ness of Christ aroused the populace to shout "Hosanna!" and provoked the bitter hostility of his enemies. It drew multitudes into the wilderness and attracted crowds wherever he went. His sympathy went out to the people as "sheep having no shepherd." It led him to feed the multitude, heal the sick, raise the dead, take little children in his arms and bless them, and weep over Jerusalem. He came close to the lives and hearts of those whom he instructed. This is one of the grandest lessons that the Great Teacher left for teachers of all time.

These are some of the chief characteristics of Christ's spirit and method. He loved little children, and taught his disciples, when he had set a little child in the midst of them, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Every one of the principles above stated is essential to the teacher, and these principles contain the sum and substance of all true pedagogy. Well has Karl Schmidt expressed the truth, when he says, "Christ, the perfect teacher, gave by his example and by his own teaching the eternal principles of pedagogy."

CHAPTER XV

GENERAL VIEW OF THE FIRST PERIOD OF CHRISTIAN EDUCATION

Literature.—Allies, Peter's Rock in Mohammed's Flood; Newman, Historical Essays.

This period covered the time from the birth of Christ till the Reformation. It included the early centuries of struggling Christianity, in which old customs had to be combated, and the new ideas, born with the coming of the Savior, and propagated by him and his followers, were slowly and surely to take possession of the world. These fifteen centuries embrace those generally known in history as the "Dark Ages," during which progress was indeed slow. But when we remember the obstacles which, as we have seen, were to be met, the prejudice to be set aside, the great changes inaugurated, and the limited means at command, we marvel at the great results attained. Let us now briefly examine some of the factors that are prominent in Christian education during its first period.

1. The apostles and Church Fathers were foremost in all educational matters.—These men were not simply spiritual leaders; they caught the spirit of the Master, and sought to instruct the head as well as the heart. They established schools and themselves became teachers, directed educational movements, formed courses of study, and by fostering education furthered the success and perpetuity of Christianity. Men like Paul, Origen, Chrysostom, Basil the Great, and Augustine did much
good, not only in building up the Church, but also in promoting education, the chief handmaid of the Church. Indeed, all educational progress during the early Christian centuries centers around the names of these men.

2. The Church was the sponsor of the schools.—During this long period the State had not yet assumed the obligation of educating her youth, and we find only rare instances of the State taking any part in the training of the young. No attempt at universal education was made, and none could be made, for the Church could not furnish the means to do it; consequently nearly all educational effort was directed to training the priesthood and providing for the perpetuity of the Church. The Church was the mother of the schools, and to her fostering care alone do we owe their establishment and maintenance during this long period. Her authority was supreme, and acknowledged by all temporal powers; hence the subjects studied in the schools and the persons chosen to share the benefits of education were such as would subserve the interests of the Church.

3. The monasteries rendered valuable service to education.—They were long the centers of learning, being the only places where schools existed. They were the repositories of valuable manuscripts, which were copied with marvelous diligence and preserved for future generations. The monasteries adopted courses of study which, however incomplete, were efficiently carried out, and formed the basis of future courses. The influence of the monasteries for many centuries was of great value to learning.

4. The crusades brought new life into education.—While the crusades were primarily religious movements, they were also educational in their results. They infused new life into the stagnant conditions of Europe. They aroused the people to physical and mental, as well as religious, activity. They led to the establishment of schools and universities.

5. The Teutonic peoples became an important instrument of progress.—Rome began to decline, and the Teutons of the north, whom Rome had never been able to subjugate, became her conquerors. The Latin race had served a noble purpose in the world's history, but now another, perhaps stronger race, joined in the work of civilization. The physical and intellectual vigor of the various branches of the Teutonic family, — the German, the Anglo-Saxon, the Scandinavian, — which has won for them leadership in evangelization, in commerce, in conquest, and in educational enterprise, showed itself unmistakably during the period under discussion. These peoples now joined with the Latin peoples in assuming the ever increasing responsibilities of Christian civilization, and the interests of education were greatly enhanced and furthered through these combined influences.

These are the principal agencies to which were committed the most vital interests of humanity during the first fifteen centuries of the Christian era. We shall see that some grave errors were made, errors that blocked the path of improvement sometimes for centuries; we shall find that narrowness, bigotry, prejudice, and ignorance often hindered the introduction of truth because it did not coincide with tradition; we shall see how the Church assumed prerogatives that did not belong to her, especially in the field of scientific research, and thereby delayed human progress; nevertheless, we shall ever remain thankful to these agencies for the encouragement they gave to education, and for whatever good results they were instrumental in attaining.
CHAPTER XVI

THE FIRST CHRISTIAN SCHOOLS

Literature. — White, Eighteen Christian Centuries; Durrell, A New Life in Education; Laurie, Rise of Universities; Lecky, History of European Morals; Allis, The Formation of Christendom; Azarias, Philosophy of Literature; Azarias, Essays Philosophical.

We have already seen that the early Christians were obliged to endure great hardships and surmount great difficulties in securing education for their children. Indeed, during the first two centuries almost all that was done was to train the converts in the rites and ceremonies of the Christian Church. But as they grew stronger in numbers, and as persecution diminished, they could give greater attention to education. Unwilling to make use of pagan schools, which could not satisfy their chief need — to prepare for the new religion — they gradually established their own.

Catechumen Schools. — The first Christian schools were catechumen schools. A catechumen was a person who desired instruction in the new faith with a view to baptism and admission into the Church. As many of the converts had been pagans, and as all were ignorant of the requirements of the Church as well as of the new doctrines, such instruction was absolutely necessary. Therefore the converts were divided into classes, at first two, later, four; and instruction was given them in the rudiments of Christianity. In the beginning the catechumen schools were for adults only, but afterward children were admitted, and reading and writing were taught. Previous to this change, if children received any secular instruction at all, it was given at their homes by parents or tutors, or in the pagan schools. At the close of the second century Protogenes established a school at Odessa, in which reading, writing, texts of Scripture, and singing of psalms were taught. This was the first Christian common school. Other schools followed rapidly as the persecutions ceased, until Rome became Christianized, and pagan schools gave place to Christian schools throughout the empire. Two great names are closely connected with this movement.

