

APPLICATION & ENROLLMENT STEPS



Candies Creek Academy

“A School for the Nations”

info@candiescreekacademy.com

423-790-5660 www.candiescreekacademy.com

We are honored that you have considered to partner with Candies Creek Academy in providing your student with a Christ-centered, classical education. This packet contains the steps and documents needed to apply and enroll. Please read over the following information and if you have any questions please email or call the school office.

STEP 1 – APPLY

- Submit the Student Application (Paper or Online: link is on our Admissions page.)
- \$50 non-refundable fee. (Payable to the school office with a maximum of \$100 per family.)
- Authorization for the Release of Student Records.
- Pastoral Reference.
- 1st – 8th grade applicants please send or bring a copy of current report card or transcript.

- INTERVIEW

Once the entire Student Application has been received you will be contacted for a family interview to discuss your student’s application.

- Interview with Family
- Student Assessment (If necessary)

STEP 3 - NOTIFICATION

You will be notified promptly on the status of your child’s acceptance to CCA.

STEP 4 – ENROLLMENT

In order to assure your student’s place at CCA, you will need to complete this step.

- Pay the non-refundable enrollment fee (\$200)
- Signed Acceptance of our Articles of Faith
- Signed Student Code of Conduct
- Medical Form
- Copy of Birth Certificate*
- Immunization Record and/or Religious Exemption Form*
- Physical Form (Proof of Wellness Visit)*
- Register for *FACTS Tuition Management* which is necessary to pay all tuition and fees. (\$50 annual fee paid directly to FACTS)

*these documents may be included in student records from previous school

Candies Creek Academy admits students of any race, gender, color, national origin, or ethnic origin to all rights, privileges, programs, and activities generally accorded or made available to students at the school. CCA does not discriminate on the basis of race, God-given gender, color, national and ethnic origin in administration of its educational policies, admission policies, scholarship programs, financial assistance and/or any other school administered programs.

A School for the Nations



STUDENT APPLICATION

STEP 1 – APPLY

Candies Creek Academy
294 Old Eureka Road
Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax
info@candiescreekacademy.com

GENERAL INFORMATION

Student's Name: _____
Last First Middle

Date of Birth: _____ Age: _____ Gender: _____ Social Security#: _____
month/day/year

Grade Entering _____ (K must be 5 before August 15th) Interested in After-School Program? Yes or No

Residential Address: _____
Street City St Zip

Mailing Address: _____
PO Box City St Zip

FAMILY INFORMATION

1. Parent/Guardian's Name: _____
Last First Middle

Relationship to Student: _____

Residential Address: _____
(If Different from student) Street City St Zip

Phone Number: _____ Email: _____

Employer: _____ Work Number: _____

Name of Church: _____

Address: _____
Street City St Zip

Church Membership: Yes or No Or Regular Attender: Yes or No

2. Parent/Guardian's Name: _____
Last First Middle

Relationship to Student: _____

Residential Address: _____
(If Different from student) Street City St Zip

Phone Number: _____ **Email:** _____

Employer: _____ **Work Number:** _____

Name of Church: _____

Address: _____
Street City St Zip

Church Membership: Yes or No **Or Regular Attender:** Yes or No

Siblings or Other Persons Living in the Same Household

Last	First	Age	Relationship to Student

EDUCATION

School Presently or Last Attended: _____

Other Schools Previously: _____ **Grade:** _____ **Year:** _____

Other Schools Previously: _____ **Grade:** _____ **Year:** _____

1. Has this student been suspended, expelled, or asked to withdraw at any school? Yes or No
If yes, please explain:

2. Has this student been evaluated and/or approved for an Individual Education Plan? Yes or No

If yes, please explain:

3. Are there any academic or behavior concerns you may have regarding this student? Yes or No

If yes, please explain:

4. Does your student have any special learning needs? (ADD, ADHD, dyslexia, autism, etc.) that would require special attention in a traditional classroom setting? Yes or No

If yes, please explain:

ADDITIONAL COMMENTS

SIGNATURE STATEMENT

"I assure that all the information in the application is accurate and truthful."

Printed Name of Parent/Guardian: _____

Signature of Parent/Guardian: _____ **Date:** _____

Candies Creek Academy admits students of any race, gender, color, national origin, or ethnic origin to all rights, privileges, programs, and activities generally accorded or made available to students at the school. CCA does not discriminate on the basis of race, God-given gender, color, national and ethnic origin in administration of its educational policies, admission policies, scholarship programs, financial assistance and/or any other school administered programs.



AUTHORIZATION FOR RELEASE OF STUDENT RECORDS

STEP 1 – APPLY

Candies Creek Academy
294 Old Eureka Road
Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax

info@candiescreekacademy.com

Student's Name: _____
Last First Middle

Grade: _____ Date of Birth: _____
month/day/year

As the students' parent/guardian, I authorize the school he/she last attended:

To the Attention of: _____

School Name: _____

Address: _____

City: _____ State: _____ Zip Code: _____

School Phone Number: _____ School Fax Number: _____

TO RELEASE ALL RECORDS:

- Yes or No Education Records (Transcript and Testing Information)
- Yes or No Medical Information (Certification of Immunization; Ear and Eye records)
- Yes or No Attendance Records
- Yes or No Disciplinary Records
- Yes or No Psychological Records
- Yes or No Other (Copy of Birth Certificate)

TO THE SCHOOL AT WHICH THE ABOVE STUDENT HAS BEGUN THE ENROLLMENT PROCESS:

Candies Creek Academy
294 Old Eureka Road
Charleston, TN 37310
423-790-5660 phone | 423-476-6607 fax
info@candiescreekacademy.com

All information will be handled in a confidential manner.

Signature or Parent/Guardian: _____ Date: _____



PASTORAL REFERENCE

STEP 1 – APPLY

Candies Creek Academy
294 Old Eureka Road
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423-790-5660 phone | 423-476-6607 fax
info@candiescreekacademy.com

FAMILY INFORMATION

To Be Completed by Family

Family Name: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Phone Number: _____ Email: _____

Name(s) of child(ren) applying to Candies Creek Academy:

Student Name: _____ Grade: _____

CHURCH INVOLVEMENT

To Be Completed by Pastor or Church Leader

Dear Pastor,

The family above has applied for admission to our school. Please give your candid evaluation of the involvement of this family in your church. Thank you.

