

struct an understandable message. Not everyone is called upon to show some skill in drawing pictures, but everyone is called upon to show some skill in expressing himself, and the more effectively you express yourself – well, that’s Rhetoric.

### *The Five Parts of Classical Rhetoric*

Historically, the classical study of Rhetoric is divided into five parts:

1. *Inventio* – How to determine topics and arguments for speech or composition.
2. *Dispositio* – How to arrange topics and arguments.
3. *Elocutio* – How to deliver a speech or to write a composition in the most appropriate, attractive, and powerful style.
4. *Memoria* – How to memorize speeches.
5. *Pronuntiatio* – How to manage the voice and gestures while delivering a speech.

By the repetitive “how to” in the five points listed above, anyone can see that Rhetoric is a very *output-based* subject. As long as we have not neglected the input (Grammar), and the processing (Logic), then we should have assembled all of the necessary parts in order to generate the output (Rhetoric). And output, there should be plenty of. One does not learn to express himself by reading and outlining books. As faith, without works, is dead, so mere head-knowledge, without actual practice, amounts to little or nothing. You should expect the trees which you planted and nursed in years past to finally bear their fruit in these Rhetoric years.

The parts of Rhetoric called *Inventio*, *Dispositio*, and at least part of *Elocutio*, are covered in standard curricula for writing or composition. Any of the many “How to Write” books can serve as a supplement to help hone certain details of composition.

But Rhetoric goes beyond mere writing. Any Rhetoric curriculum must include activities in public speaking. Here, *Elocutio*, *Memoria*, and *Pronuntiatio* step forward with important roles. The family and friends may be the only audience available, though a more objective audience would be a better test of how a student’s skills are developing.

### SOME OVERALL OBSERVATIONS FOR LEARNING RHETORIC

The following are some general observations on teaching and learning Rhetoric. More specific recommendations and applications are made in Chapters Eleven through Fourteen.

### 1. *Early Bloomers.*

Don't expect a child at the Grammar Level to exhibit Rhetoric Level ability. There may be some early bloomers here who show some advanced ability, but early bloomers often slow down later, and the last thing which we want to develop is a precocious prodigy who is pugnaciously pedantic. Special abilities require special humilities, lest the gift destroy the gifted. Just because a boy can speak like a man does not mean he is a man. Maturity still requires the experience of years. Do not focus on the development of one special gift as if that gift justifies all other imbalances.

Pride *goeth* before destruction, and an haughty spirit before a fall. — Proverbs 16:18

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. — Second Corinthians 12:7

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. — First Timothy 3:6

For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? — First Corinthians 4:7

### 2. *Late Bloomers.*

Parents must develop Rhetoric skills in a child without exasperating him. A child at age ten or twelve may show no appreciable ability to write, but that does not mean that he will not be a good writer by the time he is fifteen or seventeen. Late bloomers happen – often. Require enough to press him, but not to break him. The younger years require patience and trust, yet firmness and steady pressure. Reluctant writers need more nudging and encouragement than driving and demanding – but the parent is the best judge of the balance.

### 3. *Preparing Future Rhetoric Students*

Here are a few principles for preparing students in their early years for Rhetoric in their later years:

- a. The child needs to be well grounded in the elements of the language before he can use them in an effective manner. Poor

. . . the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. — Acts 14:15-17

Paul declares that God now commands these men to repent of their ignorance. He has opened up an aperture of opportunity – a light shining in a dark place – for them to be released from their ignorance. He now commands all men everywhere to repent, (*μετανοέω*: metanoēō), literally, change their mind, alter their intellect, redirect their thinking. Their minds have been heading in every conceivable direction – except toward God. All of the so-called “grand” accomplishments of Greek culture – the very height of all human culture to the Athenian mind (and still so in the minds of many today) – have been for the glory of anything except the true God Who made all things.

But there is a Judgment Day coming. The whole culture will be judged. In case they had any doubts, the Judge Himself rose from the dead, proving that He had power over life and death (Matthew 26:24; John 5:27; Acts 2:22; 10:40-42).

[17:32] AND HAVING HEARD OF A RESURRECTION FROM AMONG *THOSE* DEAD, SOME INDEED RIDICULED, YET SOME SAID, “WE WILL OURSELVES HEAR THEE AGAIN CONCERNING THIS *MATTER*.” [17:33] AND *DISMISSING HIM* IN THIS WAY, PAUL WENT OUT FROM THEIR MIDST. [17:34] HOWEVER, SOME MEN, *THROUGH* FASTENING THEMSELVES TO HIM, BELIEVED; AMONG WHOM *WERE* BOTH DIONYSIUS, THE TRIBUNAL-MEMBER [AREOPAGITE], AND A WOMAN, DAMARIS BY NAME, AND OTHERS WITH THEM.