CHRYSOSTOM (347-407)

One of the greatest representatives of the early Christian Church interested in education was Chrysostom. He was born at Antioch in Syria, and educated in the pagan schools, but the influence of his devout Christian mother kept him true to her faith. He was noted for his eloquence, hence the name by which he is known in history, for Chrysostom means golden-mouthed. John Malone says of him, “First of the great Christian preachers after the Church came from the caves, he was not less able as a teacher.” He became bishop of the Church, and was the greatest pedagogue of his time. Some of his educational principles may be stated as follows: —

1. As Christ lowered himself to man’s estate in order to raise man to his estate, so the teacher must lower himself to the capacity of his pupils in order to elevate them.

2. Christ did not reveal everything to his disciples,
suggesting sometimes truths for them to discover; so the teacher must not do for his pupils what they can do for themselves.

3. The foundation of all true education is the Christian life and example; therefore teachers and parents must walk circumspectly before children.

4. Women, especially mothers, are the natural educators of children.

5. Religious instruction is an essential factor of the school work. It is of the highest importance that children should be brought up “in the nurture and admonition of the Lord.”

Basil the Great (329-379)

Basil the Great was born at Caesarea. He studied at Constantinople and Athens, and sat at the feet of the greatest pagan philosophers and teachers of his time. He was not perverted by their teachings, but told them frankly that, though they possessed all learning, he had found something greater than this, and that was the Christ. Basil was one of the foremost Fathers of the Church, a great writer, and a promoter of education. He was very fond of classic literature, and, in face of the bitter opposition of many of the Church Fathers, urged its proper use in the schools. He was instrumental in founding monasteries, hospitals, orphanages, and refuges for the poor.

Pedagogical Teachings. — 1. Every misdeed should be punished in such a way that the punishment shall be an exercise in self-command and shall tend to correct the fault. For example, if a child has lied, used profane language, or been quarrelsome, give him solitude and fasting. If he

is greedy and gluttonous, let him stand by and see others eat while he remains hungry.

2. Orphan children and those that are dependent should be taught in the cloister.

3. The Bible, with its stories, promises, history, and doctrines, should be the chief textbook.

4. Not only monks and priests should be allowed to teach, but also the laity.

5. Children while still young and innocent must be taught good habits and right precepts.

It is worthy of note that Chrysostom and Basil were the first to mark out definite lines of Christian instruction. During this period, also, the first songs of the Christian Church originated in the huts and caves of the poor. Thus in religious instruction and church song the foundations of the Christian common school were laid.

Catechetical Schools. — The principal catechetical school was established at Alexandria A.D. 181, by Pantanerus. Others were located later at Antioch, Odessa, and Nisibis. The Alexandrian school, however, was by far the most important. Alexandria, at the close of the second century, was the seat of philosophy, as Athens had formerly been. It possessed the most important library in the world, and students and sages from all parts of the world flocked to this place of learning. Laurie says, “The great Alexander, in founding Alexandria, connected Europe, Asia, and Africa, not merely by mercantile bonds, but in their intellectual and literary life. Here arose, under the Ptolemies, a complete system of higher instruction, and libraries such as the world had not before seen. The books were lodged in the temple of Serapis, and accumulated to the number of seven hundred thousand. They formed the record of all human thought, until they fell a prey to internal civic and
religious dissensions. The Serapeum dates from B.C. 298, and, after recovering from the fire of B.C. 48, it finally disappeared about A.D. 640."

Under the stimulus of these surroundings, and with such an abundance of literary material at command, pagans and Christians vied with each other in their search for truth. But the pagans had better schools and better means of preparing themselves for intellectual combat. Christian teachers were called upon to defend their faith against subtle philosophers and trained thinkers, who had had the advantage of excellent schools. In order to meet this apparent defect and fortify themselves against their skillful opponents, the Christians established the catechetical school at Alexandria, the most celebrated school of its kind at that period. It took the name catechetical from the fact that the method of instruction was largely that of catechising, though lectures were also given. Many pagans had been converted to Christianity, and it was necessary that they should be taught the reason of their faith, in order that they might maintain their ground when they came in contact with unbelievers. This was particularly necessary, if Christianity was to hold its own, in a city like Alexandria, where so many learned men had gathered. It was also necessary for the extension of the new faith among men of superior intelligence. Thus the object of the catechetical school was to instruct learned men in the doctrines and usages of the Church, to prepare believers to meet the arguments of the philosophers, and to train teachers.

While it was a sort of theological school, it also taught philosophy, rhetoric, grammar, and geometry. From the nature of things it will be seen that the catechetical school was for adults only, and it may be called a kind of university, whose chief attention was given to the study of the Scriptures and the promulgation of religious doctrine. The catechetical school was much higher than the catechumen school in its course of study, and in the intelligence and learning of its students and professors.

CLEMENT OF ALEXANDRIA (150–220)

Among the most promising of the pupils of Pantaenus was Clement of Alexandria, who was his successor in the direction of the school. Clement was brought up a pagan, but was not satisfied with the heathen religion, and made a careful study of Christianity. He traveled everywhere, and sought out old men who had listened to the apostles, or whose parents had done so; and thus he hoped to learn the truth directly. As a result of his research, he became profoundly impressed with the purity of the morals of the Christians and the truth of their religion. He was a great teacher as well as Father of the Church.

His Pedagogy.—1. Faith is the cornerstone of knowledge.