- How long have you known this family? _____
- Is anyone of this family members of your church? Parent(s) Child(ren) All or None
- How would you describe this family's church attendance? Weekly/more Bi-Weekly Monthly/less
- Does the above family take an active role in the life of your church? Yes or No
- Have any members of the family held a leadership position in the church? Yes or No
If yes, describe position: _____
- Is/Are the child(ren) active in the youth program of the church? Yes or No (over)

7. Do you consider the child(ren) open to spiritual instruction? Yes or No
8. Are there any areas positively or negatively which should be known by the school prior to enrollment?

VISION STATEMENT

Candies Creek Academy shall forge individuals who embrace their royal identity in Christ so they will fulfill their God-given purpose to glorify and proclaim His excellencies among the nations.

MISSION STATEMENT

The Mission of Candies Creek Academy is to partner with parents to equip, model, and mobilize students to be effective disciples through Christ-centered education with academic excellence.

RECOMMENDATION

1. Based on the vision, mission statement, and objectives do you recommend the above family and their student(s) for admission to Candies Creek Academy? Yes or No

Church Name: _____ Phone: _____

Church Address: _____

City: _____ State: _____ Zip Code: _____

Printed Name of Pastor/Church Leader: _____

Signature of Pastor/Church Leader: _____ Date: _____

Please send to: Candies Creek Academy, 290 Old Eureka Road, Charleston, TN 37310 or fax to 423-476-6607 or email to info@candiescreekacademy.com



MEDICAL FORM

STEP 4 – ENROLLMENT

Candies Creek Academy
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Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax
info@candiescreekacademy.com

Authorization for Medication Administration by School Personnel

Student Name: _____ Date of Birth: _____

Parent/Guardian Name: _____ Phone: _____

Physician's Name: _____ Phone: _____

I am giving Candies Creek Academy's school personnel permission to administer medications to my child per the following. The student's parent will be notified when medication other than scheduled prescription ones will be notified for each occurrence.

Parent/Guardian please check the appropriate boxes and fill out any necessary information or comments:

- General over the counter medications (Benadryl, Motrin, Tylenol, Itch Relief Cream, etc. written instructions with dosage information and times, and parent signature)
- Emergency that requires immediate medication administration.
- Prescription Medication (Only medication in the original container with a prescription label will be accepted.)

Prescription Name: _____

Strength: _____ Dosage: _____

How given? Circle: Mouth Ear Eye Nose Skin

Time: _____

Start Date: _____ End Date: _____

Reason for the Medication: _____

This authorization applies only to what is listed above for the duration of treatment or school year. This also authorizes an exchange of information, as necessary, between school personnel and/or my child. I absolve school personnel of any liability from my child taking any medication listed on this form.

Parent/Guardian Signature: _____ Date: _____



ARTICLES OF FAITH

STEP 4 – ENROLLMENT

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THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired; that it is truth without mixture of error; and that it is the standard by which all human conduct and creeds should be tried (II Timothy 3:15-17).

THE TRUE GOD

We believe that there is one, and only one, true and living God; that in the unity of the Godhead there are three persons; the Father, the Son, and the Holy Spirit (John 4:24; 10-30).

- God the Father reigns with sovereign, providential care over His universe, His creatures, and the flow and stream of human history. Everything is under His sovereign Hand to fulfill His will and to bring Him glory (Genesis 1:1; Deuteronomy 6:4; Job 38-39).
- God the Son was incarnated as the Lord Jesus Christ without ceasing to be God; He was conceived of the Holy Spirit and born of the Virgin Mary; He accomplished the redemption of mankind through his substitutionary death on the cross, and has guaranteed man's justification through His literal, physical resurrection from the dead; He is now exalted at the right hand of God, where He is our Intercessor and Advocate forever (Isaiah 7:14; Luke 1:35; John 1:1-2, 14; Galatians 4:4-5; Acts 2:18-36; Romans 3:24-25; 8:34 1 Peter 2:24; Hebrews 9:24; 1 John 2:1-2).
- God the Holy Spirit inspired holy men of old to write the Scriptures; He is the one who convicts the world of sin, of righteousness, and of judgment; He is the supernatural agent in regeneration, baptizing all believers into the body of Christ and sealing and indwelling believers until the day of redemption; He is the divine Teacher who assists believers to understand and appropriate Scriptures; He also comforts believers, cultivates Christian character, and bestows spiritual gifts upon believers by which they may serve God through His church (John 16:8-11; Romans 8:9; 1 Corinthians 12:4-14; Ephesians 1:13-14; 17-18; 4:7-12; 1 John 2:20, 27).

THE FALL OF MAN

We believe that man was created in holiness, but by voluntary transgression fell from that holy state, in consequence of which all mankind are now sinners and are under condemnation of eternal ruin. We do further believe that man is totally depraved and, of himself, utterly unable to remedy his lost condition (Genesis 1:26-27; Romans 3:22-23; 5:12; 6:23; Ephesians 2:1-3; 4:17-19).

THE WAY OF SALVATION

We believe that the salvation of sinners is wholly a work of God's grace in an unbeliever's heart, made possible through the atoning death and bodily resurrection of Jesus Christ, and received by sinners through personal faith in Jesus Christ (Ephesians 2:8; Isaiah 53:4-5; Hebrews 7:25).

JUSTIFICATION

We believe that through justification the perfect righteousness of God is imputed to the believers in Christ Jesus (Acts 13:39; Romans 5:1-2).

THE FREENESS OF SALVATION

We believe that the blessings of salvation are made free to all by the Gospel, and that nothing prevents the salvation of the greatest sinner but his own depravity and rejection of the gospel (Isaiah 55:1; John 3:16).

GRACE IN REGENERATION

We believe that in order to be saved, sinners must be regenerated or born again through the work of the Holy Spirit (John 3:3; II Corinthians 5:17).

REPENTANCE AND FAITH

We believe that repentance and faith are inseparable graces, wrought in our souls by the regenerating Spirit of God, and are essential steps in salvation (Mark 1:15; Romans 10:9).

GOD'S PURPOSE AND ELECTION

We believe that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; and that this is consistent with the free agency of man (Romans 8:28-31; II Peter 1:10-11).

SANCTIFICATION

We believe that sanctification is a progressive process by which the believer is made partaker of God's holiness, and that this process begins in regeneration (I Thessalonians 4:3), and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit (Philippians 2:12-13).

THE PERSEVERANCE OF SAINTS

We believe that all the redeemed, once saved, endure to the end, and that they are kept by the power of God through faith in Jesus Christ, and are thus secure in Christ forever (John 6:37-40; 10:27-30; Romans 8:1; 38-39; II Timothy 1:12).

