarian theology. The ultimate reason why the Trivium makes us more human is that we are the

created image of an uncreated Trinitarian archetype. Space does not allow me to explore this thought further, but I found Caldecott’s treatment of this concept along with his treatment of worship as the *telos* of education to be very interesting aspects of the book.

Though slim (only 178 pages from cover to cover), *Beauty in the Word* is packed with interesting insights and things that make you go “hmmm.” At times Caldecott seems to wander in a disjointed way, indulging theological and philosophical rabbit trails that seem only distantly related to his topic. But perseverance pays off for the reader as he (usually) manages to connect the dots and the result (for me at least) was a satisfying and refreshing wholeness of vision. The springs run deep and the water is cool and clean. I recommend a draught for those thirsty few.

REPAIRING *the* RUINS

PRE-CONFERENCE HIGHLIGHTS

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VODDIE BAUCHAM

The Culture War: Part I & Part II

Voddie Baucham is a husband, father, pastor, author, professor, conference speaker, and church planter. He currently serves as Pastor of Preaching at Grace Family Baptist Church in Spring, Texas. He was very well received at the 2011 ACCS conference and we are excited to have him return to the conference this year.



GEORGE GRANT

A Wider Diameter of Light: Instilling Humility in Our Students

George Grant is a twenty-year veteran of Christian and classical education. He is the pastor of Parish Presbyterian Church in Franklin, TN, and also founded Franklin Classical School, New College Franklin, King's Meadow Study Center, Sum Ergo Zoom Running Team, Comenius School, among others. He is the author of more than five dozen books. He is an ex-officio member of the ACCS Board.



MATT WHITTLING

Contra Prep

Matt Whitting has taught elementary and secondary classes at Logos School in Moscow, Idaho, for the past 18 years. He is currently the secondary and elementary principal at Logos. He is a parish elder at Christ Church and a trustee of New Saint Andrews College.



DOUGLAS WILSON

The Classical School and Music

Douglas is the minister of Christ Church in Moscow, Idaho. He is a founding board member of both Logos School and New Saint Andrews College, and serves as an instructor at Greysfriars' Hall, a ministerial training program at Christ Church. He is the author of numerous books on classical Christian education, the family, and the Reformed faith. He is an ex-officio member of the ACCS Board.

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