2. Mosaic law and heathen philosophy are not opposed to each other, but simply parts of the same truth. Both prepared the way for Christianity. Jewish law and Greek philosophy are steps in the development of the world which prepare the way for revelation. Christianity is the fulfillment of law and philosophy.

3. He brought all the speculations of the Christians and the culture of the Greeks to bear upon Christian truth, and sought to harmonize the two.

The teachings of Clement gain in importance when we remember the bitter strife in the Church over the use of classic literature, which lasted for centuries, and the scholastic movement a thousand years later, which also sought to harmonize philosophy and religion.
ORIGEN (185–253)

Origen was a pupil of Clement in the catechetical school at Alexandria, and became his successor. Besides being brought up in an atmosphere of culture in his native city, and surrounded by influences that stimulated intellectual growth, he was fortunate in having a man of learning for his father. From him he learned Greek, mathematics, grammar, rhetoric, logic, and a knowledge of the Holy Scriptures. He began to teach in the catechetical school when only eighteen years of age, a remarkable fact when one remembers that he had among his students learned pagan philosophers, and that it was very unusual for so young a man to be allowed to teach. He was abstemious in his habits, self-sacrificing, generous, and withal consistent in his life.

Origen’s Pedagogy. — 1. Never teach pupils anything that you do not yourself practice.
2. The end of education is to grow into the likeness of God.
3. Pupils must be taught to investigate for themselves.
4. The teacher must seek to correct the bad habits of his pupils, as well as to give them intellectual instruction.

Under Origen, the catechetical school at Alexandria reached its highest prosperity, and its decay began soon after his death. Already in the middle of the fourth century its power and influence were practically gone.

None of the other catechetical schools ever reached the fame of that at Alexandria, and they, too, gradually disappeared. Indeed, as the Roman Empire became Christianized, and as Christians gained in education and intelligence, there was less and less occasion for the existence of schools of this character.

CHAPTER XVII

CONFLICT BETWEEN PAGAN AND CHRISTIAN EDUCATION

Literature. — Lord, Beacon Lights; Spofford, Library of Historical Characters; White, Eighteen Christian Centuries; Fisher, Beginnings of Christianity; Azariah, Essays Educational; Allies, The Formation of Christendom; Allies, The Monastic Life; Mattland, The Dark Ages.

GENERAL DISCUSSION

As Christianity became more powerful; as the Roman nation privately and officially accepted the new religion; as the bishops of the Church came more and more to be recognized as the viceregent of Christ and the apostles; as the Church authorities became convinced that tolerance of paganism was dangerous to believers, and irreconcilable with the principles of Christianity,—as these things became apparent, it was seen that nothing would suffice short of the utter destruction of pagan schools. Pagan philosophy and art were tolerated only as they served the Church. Pagan education had an earthly purpose; the new education, a spiritual aim, a preparation for eternal life.

The pagan temples and schools preserved the spirit of paganism long after the Roman Empire had become Christian, and the leaders of Christianity finally became convinced that ultimate success would be reached only when these institutions were destroyed. The conflict between these two parties continued during the fifth century and until 529, when a complete victory was gained by the Christians. After 529 we have therefore only
Christian schools to consider. For the next thousand years education was entirely in the hands of the Church, whose power was not always exercised for the good of humanity, but often for the furtherance of her own ends. Still, it must not be forgotten that all that was done for education was done by her, and therefore the world owes her a debt of gratitude, as later pages will show. She did not undertake the education of the masses, a task that was beyond her power, and perhaps beyond the scope of her vision. Yet great honor is due the Church for what was accomplished in education during the Middle Ages, and to her alone must be given credit for an advancement in civilization by no means small, considering the difficulties to be met and the obstacles to be overcome. During this long period there were many bright spots in the educational firmament, many brilliant leaders of the Church who also were conspicuous educators, and many important movements toward higher civilization. An examination of this period has led recent historians to abandon the term "Dark Ages." A more careful study of some of these leaders and the movements that they inaugurated will be reserved to later pages.

We shall find the spirit of the period best illustrated by a study of two great men who are preeminent in the educational affairs of the time,—namely, Tertullian and St. Augustine.

**TERTULLIAN (150–230)**

Tertullian was born at Carthage of pagan parents. He was converted to Christianity when forty years of age, and by his talent, his zeal for the new religion, and his faithfulness, he rose rapidly until he became Bishop of Carthage. He was an orator, a writer, and a teacher. His immoderate zeal led him into the vice of rigorism, quite foreign to the real spirit of the Christian religion. He joined the Montanists, a sect that believed in withdrawal from the world, the unlawfulness of second marriages, and the speedy second advent of the Savior. Having received a thorough training as a jurist at Rome, he became a great controversialist.

He was the founder of Christian Latin literature, being bitterly opposed to everything pagan. He would use nothing manufactured by the pagans, would not dress like them, nor have anything to do with their schools or writings. This of course excluded classic literature, and was in direct opposition to the teachings of the catechetical schools, especially that of Alexandria. Tertullian's attempt to create a literature for the schools which should take the place of classic literature, while it produced discord for centuries, and influenced other great men to follow his example, had no permanent result. Perhaps the downfall of paganism may have removed all danger to the Christians from pagan philosophy and letters; at all events it is certain that in later centuries the Church was most efficient in preserving them. Tertullian held that philosophy of whatever kind is dangerous, claiming that it makes man arrogant, and less inclined to faith.

In the fourth century the Fathers of the Church were opposed to pagan literature. The "Apostolic Constitutions" commanded, "Refrain from all writings of the heathen; for what hast thou to do with strange discourses, laws, or false prophets, which, in truth; turn aside from the faith those who are weak in understanding." It was urged that, "As the offspring of the pagan world, if not, indeed, inspired by demons, they were dangerous to the
new faith.” This introduced into education a narrow view, which evoked many bitter discussions, and which it took centuries to eradicate.