A NEW TESTAMENT LOCAL CHURCH OF JESUS CHRIST

We believe that a local church of Jesus Christ is a congregation of baptized believers bound together in the faith and fellowship of the gospel, and that Jesus committed the ministry of His gospel to His churches; that the Church worldwide is the Body and Bride of Christ which includes all of the redeemed of all the ages from every tribe, and tongue, and people, and nation; that both men and women are gifted for service in the church, but that the offices of pastor and deacon are limited to men as qualified by Scripture (Acts 2:41-42; Matthew 28:20; 2 Corinthians 11:2; Ephesians 1:22-23; 5:25-27; 1 Timothy 3:1-15).

BAPTISM AND THE LORD'S SUPPER

We believe that baptism is the immersion of a believer in water in the name of the Father, Son, Holy Ghost, and on the authority of the New Testament church and that salvation is a prerequisite to the Lord's Supper.

THE LORD'S DAY

We believe that Sunday (first day of the week) is the Lord's Day, and is to be kept sacred to religious purposes (Acts 20:7; Exodus 20:8).

HUMAN SEXUALITY

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one man and one woman; that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex; and that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance (Genesis 2:24; 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 1:26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4).

THE FAMILY

We believe that God has ordained the human family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime (Genesis 1:26-28; 2:15-25). Family relationships have specific Scriptural guidelines:

- We believe that men and women are spiritually equal, and of equal worth, in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and in the church (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12).
- We believe that a husband is to love his wife as Christ loved the church, and that the wife is to love her husband and submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ (Ephesians 5:21-33; Titus 2:4; 1 Peter 3:1-7).
- We believe that children are a heritage from the Lord and that parents are responsible for teaching children spiritual and moral values through their own consistent lifestyle and appropriate discipline, and that children are to honor and obey their parents (Ephesians 6:1-4; Colossians 3:20-21).
- We believe that parents are responsible for teaching their children spiritual and moral values and modeling Christ-like behavior as the primary disciplers of their own children, and that the Church exists to support, equip, encourage and partner with parents in the disciple-making process. (Deuteronomy 6:4-9; Ephesians 6:1-4).

MISSIONS

We believe that God has given the church a Great Commission to proclaim the Gospel to, and to make disciples of, all nations; He has equipped the church through the Holy Spirit to be His witnesses in both Jerusalem, and in Judea and Samaria, and to the ends of the earth for the glory of God; we must use all available means to go to the nations of the earth and not wait for them to come to us (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 1 Corinthians 9:19-22; 2 Corinthians 5:20).

ABORTION

We believe that human life begins at conception and that the unborn child is a living human being made in the likeness of God (Genesis 1:26-27; Psalm 139:1-18; Isaiah 44:24; Jeremiah 1:5).

THE WORLD TO COME

We believe that at the end of the age our Lord Jesus will return to judge all men in righteousness. We further believe that the unrighteous will be consigned to hell, the place of everlasting punishment, and the righteous will dwell forever in heaven with the Lord (Mt 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Jn 14:1-3; Acts 1:11; 17:31; Rom 14:10; 1 Cor 4:5; 15:24-28, 35-38; 2 Cor 5:10; Phil 3:20-21; 2 Thess 1:7-12; Titus 2:13; 2 Peter 3:7-18; Rev 20:1-22).

THE BAPTIST FAITH AND MESSAGE

This statement of faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do, however, fully affirm, in its entirety, the Baptist Faith and Message as it has been amended by our denomination, the Southern Baptist Convention, June 14, 2000, and it shall serve as an auxiliary document to the statements declared herein.

Parent/Guardian

Date

Parent/Guardian

Date



CODE OF CONDUCT

STEP 4 – ENROLLMENT

Candies Creek Academy
294 Old Eureka Road
Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax

info@candiescreekacademy.com

All students are expected to abide by the Code of Conduct. 3rd grade up to High school students will be required to sign the Code at the beginning of each school year. Each teacher will use a system of classroom management to encourage compliance with the school Code. Students who do not follow the Code will be subject to disciplinary action.

1. Students are expected to treat worship, prayer and class discussion with proper reverence. Jokes, songs, conversation or behavior that treat the Lord's name, character, or institutions with triviality are not permitted.
2. Students are expected to obey their parents, school policy and all instructions from the Academy staff and its supporting adults. Students are expected to address teachers and staff as Mr., Mrs. or Miss, and responding with yes sir, yes ma'am, no sir, and no ma'am. Students will be expected to do so promptly, willingly, completely and cheerfully. Talking back, arguing and undue familiarity with Academy staff will not be tolerated. An atmosphere of mutual respect and courtesy will be maintained between students and staff.
3. Students will demonstrate honesty in all their dealings with one another and the staff because fidelity to the truth is commanded by God and is the core of all meaningful relationships. Students will respect the property and belongings of others.
4. Since God created male and female in His image, equal in personhood, yet distinct in their manhood and womanhood and complementary in their roles, male students will show honor for female staff and students by demonstrating gentlemanly etiquette at all times (e.g. boys shall hold doors open for female staff and students). Female students will show respect for male staff and students by exhibiting ladylike etiquette at all times.
5. Since whatever we do, we are to do it heartily, as to the Lord, and not unto men, students will work diligently on all of their school work, striving to do their best at all times. Items and devices that distract students from their educational pursuits, such as **various electronic devices, cell phones, games, toys, smart watches, and the like shall not be permitted unless approved by a teacher for a class. Cell phones will NOT be allowed.**

6. Students will be prompt in their arrival to class and school activities. Students will refrain from actions that distract others from their academic pursuits and refrain from harmful and rough physical contact with other students such as hitting, punching, tripping, wrestling, and the like.
7. Because health and wellness are important issues for students and staff, the possession and use of drugs, alcohol, tobacco or any other illegal substances is strictly forbidden on the Academy campus. No student shall be permitted to have any type of deadly weapon, including pocket knives, on the Academy campus.
8. Students will refrain from language and actions which are vulgar, inappropriate and demeaning to either God or mankind. Teasing, criticizing, put-downs, insults and name-calling are not permitted.
9. Students are expected to treat all school materials (e.g. textbooks, desks, furniture, electronics, computers) and facilities with respect and care. Students are expected to keep the school's campus neat and clean.
10. Since students are to conduct themselves in a manner consistent with biblical principles of purity and holiness, students shall refrain from all forms of inappropriate sexual behavior, including fornication, viewing of pornography, immodest dress, and homosexuality. Public displays of affection in the context of boy-girl relationships (e.g. holding hands, kissing, etc.) are not permitted on the Academy campus.
11. Since spiritual disciplines (e.g. prayer, worship, Bible study, and fellowship) are essential to Christian growth and discipleship, all students will strive to maintain a faithful daily walk with Christ and be active in a local evangelical church.
12. Since our students serve as ambassadors for Christ and representatives of the Academy, it is expected that students will conduct themselves accordingly at all times, whether they are at school or away from school.