Paul carefully observed the Areopagan rule against exciting passion in his discourse. He merely asserted the doctrine and connected the logic (Contrast his discourses in Acts 24:10-25; 26:1-29). However, it is his pure doctrine and clear logic which nevertheless moved his audience in the end to break off the discourse. Epicureans would be among those who ridiculed any future state after death. Stoics might be less skeptical, believing in a future state after death, but quite probably their words, “we will hear thee again,” were about like Felix, who said the same words, but never did (Acts 24:25). This disagreement apparently ended the proceeding. Paul therefore was politely dismissed. They could not convict him of a crime without condemning themselves also. Paul elsewhere used a similar method to split the Pharisees and Sadducees (Acts 23:6).

An Areopagite was a member of this Tribunal for life, and no man became a member who was not first an Archon – a chief governor of Athens. Hence a renowned government official of the highest reputation for intelligence and conduct – Dionysius – was converted, and others with him – perhaps his family and friends. Also a woman named Damaris was converted, and others with her.

Athens was so full of philosophy and idolatry that it attracted every kind of foul mind to the city. Though God has power to convert anyone He chooses, it is nevertheless true that He does not call many wise men of this world (First Corinthians 1:26). At Athens, both the Jewish synagogue and the Gentile Tribunal were too disinterested to persecute Paul. Paul's preaching didn't even raise the city against him. Their minds were so corrupted that Paul's preaching stirred up only a momentary interest. Hence Paul's evangelism had little effect – much like Jesus, who was amazed at His listeners' unbelief (Mark 6:6). But the abiding effect of Paul's preaching cannot truly be measured unless we can trace what became of Dionysius and Damaris. A few seeds sown may grow great harvests in time.

#### *Lessons to Learn from Paul at Athens*

Though this passage contains many valuable lessons, we wish only to point out these four:

1. To serve his purposes, Paul redeemed what he chose from the darkness of Athenian culture. However, he needed to give new meaning to what he did redeem, because its old meaning was determined outside of the reality of the Christian worldview. This is absolutely true of all things in the world. All things – stones, love, light bulbs, government – have a different meaning in the world of unbelief than they do in the world of belief.
2. Paul's knowledge of Greek lore was of the most elementary sort – the kind which was casually picked up from contact with the culture. His knowledge of Christ was of the most advanced sort – which enabled him to know how to pick and choose among the scraps of Greek to serve his purposes. He did not need to know the deep darkness of Greek philosophy – the depths of Satan, in order to preach the heights of Christ. A little grammar, a little logic, and a little rhetoric go a long way.
3. Some places attract the kinds of people who love darkness, and these are often the most “religious” and “philosophical”

sabbaths, and I am profaned among them. — Ezekiel 22:26

### *Reading Critically*

Literature appreciation – what does that mean? Well, it does not necessarily mean liking the literature. It means interpreting and evaluating the literature – determining what it is really worth. Of course, unbelieving literature is actually worthless except as it is used to serve God.

While you are reading the literature, be sure to:

1. *Collect your knowledge* – the facts of the literature. You may use some oral narration or question-and-answer to check this – whether privately with yourself when reading by yourself, or mutually when reading together.
2. *Build your understanding* – the reasoning of the literature. What are the connections which are being made? Why are they being made?
3. *Develop your wisdom* – the purpose, direction, goal, or effect of the literature. What is this all leading toward, and how does the author work to accomplish this?

Each family will develop its own distinctive criteria for evaluating literature, but to help you to begin, here are some criteria which we think should be included:

1. What are the author's intentions in writing, and how are those intentions displayed?
  - a. What is his worldview, and how does it show in his writing?
    - From his point of view, how is reality constructed, what is correct behavior, what is the source of truth?
    - What principles does he believe in, what things does he value, what goals does he pursue?
  - b. Is he frank and open in expressing his intentions, or are they subtle, or even hidden?
2. How does the Lord use this literature to serve Himself – regardless of the author's intentions?
  - a. To form good or poor communication skills in the righteous or in the wicked.
  - b. To corrupt men's minds and ripen them for judgment, or to edify their minds and equip them to serve Him.