ST. AUGUSTINE (354-430)

Augustine was born in Numidia, Africa. His father was a pagan, and his mother a devout Christian. Augustine grew up in the faith of neither, and in his early years seems to have had no settled belief. As a student, he was wild and profligate, though attentive to his studies. He became thoroughly versed in Greek and Latin. He studied at Carthage and later at Milan. At the latter place he made the acquaintance of St. Ambrose, Bishop of Milan, who was instrumental in Augustine’s conversion. His life was radically changed, and he who had been the wild, careless unbeliever became the greatest of the Church Fathers. Like Tertullian, he condemned the very classic literature to which he was indebted for his intellectual greatness. His greatest literary works are “City of God” and “Confessions.”

“Confessions.” — In this work are found his chief pedagogical teachings. Karl Schmidt says, “In his ‘Confessions’ he develops a complete psychology of the human soul, from which the pedagogue can learn more than from many theories of education.”

This work shows step by step his own development from childhood to mature manhood, — how a word, a look, an act may awaken passions, and lead to evil desire, or stimulate to noble deed or self-sacrificing consecration. From his own life and experiences he portrays the whole nature of man. Augustine is called the “St. Paul of the fifth century,” and he certainly was the greatest man,
since Paul, that the Church has produced. In his writings is found the most luminous exposition of the Catholic doctrine, and probably Augustine is the most noted of all Catholic Fathers. In the domain of theology and morals he based all teaching on authority rather than on investigation, yet the excessive application of this principle to subjects of physical science was destined later on to hinder investigators in the fields of scientific research. Draper says, “Augustine antagonized science and Christianity for more than fifteen centuries.” This was doubtless due to the application of the principle of authority in fields that Augustine did not contemplate. But we shall have occasion to recur to this subject in later pages.

Augustine’s Pedagogy. — 1. All teaching is based on faith and authority.

2. All pagan literature must be excluded from the schools.

3. The chief subject in the school course is history pursued in the narrative form.

4. Make abundant use of observation in instruction.

5. The teacher must be earnest and enthusiastic.

While the Roman Empire became officially Christian in the fourth century under Constantine, it was not until Justinian decreed the abolition of pagan schools and temples, A.D. 529, that paganism, as we have seen, was finally destroyed. Thus the long conflict was ended, and henceforth we have to do only with Christian education. We now enter upon the thousand years of the world’s history known as the Middle Ages, the close of which brings us to the Reformation.
CHAPTER XVIII

MONASTIC EDUCATION


Monasteries. — Monasteries were established as early as the third century A.D.; but it was not until the sixth century that they became powerful. The spirit of asceticism, urged by the Church as one of the most important virtues, took a strong hold upon the people, and led many to withdraw from the world. For such the founding of monasteries became a necessity. The monasteries were the result of the ascetic spirit, and their teaching was based upon authority and not upon free investigation or original research. Thus there was introduced into society and education a principle, that, wrongly interpreted, impeded progress for a thousand years.

Most of the time during this period the Church held supremacy over the State with authority unquestioned. This authority was carried not only into spiritual matters, but also into social, political, and educational affairs. Everything that conflicted with that authority, or with the decrees of the Church, was condemned. Even scientific discoveries that did not harmonize with preconceived and accepted theories were reluctantly received, if not absolutely rejected. Discoverers in the realm of science were silenced, and sometimes actually punished, for promul-
established cloister schools in Italy, France, Spain, England, Ireland, Germany, and Switzerland. Monte Cassino (529), Italy; Canterbury (586) and Oxford (ninth century), England; St. Gall (613), Switzerland; Fulda (744), Constance, Hamburg, and Cologne (tenth century), Germany; Lyons, Tours, Paris, and Rouen (tenth century), France; Salzburg (696), Austria; and many other schools were founded chiefly by the Benedictines. Among the many great teachers that they produced were Alcuin of England, Boniface of Germany, Thomas Aquinas, Duns Scotus, and Abelard. It thus appears that the Benedictine order took a deep interest in education, and their work deserves a most honorable place among the educational agencies of the period under discussion.

The Seven Liberal Arts.—We have seen that much attention was always given to religious instruction in the Christian schools. The Bible, the doctrines of the Church, and its rites and ceremonies were at first exclusively taught. But later secular branches were introduced. These secular branches were known as the seven liberal arts, which comprised the following subjects:—

I. Trivium

1. Grammar. 
2. Rhetoric. 
3. Logic.

II. Quaadrivium

1. Arithmetic. 
4. Astronomy.

This course required seven years. Latin was the only language used, and consequently the native tongues suf-

1 Laurie thinks that these names were first appropriately used about the end of the fourth century.

fered. The trivium was the most popular course; such knowledge was considered an absolute necessity for any one making claim to culture. After completing the trivium, those who wished for higher culture studied the quadrivium.

Under the term grammar were included reading and writing, as well as the construction and use of language. In rhetoric the works of Quintilian and Cicero were studied, and sermons delivered in the churches were made to serve for a practical application of the rules. In logic the works of St. Augustine were used in the exercises of constructing syllogisms, of disputation, and of definition. In arithmetic, before the introduction of the Arabic notation, numbers were considered to have a mysterious meaning. The hands and fingers were used to indicate numbers. For example, the left hand upon the breast indicated ten thousand; both hands folded, one hundred thousand. For the practical purposes of life the reckoning board was used. This was a board with lines drawn upon it, between which pebbles were placed to indicate the number to be expressed. For example, the number 3146 would be indicated as follows:—

\[
\begin{array}{cccc}
3 & 1 & 4 & 6 \\
\hline
1 & 1 & 1 & 1 \\
\end{array}
\]

Music was designed for the church service. Knowledge of music was held to be positively essential to priest and teacher. Under the term music were also sometimes included the fine arts, painting, drawing, architecture, sculpture, etc.