Parent/Guardian

Date

Student

Date



FACTS TUITION MANAGEMENT

STEP 4 – ENROLLMENT

Candies Creek Academy
294 Old Eureka Road
Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax
info@candiescreekacademy.com

FACTS Tuition Management is a third-party organization that CCA uses for payments toward your student's education. FACTS works with schools across the country to provide tuition management services that make education more affordable. Through FACTS, parents can pay tuition, fees, and incidentals over time, using a variety of payment methods, making it easier to afford a quality education for their children.

FACTS tuition management helps us manage our tuition and fee payments. Their system offers great efficiency and financial stability for the school while providing convenience to families.

You will realize these benefits by using FACTS for your tuition payment plan:

1. **Payment Dates:** You may choose either the 5th or 20th of each month as your payment date. Automatic payments can be made from a checking or savings account.
2. **Convenience & Security:** Along with multiple payment plan options, your payments are processed securely through a bank to bank transaction.
3. **Peace of Mind Insurance:** FACTS offers an optional benefit for only \$17 per year per family. In the event of death of the responsible party or spouse, the remaining tuition balance owed for the current school year is paid to the school.
4. **Consumer Account:** You may check your personal account or make payments online from the convenience of your home or office anytime.

During Step 4 of the enrollment process you will need to register with a username and password. You will need to create a username and password. You may register by visiting www.candiescreekacademy.com and clicking the FACTS Login link on the top right of the page.

You can get to the FACTS registration page by going to the following web address.
<https://online.factsmgt.com/signin/4L33D>

- **There is \$50 fee for making monthly payments. This fee goes directly to FACTS for using their system.**
- **There is a \$20 fee for semester or paying in full.**
- **FACTS is also how we will bill for incidentals such as lunches, aftercare, field trips, etc.**

In the event your family should experience special circumstances or "hardship" we will work with you to fulfill your financial commitments.

FACTS allows CCA to regularly and consistently receive tuition payments which allows us to provide the highest quality of education for your children and remain committed to our mission.



FACTS GRANTS & AID ASESMENT

STEP 4 – ENROLLMENT

Candies Creek Academy
294 Old Eureka Road
Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax
info@candiescreekacademy.com

FACTS Grant & Aid Assessment conducts the financial need analysis for Candies Creek Academy. Families applying for financial aid will need to complete an application and submit the necessary supporting documentation to FACTS Grant & Aid Assessment by July 1st. There is a \$35 fee to submit an application, which goes entirely to FACTS.

Applicants can apply online by clicking the FACTS Login link at www.candiescreekacademy.com at the top right of the page. Once an online application has been completed, the following information will need to be sent to FACTS to complete the application process:

- Copies of your latest Federal tax forms including all supporting tax schedules.
- Copies of supporting documentation for Social Security Income, Welfare, Child Support, Food Stamps, Workers' Compensation, and TANF.
- All supporting documentation can be uploaded in pdf format online.

Documentation can also be faxed to 866-315-9264 or mailed to the address below. **Please be sure to include the applicant ID on all faxed or mailed correspondence.**

FACTS Grant & Aid Assessment
P.O. Box 82524
Lincoln, NE 68501-2524

If you have questions or concerns about the application process, you may speak with a FACTS Customer Care Representative at 866-441-4637 or call the school office at 423-790-5560.



TUITION & FEE SCHEDULE

Candies Creek Academy
 294 Old Eureka Road
 Charleston, TN 37310

423-790-5660 phone | 423-476-6607 fax

info@candiescreekacademy.com

2021-2022

All fees and tuition are non-refundable

New Students			
	PreK	Grammar (K-5 th)	Logic (6 th – 8 th)
Application Fee	\$50	\$50	\$50
Enrollment Fee	\$200	\$200	\$200
Resource Fee	\$100	\$100	\$100
Book Fee	\$200	\$200	\$200
Tuition	\$5250	\$5250	\$5,250
FACTS Fee (per family paid to FACTS)	\$50	\$50	\$50
Total	\$5,850	\$5,850	\$5,850
Tuition – PreK & K (Half-Time)	\$3,900 / \$2,600	\$3,900 ½ day	

Returning Students			
	PreK	Grammar (K-5 th)	Logic (6 th – 8 th)
Enrollment Fee	\$100 (before June 1 st) \$200 (after June 1 st)	\$100 (before June 1 st) \$200 (after June 1 st)	\$100 (before June 1 st) \$200 (after June 1 st)
Resource Fee	\$100	\$100	\$100
Book Fee	\$200	\$200	\$200
Tuition	\$5,250	\$5,250	\$5,250
FACTS Fee (per family paid to FACTS)	\$50	\$50	\$50
Total	\$5,700	\$5,700	\$5,700

Fee Deadlines		
	Returning Students	New Students
January – May	The Enrollment Fee is due to reserve a seat.	Half of the Enrollment Fee is due to reserve a seat.
June 1st	All Fees must be paid to enroll.	All Fees must be paid to enroll.

Financial Aid

- Starting with the 2nd child there is a \$500 discount for each sibling who enrolls full time.
- For families who would like to apply for financial grants or aid an application may be submitted to FACTS Grants & Aid for a \$35 fee.



LOST TOOLS OF LEARNING

Candies Creek Academy
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In this essay, Dorothy Sayers suggests that we presently teach our children everything but how to learn. She proposes that we adopt a suitably modified version of the medieval scholastic curriculum for methodological reasons.

The Lost Tools of Learning

Dorothy Sayers

"The Lost Tools of Learning" was first presented by Miss Sayers at Oxford in 1947.

That I, whose experience of teaching is extremely limited, should presume to discuss education is a matter, surely, that calls for no apology. It is a kind of behavior to which the present climate of opinion is wholly favorable. Bishops air their opinions about economics; biologists, about metaphysics; inorganic chemists, about theology; the most irrelevant people are appointed to highly technical ministries; and plain, blunt men write to the papers to say that Epstein and Picasso do not know how to draw. Up to a certain point, and provided the criticisms are made with a reasonable modesty, these activities are commendable. Too much specialization is not a good thing. There is also one excellent reason why the veriest amateur may feel entitled to have an opinion about education. For if we are not all professional teachers, we have all, at some time or another, been taught. Even if we learnt nothing--perhaps in particular if we learnt nothing--our contribution to the discussion may have a potential value.