- c. To inform and warn the righteous or the wicked of the fruit of their ways.
3. How can we redeem this literature to intentionally use it to serve the Lord?
    - a. By injecting criticism as a lesson in detecting and understanding godlessness.
      - The primary godless philosophy which pervades almost all literature, ancient or modern, is the absence of speaking of things – objects, thoughts, emotions, actions – with reference to God.
      - Godless philosophies which particularly infuse modern works include a focus on the worldly, an emphasis upon self-esteem, gushy, maudlin emotions, feminism, entertainment orientation.
    - b. By pointing out the good or poor examples of literary communication – figures of speech, choices of words, manner of phrasing, structure of the work.
    - c. By evaluating the information contained in it and its value for serving the Lord.

Every reader must be careful not to imbibe of the poisonous spirit of ungodly literature – or of ungodly ways and notions which appear in professedly Christian literature. The way to strengthen your carefulness is to develop a spirit which continuously evaluates and criticizes everything you read (or hear, or watch). Set a watchdog at the door, and when he barks, go and find out what he is barking at.

### ❧ QUESTIONS ❧

In the remainder of this Chapter, we will address a number of questions under the following four topics:

1. Don't godly men in the Bible pursue the world's wisdom?
2. Don't we need to be culturally literate?
3. How should we approach classical literature?
4. How can we maintain a proper separation?

#### *1. Don't Godly Men in the Bible Pursue the World's Wisdom?*

#### EXAMPLES OR EXCEPTIONS?

*Question:* Didn't Moses and other great men learn the ways of the heathen?

| B.C.  | <i>Judah</i>     | <i>Israel</i> | <i>Egypt</i>          | <i>Assyria /Babylon /Persia</i> | <i>Greece</i>                     | <i>Rome</i>                             |
|---|------------------|---------------|-----------------------|---------------------------------|-----------------------------------|---|
| 532   |                  |               |                       |                                 |                                   | Tarquinus II (7th king) crowned         |
| 531   |                  |               |                       |                                 |                                   |   |
| 530   |                  |               |                       | Cambyses crowned                |                                   |   |
| 529<br>528                                    |                  |               |                       |                                 |                                   |   |
| 527   |                  |               | Persia conquers Egypt |                                 |                                   |   |
| 526   |                  |               |                       |                                 |                                   |   |
| 525   |                  |               |                       |                                 | Aeschylus born<br>Greek tragedian |   |
| 524<br>523                                    |                  |               |                       |                                 |                                   |   |
| 522   |                  |               |                       | Darius crowned                  | Pinder (lyric poet) born          |   |
| 521<br>520<br>519<br>518<br>517               |                  |               |                       |                                 |                                   |   |
| 516   | temple completed |               |                       |                                 |                                   |   |
| 515<br>514<br>513<br>512<br>511<br>510        |                  |               |                       |                                 |                                   |   |
| 509   |                  |               |                       |                                 |                                   | Tarquin kings expelled /Republic begins |
| 508   |                  |               |                       |                                 |                                   | first treaty between Rome and Carthage  |
| 507<br>506<br>505<br>504<br>503<br>502<br>501 |                  |               |                       |                                 |                                   |   |

| B.C. | <i>Biblical Literature</i>  | <i>Secular Literature</i>   |
|------|---|---|
| 532  |   | The Roman Antiquities by Dionysius of Halicarnassus Bk 4.41-4.53  |
| 530  | Captivity under Cambyses:<br>Ezra 4                                 | The History by Herodotus Bk 2.99-2.182<br>Antiquities of the Jews by Josephus Bk 11, Ch 2   |
| 527  |   | The History by Herodotus Bk 3.1-3.88  |
| 525  |   | Aeschylus wrote 6 tragedies based on the myths (not recommended) and one historical tragedy about the battle of Salamis (a valuable primary source since Aeschylus was present at this battle). |
| 522  | Captivity under Darius I:<br>Ezra 5-6; Haggai 1-2;<br>Zechariah 1-8 | Pinder was connected with the worship of Apollo and wrote victory odes. Not recommended.<br>The History by Herodotus Bk 3.89-6.93<br>Antiquities of the Jews by Josephus Bk 11, Ch 3            |
| 516  | Restoration under Darius I:<br>Ezra 6; Zechariah 9-14               | The Behistan inscription of King Darius (engraved in rock in ancient Persia)<br>Antiquities of the Jews by Josephus Bk 11, Ch 4   |
| 509  |   | The Early History of Rome by Livy Bk 2<br>The Roman Antiquities by Dionysius of Halicarnassus Bk 4.54-4.85 and Bks 5-11   |
| 508  |   | The Histories by Polybius (Greek historian b.200BC d.123BC) Bk 3.22   |

spondence schools, with their teacher's manuals and tests, etc.), the homeschooler will need to adapt his method of teaching, making it conform to the time and frequency limits expected by the textbook curriculum.