In geometry Euclid was used. Lines, angles, surfaces, and solids were studied. With geometry there seems to have been connected a meager study of geography. Early
maps have been found, one dating from the seventh century, being in possession of St. Gall monastery. Astronomy was closely connected with astrology. Its practical application was limited to the formation of the Church calendar, fixing the date of Easter, etc.

This celebrated course of study formed the basis of secular instruction in the monasteries, and, indeed, in all schools, for several centuries. Religious instruction always remained a prominent feature of the work. History had no place in the curriculum.

**Summary of Benefits conferred upon Civilization by the Monasteries.** — 1. They preserved classic literature. Though many of the Church Fathers, as we have seen, were bitterly opposed to pagan literature, the monasteries copied it with great industry and preserved it with care. The archives of these institutions have yielded up some most remarkable and valuable manuscripts that otherwise would have been lost to the world.

2. They kept alive the flickering flame of Christianity. The Middle Ages were indeed dark for Christianity, as unbelief, ignorance, and faithlessness prevailed. But the monasteries were centers of religious interest and zeal.

3. They maintained educational interest during this long, dark period. We have seen that the monasteries contained the only schools. Through them the Church kept up whatever educational interest survived during the Middle Ages, and her work then conserved the energies employed in later educational enterprise.

4. They originated a great course of study by giving to the world the seven liberal arts.

5. They furnished places of refuge for the oppressed.

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**CHAPTER XIX**

**SCHOLASTICISM**

**Literature.** — Fisher, History of the Reformation; Lord, Beacon Lights; Thalheimer, Mediaeval and Modern History; Schenkel, History of Philosophy; Seebohn, Era of the Protestant Revolution; Hegel, Philosophy of History; Azarias, Philosophy of Literature; Azarias, Essays Philosophical; Schwächerth, Jesuit Education, its History and Principles.

**Compaire** remarks, “It has been truly said that there were three Renascences: the first, which owed its beginning to Charlemagne, and whose brilliancy did not last; the second, that of the twelfth century, the issue of which was Scholasticism; and the third, the great Renaissance of the sixteenth century, which still lasts, and which the French Revolution has completed.”

As scholasticism, in a sense, was the rival of monasticism, and as it covered a large part of the Middle Ages, we shall discuss it at this point. Scholasticism was a movement having for its object the harmonizing of ancient philosophy, especially that of Aristotle, with the doctrines of Christianity. It covered a period reaching from the ninth to the fifteenth century, and displayed its greatest activity between the eleventh and thirteenth centuries. It is called the philosophy of the Middle Ages. The term *scholastic* is also applied generally to forms of reasoning which abound in subtleties. Scholasticism was a dissent from the teachings of St. Augustine and the ascetics. It laid chief stress upon *reason* instead of *authority,*

thus asserting a vitally different principle, which would
tend to change the whole spirit of education.

The first prominent leader of this movement was Erigena,
who lived during the ninth century, and was the most inter-
esting writer of the Middle Ages. He was also a great
teacher, and was called to give instruction at the court of
Charles the Bald, and afterward at Oxford. He opposed
the prevailing tendencies of the monasteries to base all
teaching on authority, and made its foundation philosophy
and reason. Schwager{1} denominates Anselm (born about
1033) as "the beginner and founder of scholasticism." Thus
it was not till the eleventh century "that there was
developed anything that might be properly termed a Chris-
tian philosophy. This was the so-called scholasticism."{2}

Greater than either of these was Abelard (born 1079),
who by his eloquence attracted great numbers of students
to Paris. It is said that "few teachers ever held such
sway as did Abelard for a time." He made Paris the cen-
ter of the scholastic movement, attracting students from
all parts of the world. He did more than any of his
predecessors to give accepted ecclesiastical doctrines a
rational expression. Scholasticism influenced the estab-
ishment of institutions of learning in England, Germany,
Italy, and Spain, some of which later developed into great
universities. Thomas Aquinas, Duns Scotus, and Occam
may also be mentioned as great schoolmen. Of the first
two Schwager says:{3} "At the summit of scholasticism we
must place the two incontestably greatest masters of the
scholastic art and method, Thomas Aquinas (Dominican,
1225-1274) and Duns Scotus (Franciscan, 1265-1308), the
founders of two schools, into which after them the whole
scholastic theology divides itself,—the former exalting the
understanding (intelectus), and the latter the will (voluntas),
as the highest principle, both being driven into essentially
differing directions by this opposition of the theoretical and
practical. Even with this began the downfall of scholasti-
cism; its highest point was also the turning point to its
self-destruction. The rationality of the dogmas, the one-
ess of faith and knowledge, had been constantly their
fundamental premise; but this premise fell away, and the
whole basis of their metaphysics was given up in principle
the moment Duns Scotus placed the problem of theology
in the practical. When the practical and the theoretical
became divided, and still more when thought and being
were separated by nominalism, philosophy broke loose from
theology and knowledge from faith. Knowledge assumed
its position above faith and above authority, and the reli-
gious consciousness broke with the traditional dogma."

Toward the end, another thing contributed to the down-
fall of scholasticism. The philosophical subtleties of dis-
cussion made the schoolmen lose sight of the main issue,
and devote themselves to the most ridiculous questions.{1}
Schwickera{2} remarks, "It can not and need not be de-
nied that the education imparted by the mediaeval scholas-
tics was in many regards defective. It was at once too
dogmatic and disputatious. Literary studies were com-
paratively neglected; frequently too much importance was
attached to purely dialectical subtleties. . . . The defects
of scholasticism became especially manifest in the course
of the fourteenth and fifteenth centuries, when much time
and energy were wasted in discussing useless refinements
of thought." That did a great deal of good will appear
from the following summary:—

Summary of the Benefits of Scholasticism. — I. It at-

1 "History of Philosophy," p. 186.  2 Ibid., p. 185.  3 Ibid., p. 186.