However, it is in the highest degree improbable that the reforms I propose will ever be carried into effect. Neither the parents, nor the training colleges, nor the examination boards, nor the boards of governors, nor the ministries of education, would countenance them for a moment. For they amount to this: that if we are to produce a society of educated people, fitted to preserve their intellectual freedom amid the complex pressures of our modern society, we must turn back the wheel of progress some four or five hundred years, to the point at which education began to lose sight of its true object, towards the end of the Middle Ages.

Before you dismiss me with the appropriate phrase--reactionary, romantic, mediaevalist, laudator temporis acti (praiser of times past), or whatever tag comes first to hand--I will ask you to consider one or two miscellaneous questions that hang about at the back, perhaps, of all our minds, and occasionally pop out to worry us.

When we think about the remarkably early age at which the young men went up to university in, let us say, Tudor times, and thereafter were held fit to assume responsibility for the conduct of their own affairs, are we altogether comfortable about that artificial prolongation of intellectual childhood and adolescence into the years of physical maturity which is so marked in our own day? To postpone the acceptance of responsibility to a late date brings with it a number of psychological complications which, while they may interest the psychiatrist, are scarcely beneficial either to the individual or to society. The stock argument in favor of postponing the school-

leaving age and prolonging the period of education generally is there is now so much more to learn than there was in the Middle Ages. This is partly true, but not wholly. The modern boy and girl are certainly taught more subjects--but does that always mean that they actually know more?

Has it ever struck you as odd, or unfortunate, that today, when the proportion of literacy throughout Western Europe is higher than it has ever been, people should have become susceptible to the influence of advertisement and mass propaganda to an extent hitherto unheard of and unimagined? Do you put this down to the mere mechanical fact that the press and the radio and so on have made propaganda much easier to distribute over a wide area? Or do you sometimes have an uneasy suspicion that the product of modern educational methods is less good than he or she might be at disentangling fact from opinion and the proven from the plausible?

Have you ever, in listening to a debate among adult and presumably responsible people, been fretted by the extraordinary inability of the average debater to speak to the question, or to meet and refute the arguments of speakers on the other side? Or have you ever pondered upon the extremely high incidence of irrelevant matter which crops up at committee meetings, and upon the very great rarity of persons capable of acting as chairmen of committees? And when you think of this, and think that most of our public affairs are settled by debates and committees, have you ever felt a certain sinking of the heart?

Have you ever followed a discussion in the newspapers or elsewhere and noticed how frequently writers fail to define the terms they use? Or how often, if one man does define his terms, another will assume in his reply that he was using the terms in precisely the opposite sense to that in which he has already defined them? Have you ever been faintly troubled by the amount of slipshod syntax going about? And, if so, are you troubled because it is inelegant or because it may lead to dangerous misunderstanding?

Do you ever find that young people, when they have left school, not only forget most of what they have learnt (that is only to be expected), but forget also, or betray that they have never really known, how to tackle a new subject for themselves? Are you often bothered by coming across grown-up men and women who seem unable to distinguish between a book that is sound, scholarly, and properly documented, and one that is, to any trained eye, very conspicuously none of these things? Or who cannot handle a library catalogue? Or who, when faced with a book of reference, betray a curious inability to extract from it the passages relevant to the particular question which interests them?

Do you often come across people for whom, all their lives, a "subject" remains a "subject," divided by watertight bulkheads from all other "subjects," so that they experience very great difficulty in making an immediate mental connection between let us say, algebra and detective fiction, sewage disposal and the price of salmon--or, more generally, between such spheres of knowledge as philosophy and economics, or chemistry and art?

Are you occasionally perturbed by the things written by adult men and women for adult men and women to read? We find a well-known biologist writing in a weekly paper to the effect that: "It is an argument against the existence of a Creator" (I think he put it more strongly; but since I have, most unfortunately, mislaid the reference, I will put his claim at its lowest)--"an argument against the existence of a Creator that the same kind of variations which are produced by natural selection can be produced at will by stock breeders." One might feel tempted to say that it is rather an argument for the existence of a Creator. Actually, of course, it is neither; all it proves is that the same material causes (recombination of the chromosomes, by crossbreeding, and so forth) are

sufficient to account for all observed variations--just as the various combinations of the same dozen tones are materially sufficient to account for Beethoven's Moonlight Sonata and the noise the cat makes by walking on the keys. But the cat's performance neither proves nor disproves the existence of Beethoven; and all that is proved by the biologist's argument is that he was unable to distinguish between a material and a final cause.

Here is a sentence from no less academic a source than a front- page article in the Times Literary Supplement: "The Frenchman, Alfred Epinas, pointed out that certain species (e.g., ants and wasps) can only face the horrors of life and death in association." I do not know what the Frenchman actually did say; what the Englishman says he said is patently meaningless. We cannot know whether life holds any horror for the ant, nor in what sense the isolated wasp which you kill upon the window-pane can be said to "face" or not to "face" the horrors of death. The subject of the article is mass behavior in man; and the human motives have been unobtrusively transferred from the main proposition to the supporting instance. Thus the argument, in effect, assumes what it set out to prove--a fact which would become immediately apparent if it were presented in a formal syllogism. This is only a small and haphazard example of a vice which pervades whole books--particularly books written by men of science on metaphysical subjects.

Another quotation from the same issue of the TLS comes in fittingly here to wind up this random collection of disquieting thoughts--this time from a review of Sir Richard Livingstone's "Some Tasks for Education": "More than once the reader is reminded of the value of an intensive study of at least one subject, so as to learn the meaning of knowledge' and what precision and persistence is needed to attain it. Yet there is elsewhere full recognition of the distressing fact that a man may be master in one field and show no better judgement than his neighbor anywhere else; he remembers what he has learnt, but forgets altogether how he learned it."

I would draw your attention particularly to that last sentence, which offers an explanation of what the writer rightly calls the "distressing fact" that the intellectual skills bestowed upon us by our education are not readily transferable to subjects other than those in which we acquired them: "he remembers what he has learnt, but forgets altogether how he learned it."