A different form of the Scope and Sequence Method is the *Worktext*. (Alpha Omega, Christian Light, School of Tomorrow, etc.) The student's lessons and tests are not located in separate teaching materials, but they are incorporated into the student's text. (The teacher still has the answer key.) The text is broken into small units which must be mastered. Because the student can do the work largely on his own, the worktext reduces the need for teacher supervision. A specialized form of the worktext is the *Programmed-Interactive text* (*Artes Latinae* by Waldo Sweet, *Homeschool Greek*), which takes the student step-by-step through the normal learning process (knowledge of facts, understanding of how the information fits together, wisdom in how to use the information), while continually confirming or correcting the student's response. The Programmed-Interactive method is primarily used with languages.

The Applied Trivium gives us a general "scope and sequence" of Knowledge, Understanding, and Wisdom. For each subject, the facts (Knowledge) must first be mastered, then the theory (Understanding), and finally the practice (Wisdom). Also, each child passes through an early Knowledge Level of development and training (before age ten), a later Knowledge Level (ten through twelve), an Understanding Level (thirteen through fifteen), a Wisdom Level (sixteen through seventeen or eighteen), and a final level where the conscience is fully developed (nineteen through twenty-one). Anyone teaching from a Trivium Approach will, of course, be using some textbooks and workbooks. However, the teacher will edit and rearrange materials to fit them into the developmental levels of the Trivium. Scope and Sequence materials are particularly useful for the separate and more intense study of individual subjects. For example, Scope and Sequence texts often work well for chemistry and physics, or geometry and algebra. A Scope and Sequence history text may serve as the framework for the study of history.

## ❧ 2. THE HABITUAL ❧ "CHARLOTTE MASON" METHOD

The *Habitual Method* of teaching was developed in the nineteenth century by Charlotte Mason. This method seeks to instill habits of self-discipline in children through daily routine, concentration, truthfulness,

self-control, cooperation, and unselfishness. Children should be exposed to the best sources of knowledge, and be required to orally narrate the material back, in order to develop attention, concentration, and understanding.

Narration is an essential part of the Habitual Method of Charlotte Mason, but it also fits very well into the Applied Trivium. Narration builds and strengthens the mind, which is what both methods strive for. The Habitual Method encourages children to have a love for learning which leads them to self-education. Again, this idea is at the center of the Applied Trivium. There is an emphasis on “whole books” and “living books” in the Habitual Method. No argument here with the Applied Trivium. Charlotte Mason encouraged nature walks and the making of nature notebooks. This fits very well with the Grammar Level of the Applied Trivium. We want our children to learn to observe and record their observations.

Karen Andreola noted in her article “Learning From the Inside Out” in *Practical Homeschooling* (Nov/Dec, 1997) that “. . . Charlotte’s method is in disagreement with Dorothy Sayers’ strong emphasis on memory work in the early grades.” “A true intellectual life is not achieved by exercising children’s minds as if they were nothing but memory machines.” We also would diverge from Dorothy Sayers here. Though there may be some value, at a young age, to memorize groups of facts (dates, geographical facts, Latin chants, etc.), there is much more value in memorizing passages of literature – both prose and poetry – and in more than one language. An early and high degree of mastery of the language is more valuable than an early mastery of the presidents. Besides that, facts are better learned and are less of a drudgery when they are placed within a setting instead of isolated as abstractions.

For the most part, the Habitual Method of Charlotte Mason and the Applied Trivium fit together quite well. They complement and reinforce each other. When combined, they enrich the homeschool experience.

### ❧ 3. THE ENVIRONMENTAL ❧ “UNSCHOOLING” METHOD

The *Unschooling Method* (John Holt) seeks to provide an unstructured and unguided environment of books and resources. Parents 1) provide a model of interest in learning, 2) involve their children in their own adult experiences, 3) surround them with a rich environment of resources, 4) make themselves available to answer questions and suggest