1 See K. Schmidt, "Geschichte der Pädagogik," Vol. II, p. 265, for subjects
of these discussions.  2 "Jesuit Education," p. 46.
tempted to harmonize philosophy with Christianity, and may be called the first Christian philosophy.

2. It sought to base learning on reason and investigation, rather than on authority. In this we find the first impulse of that movement which later led to the founding of science.

3. Many universities were established through the scholastic influence, notably, Paris, Heidelberg, Bologna, Prague, and Vienna.

4. While it failed to establish them, it at least recognized the desirableness of a universal language for schools, and a universal church for man.

5. Although, with the exception of the universities which it founded, its direct work in education cannot be said to have been permanent, yet it imparted fresh vigor to educational endeavors.

6. Schwegler says, "It . . . introduced to the world another principle than that of the old Church, the principle of the thinking spirit, the self-consciousness of the reason, or at least prepared the way for the victory of this principle. Even the deformities and unfavorable side of scholasticism, the many absurd questions upon which the scholastics divided, even their thousandfold unnecessary and accidental distinctions, their inquisitiveness and subtleties, all sprang from a rational principle, and grew out of a spirit of investigation, which could only utter itself in this way under the all-powerful ecclesiastical spirit of the time."


CHAPTER XX
CHARLEMAGNE

Literature.—Ferris, Great Leaders; Emerton, Introduction to the Middle Ages; Guizot, History of Civilization; Wells, The Age of Charlemagne; Bryce, The Holy Roman Empire; Church, The Beginning of the Middle Ages; Lord, Beacon Lights; White, Eighteen Christian Centuries; Laurie, Rise of the Universities; Bulfinch, Legends of Charlemagne; Encyclopaedia Britannica, Article on Charlemagne.

History, Character, and Purpose. — Charlemagne was not only the greatest ruler of the Middle Ages, but one of the greatest and wisest rulers the world has known. By birth and instinct he belonged to the Teutonic race, to which, as before stated, the world’s enlightenment has been committed. Like Alexander the Great, Charlemagne united many peoples into one, until he ruled over the territory now included in France, the Netherlands, Germany, Austria, and Italy,—in fact, his empire comprised the richest part of central Europe. He designed to rebuild the Roman Empire, and was crowned "Emperor of Rome" by the Pope, in the year 800. While he protected the Pope and was loyal to him, he did not admit the papal supremacy in matters of State.

Two very important influences were wisely utilized by Charlemagne in his work of civilization, namely, the political ideas of the Teutons, and the adhering power of the Christian church. He cherished German customs, and left, in various parts of Germany, many monuments of his
love for that people. He was of commanding presence, being seven feet in height, and of good proportions, blond in type, and of genial manners. His real capital was at Aix-la-Chapelle, but Rome was a nominal capital. Bulfinch says of Charlemagne: "Whether we regard him as a warrior or legislator, as a patron of learning or as the civilizer of a barbarous nation, he is entitled to our warmest admiration." If his successors had possessed the ability, enterprise, and breadth of view that characterized him, the world might never have known the period in history commonly called the "Dark Ages."

**Personal Education.** — When Charlemagne arrived at the estate of manhood and ascended the throne, he was ignorant of letters and lacked any considerable intellectual training. His education had been that of the knight who believed that skill in the use of arms and physical prowess were of far more importance than a knowledge of letters. After he had come to the throne, and especially after he had conquered his foes and had leisure to study the welfare of his people, he realized his deficiencies, and sought to overcome them by diligent study.

He called to his court the most learned men of the world, received personal instruction from them, and had them read to him and converse with him while at his meals. In this way he overcame, in a measure, the defects of his early education: He thoroughly mastered Latin, became familiar with Greek, and learned also grammar, rhetoric, logic, music, astronomy, and natural history. He never learned to write well, owing to the late period of life at which he began, and to the clumsiness of the hand accustomed to wielding the sword rather than the pen.

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1 See "Feudal Education," Chap. XXII.

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Among his instructors was Alcuin of England, the most celebrated teacher of his time. Charlemagne established the "School of the Palace," and placed Alcuin at its head. Here the children of the emperor as well as his courtiers were taught. He had his own daughters learn Latin and Greek. France is indebted to Alcuin for its polite learning. Alcuin was also the counselor of the emperor in the educational matters of the empire, and it was probably his influence that led Charlemagne to adopt such broad views concerning the culture of his people.

**General Education.** — We have seen that the prevailing idea was that education should subserve the interests of the Church. Charlemagne turned the current of thought toward the national idea. He believed in religious training, but wanted to found a great State, and therefore insisted that those things which encouraged intelligent patriotism should be taught. He protected the Church, but insisted that the Church was subordinate to the State, and that his will was law over both. Consequently he required priests to preach in the native tongues rather than in Latin, and decreed that monasteries that would not open their doors to children for school purposes should be closed. The priests, he insisted, should be able to read and write, should have a knowledge of the Holy Scriptures and of the chief doctrines of the Church, and should instruct the people in these things.

The seven liberal arts formed the basis of school instruction. Monks were not to remain in idleness and ignorance, but were required to teach, not only in the monasteries, but also outside of them. He also encouraged education among his nobles, and plainly intimated that merit and not noble birth would entitle them to favor. Charlemagne visited the schools himself, and required the
bishop to report to him their condition. He thus became a superintendent of schools, being as familiar with the educational interests of his kingdom as he was with every other interest. He sought to teach first the priests and nobles, and after that the masses of his people. He introduced the practice of compulsory education for all children, and decreed that truant children be first deprived of food as punishment, and if that did not suffice, that they be brought before him.