Is not the great defect of our education today--a defect traceable through all the disquieting symptoms of trouble that I have mentioned--that although we often succeed in teaching our pupils "subjects," we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning. It is as though we had taught a child, mechanically and by rule of thumb, to play "The Harmonious Blacksmith" upon the piano, but had never taught him the scale or how to read music; so that, having memorized "The Harmonious Blacksmith," he still had not the faintest notion how to proceed from that to tackle "The Last Rose of Summer." Why do I say, "as though"? In certain of the arts and crafts, we sometimes do precisely this--requiring a child to "express himself" in paint before we teach him how to handle the colors and the brush. There is a school of thought which believes this to be the right way to set about the job. But observe: it is not the way in which a trained craftsman will go about to teach himself a new medium. He, having learned by experience the best way to economize labor and take the thing by the right end, will start off by doodling about on an odd piece of material, in order to "give himself the feel of the tool."

Let us now look at the mediaeval scheme of education--the syllabus of the Schools. It does not matter, for the moment, whether it was devised for small children or for older students, or how long people were supposed to take over it. What matters is the light it throws upon what the men of the Middle Ages supposed to be the object and the right order of the educative process.

The syllabus was divided into two parts: the Trivium and Quadrivium. The second part--the Quadrivium--consisted of "subjects," and need not for the moment concern us. The interesting thing for us is the composition of the Trivium, which preceded the Quadrivium and was the preliminary discipline for it. It consisted of three parts: Grammar, Dialectic, and Rhetoric, in that order.

Now the first thing we notice is that two at any rate of these "subjects" are not what we should call "subjects" at all: they are only methods of dealing with subjects. Grammar, indeed, is a "subject" in the sense that it does mean definitely learning a language--at that period it meant learning Latin. But language itself is simply the medium in which thought is expressed. The whole of the Trivium was, in fact, intended to teach the pupil the proper use of the tools of learning, before he began to apply them to "subjects" at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of a language, and hence of language itself--what it was, how it was put together, and how it worked. Secondly, he learned how to use language; how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument. Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language-- how to say what he had to say elegantly and persuasively.

At the end of his course, he was required to compose a thesis upon some theme set by his masters or chosen by himself, and afterwards to defend his thesis against the criticism of the faculty. By this time, he would have learned--or woe betide him-- not merely to write an essay on paper, but to speak audibly and intelligibly from a platform, and to use his wits quickly when heckled. There would also be questions, cogent and shrewd, from those who had already run the gauntlet of debate.

It is, of course, quite true that bits and pieces of the mediaeval tradition still linger, or have been revived, in the ordinary school syllabus of today. Some knowledge of grammar is still required when learning a foreign language--perhaps I should say, "is again required," for during my own lifetime, we passed through a phase when the teaching of declensions and conjugations was considered rather reprehensible, and it was considered better to pick these things up as we went along. School debating societies flourish; essays are written; the necessity for "self-expression" is stressed, and perhaps even over-stressed. But these activities are cultivated more or less in detachment, as belonging to the special subjects in which they are pigeon-holed rather than as forming one coherent scheme of mental training to which all "subjects" stand in a subordinate relation. "Grammar" belongs especially to the "subject" of foreign languages, and essay-writing to the "subject" called "English"; while Dialectic has become almost entirely divorced from the rest of the curriculum, and is frequently practiced unsystematically and out of school hours as a separate exercise, only very loosely related to the main business of learning. Taken by and large, the great difference of emphasis between the two conceptions holds good: modern education concentrates on "teaching subjects," leaving the method of thinking, arguing, and expressing one's conclusions to be picked up by the scholar as he goes along' mediaeval education concentrated on first forging and learning to handle the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature.

"Subjects" of some kind there must be, of course. One cannot learn the theory of grammar without learning an actual language, or learn to argue and orate without speaking about something in particular. The debating subjects of the Middle Ages were drawn largely from theology, or from the ethics and history of antiquity. Often, indeed, they became stereotyped, especially towards the end of the period, and the far-fetched and wire-drawn absurdities of Scholastic argument fretted Milton and provide food for merriment even to this day. Whether they were in themselves any more hackneyed and trivial than the usual subjects set nowadays for

"essay writing" I should not like to say: we may ourselves grow a little weary of "A Day in My Holidays" and all the rest of it. But most of the merriment is misplaced, because the aim and object of the debating thesis has by now been lost sight of.

A glib speaker in the Brains Trust once entertained his audience (and reduced the late Charles Williams to helpless rage) by asserting that in the Middle Ages it was a matter of faith to know how many archangels could dance on the point of a needle. I need not say, I hope, that it never was a "matter of faith"; it was simply a debating exercise, whose set subject was the nature of angelic substance: were angels material, and if so, did they occupy space? The answer usually adjudged correct is, I believe, that angels are pure intelligences; not material, but limited, so that they may have location in space but not extension. An analogy might be drawn from human thought, which is similarly non-material and similarly limited. Thus, if your thought is concentrated upon one thing--say, the point of a needle--it is located there in the sense that it is not elsewhere; but although it is "there," it occupies no space there, and there is nothing to prevent an infinite number of different people's thoughts being concentrated upon the same needle-point at the same time. The proper subject of the argument is thus seen to be the distinction between location and extension in space; the matter on which the argument is exercised happens to be the nature of angels (although, as we have seen, it might equally well have been something else; the practical lesson to be drawn from the argument is not to use words like "there" in a loose and unscientific way, without specifying whether you mean "located there" or "occupying space there."

Scorn in plenty has been poured out upon the mediaeval passion for hair-splitting; but when we look at the shameless abuse made, in print and on the platform, of controversial expressions with shifting and ambiguous connotations, we may feel it in our hearts to wish that every reader and hearer had been so defensively armored by his education as to be able to cry: "Distinguo."

For we let our young men and women go out unarmed, in a day when armor was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalized in 1940 when men were sent to fight armored tanks with rifles, are not scandalized when young men and women are sent into the world to fight massed propaganda with a smattering of "subjects"; and when whole classes and whole nations become hypnotized by the arts of the spell binder, we have the impudence to be astonished. We dole out lip-service to the importance of education--lip-service and, just occasionally, a little grant of money; we postpone the school-leaving age, and plan to build bigger and better schools; the teachers slave conscientiously in and out of school hours; and yet, as I believe, all this devoted effort is largely frustrated, because we have lost the tools of learning, and in their absence can only make a botched and piecemeal job of it.

What, then, are we to do? We cannot go back to the Middle Ages. That is a cry to which we have become accustomed. We cannot go back--or can we? Distinguo. I should like every term in that proposition defined. Does "go back" mean a retrogression in time, or the revision of an error? The first is clearly impossible per se; the second is a thing which wise men do every day. "Cannot"-- does this mean that our behavior is determined irreversibly, or merely that such an action would be very difficult in view of the opposition it would provoke? Obviously the twentieth century is not and cannot be the fourteenth; but if "the Middle Ages" is, in this context, simply a picturesque phrase denoting a particular educational theory, there seems to be no a priori reason why

we should not "go back" to it--with modifications--as we have already "gone back" with modifications, to, let us say, the idea of playing Shakespeare's plays as he wrote them, and not in the "modernized" versions of Cibber and Garrick, which once seemed to be the latest thing in theatrical progress.

Let us amuse ourselves by imagining that such progressive retrogression is possible. Let us make a clean sweep of all educational authorities, and furnish ourselves with a nice little school of boys and girls whom we may experimentally equip for the intellectual conflict along lines chosen by ourselves. We will endow them with exceptionally docile parents; we will staff our school with teachers who are themselves perfectly familiar with the aims and methods of the Trivium; we will have our building and staff large enough to allow our classes to be small enough for adequate handling; and we will postulate a Board of Examiners willing and qualified to test the products we turn out. Thus prepared, we will attempt to sketch out a syllabus--a modern Trivium "with modifications" and we will see where we get to.

But first: what age shall the children be? Well, if one is to educate them on novel lines, it will be better that they should have nothing to unlearn; besides, one cannot begin a good thing too early, and the Trivium is by its nature not learning, but a preparation for learning. We will, therefore, "catch 'em young," requiring of our pupils only that they shall be able to read, write, and cipher.

My views about child psychology are, I admit, neither orthodox nor enlightened. Looking back upon myself (since I am the child I know best and the only child I can pretend to know from inside) I recognize three states of development. These, in a rough-and-ready fashion, I will call the Poll-Parrot, the Pert, and the Poetic--the latter coinciding, approximately, with the onset of puberty. The Poll-Parrot stage is the one in which learning by heart is easy and, on the whole, pleasurable; whereas reasoning is difficult and, on the whole, little relished. At this age, one readily memorizes the shapes and appearances of things; one likes to recite the number-plates of cars; one rejoices in the chanting of rhymes and the rumble and thunder of unintelligible polysyllables; one enjoys the mere accumulation of things. The Pert age, which follows upon this (and, naturally, overlaps it to some extent), is characterized by contradicting, answering back, liking to "catch people out" (especially one's elders); and by the propounding of conundrums. Its nuisance-value is extremely high. It usually sets in about the Fourth Form. The Poetic age is popularly known as the "difficult" age. It is self-centered; it yearns to express itself; it rather specializes in being misunderstood; it is restless and tries to achieve independence; and, with good luck and good guidance, it should show the beginnings of creativeness; a reaching out towards a synthesis of what it already knows, and a deliberate eagerness to know and do some one thing in preference to all others. Now it seems to me that the layout of the Trivium adapts itself with a singular appropriateness to these three ages: Grammar to the Poll-Parrot, Dialectic to the Pert, and Rhetoric to the Poetic age.

Let us begin, then, with Grammar. This, in practice, means the grammar of some language in particular; and it must be an inflected language. The grammatical structure of an uninflected language is far too analytical to be tackled by any one without previous practice in Dialectic. Moreover, the inflected languages interpret the uninflected, whereas the uninflected are of little use in interpreting the inflected. I will say at once, quite firmly, that the best grounding for education is the Latin grammar. I say this, not because Latin is traditional and mediaeval, but simply because even a rudimentary knowledge of Latin cuts down the labor and pains of learning almost any other subject by at least fifty percent. It is the key to the vocabulary and structure of all the Teutonic languages, as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilization, together with all its historical documents.

Those whose pedantic preference for a living language persuades them to deprive their pupils of all these advantages might substitute Russian, whose grammar is still more primitive. Russian is, of course, helpful with the other Slav dialects. There is something also to be said for Classical Greek. But my own choice is Latin. Having thus pleased the Classicists among you, I will proceed to horrify them by adding that I do not think it either wise or necessary to cramp the ordinary pupil upon the Procrustean bed of the Augustan Age, with its highly elaborate and artificial verse forms and oratory. Post-classical and mediaeval Latin, which was a living language right down to the end of the Renaissance, is easier and in some ways livelier; a study of it helps to dispel the widespread notion that learning and literature came to a full stop when Christ was born and only woke up again at the Dissolution of the Monasteries.

Latin should be begun as early as possible--at a time when inflected speech seems no more astonishing than any other phenomenon in an astonishing world; and when the chanting of "Amo, amas, amat" is as ritually agreeable to the feelings as the chanting of "eeny, meeny, miney, moe."

During this age we must, of course, exercise the mind on other things besides Latin grammar. Observation and memory are the faculties most lively at this period; and if we are to learn a contemporary foreign language we should begin now, before the facial and mental muscles become rebellious to strange intonations. Spoken French or German can be practiced alongside the grammatical discipline of the Latin.

In English, meanwhile, verse and prose can be learned by heart, and the pupil's memory should be stored with stories of every kind--classical myth, European legend, and so forth. I do not think that the classical stories and masterpieces of ancient literature should be made the vile bodies on which to practice the techniques of Grammar--that was a fault of mediaeval education which we need not perpetuate. The stories can be enjoyed and remembered in English, and related to their origin at a subsequent stage. Recitation aloud should be practiced, individually or in chorus; for we must not forget that we are laying the groundwork for Disputation and Rhetoric.

The grammar of History should consist, I think, of dates, events, anecdotes, and personalities. A set of dates to which one can peg all later historical knowledge is of enormous help later on in establishing the perspective of history. It does not greatly matter which dates: those of the Kings of England will do very nicely, provided that they are accompanied by pictures of costumes, architecture, and other everyday things, so that the mere mention of a date calls up a very strong visual presentment of the whole period.

Geography will similarly be presented in its factual aspect, with maps, natural features, and visual presentment of customs, costumes, flora, fauna, and so on; and I believe myself that the discredited and old-fashioned memorizing of a few capitol cities, rivers, mountain ranges, etc., does no harm. Stamp collecting may be encouraged.