Reading, writing, arithmetic, and singing were taught, especial attention being given to music, which was of use in the church services. The Apostles' Creed and the Lord's Prayer were also taught. In 801 Charlemagne decreed that women and children should receive instruction in the doctrines of religion, because he believed religion to be the foundation of a civilized nation.

Charlemagne's career shines out in brilliant contrast with the ignorance and superstition of his age. The world was not yet ripe for his advanced ideas, hence when the work lost the support of his strong personality, its effects soon became obliterated, and a retrogression of civilization resulted.

The clergy, who had entertained but little sympathy for the enterprises of the emperor, soon closed the monasteries to outside students, and returned to the same practices from which the authority and energy of Charlemagne had aroused them. His work was not wholly in vain, however, for he laid the foundations of the Prussian school system.¹

Summary of Charlemagne's Work. — 1. He elevated the clergy by demanding greater educational qualifications of them and by insisting that they do their duty.

¹ Professor Masius, Lectures in the University of Leipsic.
CHAPTER XXI

ALFRED THE GREAT

Literature.—Ferris, Great Leaders; Lord, Beacon Lights; Mon-ber, Great Lives; Spofford, Library of Historical Characters; Green, History of the English People.

History and Character.—Alfred became king of the West Saxons in 871 at the age of twenty-three. As a boy he had already shown remarkable energy and ability, and as a man he more than fulfilled the promise of his early years. England was divided into several kingdoms, the Danes having taken possession of the eastern part of the island. Alfred carried on war against them for many years with varying success, until he made peace by skillful diplomacy in giving them territory. He afterward showed remarkable statesmanship in winning them to peaceful acquiescence in his sovereignty, and thus he came to rule over united England.

He laid the foundation of England's naval greatness by building ships to defend the country against Danish pirates. Many stories are told of his simplicity, his perseverance, his strategy in defeating his enemies, and the love with which he inspired his people. Karl Schmidt says, "Alfred, as victor in fifty-six battles, as lawgiver, as king and sage, as Christian and man, as husband and father, is rightly called—'The Great.'"

He was very methodical in his habits, and divided his day into three equal parts of eight hours each: eight hours he gave to government, eight hours to religious devotion and study, and the other eight hours to sleep, recreation, and the recuperation of his body.

Education.—Alfred did not learn to read until twelve years of age. His mother then stimulated him by the promise of a book to that one of her sons who should first commit to memory a Saxon poem. With indomitable energy he mastered reading, learned the poem, and secured the prize. Throughout his life he gave much attention to literary matters. He translated many portions of the Bible, as well as other books, into Anglo-Saxon, and encouraged literary efforts in others.

Without doubt the intellectual activity of Charlemagne acted as a spur to Alfred's personal ambition and to his desire to elevate his people. Although he did not follow the example of Charlemagne in seeking universal education for his people, he did urge that the children of every freeman should be able to read and write, and should have instruction in Latin. The distinction thus made in the purposes of these two great rulers has been perpetuated till the present time, the Germans encouraging universal education, while the English have attended chiefly to the education of the higher classes. Alfred established many monasteries and made them centers of learning. It seems clear that he assisted in laying the foundations from which Oxford University grew. He left his impress upon the English people as no other ruler has done, implanting love for law, justice, freedom, national honor, and the domestic virtues which characterize that nation. His influence is felt upon English institutions to this day.
CHAPTER XXII

FEUDAL EDUCATION

Literature. — Still, Studies in Mediaeval History; Bulfinch, Legends of Charlemagne; Emerton, Mediaeval Europe; Adams, Civilization during the Middle Ages; Hallam, The Middle Ages; Abdy, Lectures on Feudalism; Guizot, History of Civilization.

Emerton defines feudalism as "an organization of society based upon the absence of a strong controlling power at the center of the State."¹ It marks a step in the reorganization of society which was slowly going forward during the Middle Ages. It was an element in the movement toward freedom, in which men of large landed possessions gained the allegiance of vassals by gifts of land, in return for which the latter bound themselves to defend the former in case of attack. "The tie by which the higher freeman bound the lower one to himself was ordinarily a gift of the use of a certain tract of land, together with more or less extensive rights of jurisdiction over the dwellers thereon. By means of this gift he secured the service of the lesser man in war, and as war was the normal condition of things, such service was the most valuable payment he could receive."²

While it is true that the feudal lords were in many cases little else than robber chieftains, especially in the earlier history of the system, it would be false to history to picture them in general as being of that character. The

¹ "Mediaeval Europe," p. 478.  
² Ibid., p. 480.

knights were chivalrous in battle, ever ready to fight for their religion, as shown in the crusades, to defend the weak, to show greatest respect for woman, and to maintain freedom. Fortified in an impregnable castle on some eminence, with his loyal retainers about him, the feudal baron was able to defy kings. The system marks a stage in the development of civilization, and when feudalism fell into decline its purpose had been fulfilled.

With such an independent manner of living, and such ideas of their own rights, it is not strange that the knights had a form of education peculiar to themselves, and this education is full of interest to the student. There was little in the schooling of the monasteries that could appeal to them, and their ideas of manhood were very different from those of the ecclesiastics. Prowess in the use of arms, skill in horsemanship, acquaintance with the chivalric forms of politeness and with knightly manners, were of far more importance to them than ability to read and write. Indeed, they despised book-learning as something beneath their own dignity, however suitable it might be for their vassals. In such a school as this Charlemagne grew up. It was a school of action rather than of thought; a school which looked to the present rather than the future.

The education of the knights was in striking contrast with the prevailing modes. Instead of the seven liberal arts, the seven perfections of the knight were taught,—horsemanship, swimming, use of bow and arrow, swordsmanship, hunting, chess-playing, and verse-making. Their purpose was to prepare for the activities of the life in which their lot was cast; that of the monasteries was to preserve learning to fit men for the duties of the Church, and to prepare them for the life to come. It must not be inferred, however, that the knight was unmindful of
religion, for he was inducted into knighthood by most solemn religious ceremonies and vows.

The education of the knight was divided into three periods.

First Period.—The first seven years of the boy’s life were spent in the home under the mother’s careful direction. Obedience, politeness, and respect for older persons were inculcated, and stress was also laid upon religious training. By the development of strong and healthy bodies the boys were well prepared for the later education upon which they entered after the seventh year.

Second Period.—After the seventh year the boy was generally removed from home to the care of some friendly knight, in order that he might receive a stricter training. Here he remained till his fourteenth year, chiefly under the care of the lady whom he served as page. He was taught music, poetry, chess, and some simple intellectual studies, besides the duties of knighthood, especially in relation to the treatment of women, and to courtly manners.

Third Period.—At fourteen the boy left the service of his lady and became an esquire to the knight. He now attended his master upon the chase, at tournaments, and in battle. He was taught all the arts of war, of riding, jousting, fencing. It was necessary that he should have a watchful eye to avert danger, protect his master, and quickly anticipate his every wish. The service of this period completed his education, and at twenty-one he was knighted with imposing ceremonies. After partaking of the sacrament, he took vows to speak the truth, defend the weak, honor womanhood, and use his sword for the defense of Christianity.

This form of education was most potent in preserving knighthood for several centuries and was a powerful factor in shaping the destinies of Europe. It was faithfulness to the vow to defend Christianity that led finally to the overthrow of chivalry, as will appear in the study of the crusades.

Education of Women.—The girls remained at home and were taught the domestic arts, as well as the forms of etiquette which were practiced in this chivalric age, and which the peculiar homage paid to woman made necessary. They were also taught reading and writing, and were expected to be familiar with poetry. Daughters of the better families were sometimes collected in some castle, where a kind of school was organized, in which they were instructed in reading, writing, poetry, singing, and the use of stringed instruments, religion, and sometimes in French and Latin. Among no other class during the Middle Ages was such great attention paid to the education of women. It was the duty of mothers to see that their daughters were carefully prepared to sustain the peculiar dignity of feudal womanhood.

Criticism of Feudal Education.—1. It honored woman and gave her the highest position afforded by any system during the Middle Ages.

2. It gave the world a splendid example of chivalry, teaching manliness, courage, devotion to the right as it was understood, and the espousal of the cause of the weak.

3. It contributed to literature through the compositions of the Minnesingers.

4. It counteracted the ascetic tendencies of the monasteries by encouraging an active participation in life’s affairs.

5. It restricted its advantages to the privileged class.

6. It despised intellectual training, while laying great stress upon physical prowess.

7. It lacked the elements of progress.
CHAPTER XXIII

THE CRUSADES AS AN EDUCATIONAL MOVEMENT

Literature.—Michaud, The Crusades; Stubbs, Mediaeval and Modern History; Mombert, Great Lives (see Godfrey); Myers, Mediaeval and Modern History; Guizot, History of Civilization; Lord, Beacon Lights; Archer and Kingsford, The Crusaders; White, Eighteen Christian Centuries; Andrews, Institutes of General History; Ridpath, Library of Universal History (article on the Crusades).

Among the most remarkable movements that took place during the Middle Ages were the crusades. The Saracens had overrun and conquered the Holy Land, and the Christian nations of the west attempted to recover from the hands of the infidels the soil made sacred by the life and death of Christ. For a long time the pilgrims who made journeys to the tomb of the Savior were undisturbed, as their pilgrimages were a source of profit to the Saracens. But when the Turks gained possession of Jerusalem, they began to persecute both the native Christians and those who came from abroad. Peter the Hermit, who had suffered from these cruelties at Jerusalem, returned to Europe, and by his crude eloquence and earnestness stirred the people almost to a frenzy. Obtaining the sanction of the Pope, he gathered an immense crowd of men, women, and children, and started for the Holy Land.

They encountered great hardships, many died of hunger, disease, and the hostility of the people through whose countries they passed, and the remnant who reached the Bosporus, were totally destroyed by Turkish soldiers.

1 See Lessing’s "Nathan der Weise."
CHAPTER XXIV

THE RISE OF THE UNIVERSITIES

Literature.—Laurie, Rise of the Universities; Hallam, Middle Ages; Guesot, History of Civilization; Paulsen, The German Universities; Hurst, Life and Literature in the Fatherland; Brother Aschias, Essays Educational.

We have seen that the Church had almost entire control of education during the Middle Ages. Through her influence schools were established and maintained, learning was preserved, and the interests of civilization were promoted. She was also influential in the founding of universities, though not to her alone were these institutions due. Laurie says:—

"Now looking first to the germ out of which the universities grew, I think we must say that the universities may be regarded as a natural development of the cathedral and monastery schools; but if we seek for an external motive force urging men to undertake the more profound and independent study of the liberal arts, we

The cathedral schools were institutions connected with each cathedral for the purpose of training priests for their sacred office, but they were not limited entirely to priests. Instructions in the seven liberal arts was imparted, and also in religion. Parochial schools were established in many places for the purpose of training children in the doctrines of the Church. Thus, as early as the ninth century, the Church sought to extend the benefits of education to the people as well as to the priesthood. While the parochial schools were limited in their instruction, somewhat after the manner of the early catechumen schools, the changed conditions of Christianity permitted a much broader training than formerly.

1 It would be impossible to give a full historical account of the crusades in a work of this kind. The reader is referred to any standard work on that subject.