Science, in the Poll-Parrot period, arranges itself naturally and easily around collections--the identifying and naming of specimens and, in general, the kind of thing that used to be called "natural philosophy." To know the name and properties of things is, at this age, a satisfaction in itself; to recognize a devil's coach-horse at sight, and assure one's foolish elders, that, in spite of its appearance, it does not sting; to be able to pick out Cassiopeia and the Pleiades, and perhaps even to know who Cassiopeia and the Pleiades were; to be aware that a whale is not a fish, and a bat not a bird--all these things give a pleasant sensation of superiority; while to know a ring

snake from an adder or a poisonous from an edible toadstool is a kind of knowledge that also has practical value.

The grammar of Mathematics begins, of course, with the multiplication table, which, if not learnt now, will never be learnt with pleasure; and with the recognition of geometrical shapes and the grouping of numbers. These exercises lead naturally to the doing of simple sums in arithmetic. More complicated mathematical processes may, and perhaps should, be postponed, for the reasons which will presently appear.

So far (except, of course, for the Latin), our curriculum contains nothing that departs very far from common practice. The difference will be felt rather in the attitude of the teachers, who must look upon all these activities less as "subjects" in themselves than as a gathering-together of material for use in the next part of the Trivium. What that material is, is only of secondary importance; but it is as well that anything and everything which can be usefully committed to memory should be memorized at this period, whether it is immediately intelligible or not. The modern tendency is to try and force rational explanations on a child's mind at too early an age. Intelligent questions, spontaneously asked, should, of course, receive an immediate and rational answer; but it is a great mistake to suppose that a child cannot readily enjoy and remember things that are beyond his power to analyze--particularly if those things have a strong imaginative appeal (as, for example, "Kubla Kahn"), an attractive jingle (like some of the memory-rhymes for Latin genders), or an abundance of rich, resounding polysyllables (like the Quicunque vult).

This reminds me of the grammar of Theology. I shall add it to the curriculum, because theology is the mistress-science without which the whole educational structure will necessarily lack its final synthesis. Those who disagree about this will remain content to leave their pupil's education still full of loose ends. This will matter rather less than it might, since by the time that the tools of learning have been forged the student will be able to tackle theology for himself, and will probably insist upon doing so and making sense of it. Still, it is as well to have this matter also handy and ready for the reason to work upon. At the grammatical age, therefore, we should become acquainted with the story of God and Man in outline--i.e., the Old and New testaments presented as parts of a single narrative of Creation, Rebellion, and Redemption--and also with the Creed, the Lord's Prayer, and the Ten Commandments. At this early stage, it does not matter nearly so much that these things should be fully understood as that they should be known and remembered.

It is difficult to say at what age, precisely, we should pass from the first to the second part of the Trivium. Generally speaking, the answer is: so soon as the pupil shows himself disposed to pertness and interminable argument. For as, in the first part, the master faculties are Observation and Memory, so, in the second, the master faculty is the Discursive Reason. In the first, the exercise to which the rest of the material was, as it were, keyed, was the Latin grammar; in the second, the key-exercise will be Formal Logic. It is here that our curriculum shows its first sharp divergence from modern standards. The disrepute into which Formal Logic has fallen is entirely unjustified; and its neglect is the root cause of nearly all those disquieting symptoms which we have noted in the modern intellectual constitution. Logic has been discredited, partly because we have come to suppose that we are conditioned almost entirely by the intuitive and the unconscious. There is no time to argue whether this is true; I will simply observe that to neglect the proper training of the reason is the best possible way to make it true. Another cause for the disfavor into which Logic has fallen is the belief that it is entirely based upon universal assumptions that are either unprovable or tautological. This is not true. Not all universal propositions are of this kind. But even if they were, it would make no difference, since every syllogism whose major premise is in the form "All A is B" can be recast in hypothetical form. Logic is the art of arguing

correctly: "If A, then B." The method is not invalidated by the hypothetical nature of A. Indeed, the practical utility of Formal Logic today lies not so much in the establishment of positive conclusions as in the prompt detection and exposure of invalid inference.

Let us now quickly review our material and see how it is to be related to Dialectic. On the Language side, we shall now have our vocabulary and morphology at our fingertips; henceforward we can concentrate on syntax and analysis (i.e., the logical construction of speech) and the history of language (i.e., how we came to arrange our speech as we do in order to convey our thoughts).

Our Reading will proceed from narrative and lyric to essays, argument and criticism, and the pupil will learn to try his own hand at writing this kind of thing. Many lessons--on whatever subject--will take the form of debates; and the place of individual or choral recitation will be taken by dramatic performances, with special attention to plays in which an argument is stated in dramatic form.

Mathematics--algebra, geometry, and the more advanced kinds of arithmetic--will now enter into the syllabus and take its place as what it really is: not a separate "subject" but a sub-department of Logic. It is neither more nor less than the rule of the syllogism in its particular application to number and measurement, and should be taught as such, instead of being, for some, a dark mystery, and, for others, a special revelation, neither illuminating nor illuminated by any other part of knowledge.

History, aided by a simple system of ethics derived from the grammar of theology, will provide much suitable material for discussion: Was the behavior of this statesman justified? What was the effect of such an enactment? What are the arguments for and against this or that form of government? We shall thus get an introduction to constitutional history--a subject meaningless to the young child, but of absorbing interest to those who are prepared to argue and debate. Theology itself will furnish material for argument about conduct and morals; and should have its scope extended by a simplified course of dogmatic theology (i.e., the rational structure of Christian thought), clarifying the relations between the dogma and the ethics, and lending itself to that application of ethical principles in particular instances which is properly called casuistry. Geography and the Sciences will likewise provide material for Dialectic.

But above all, we must not neglect the material which is so abundant in the pupils' own daily life.

There is a delightful passage in Leslie Paul's "The Living Hedge" which tells how a number of small boys enjoyed themselves for days arguing about an extraordinary shower of rain which had fallen in their town--a shower so localized that it left one half of the main street wet and the other dry. Could one, they argued, properly say that it had rained that day on or over the town or only in the town? How many drops of water were required to constitute rain? And so on. Argument about this led on to a host of similar problems about rest and motion, sleep and waking, est and non est, and the infinitesimal division of time. The whole passage is an admirable example of the spontaneous development of the ratiocinative faculty and the natural and proper thirst of the awakening reason for the definition of terms and exactness of statement. All events are food for such an appetite.

An umpire's decision; the degree to which one may transgress the spirit of a regulation without being trapped by the letter: on such questions as these, children are born casuists, and their natural propensity only needs to be developed and trained--and especially, brought into an intelligible relationship with the events in the grown-up

world. The newspapers are full of good material for such exercises: legal decisions, on the one hand, in cases where the cause at issue is not too abstruse; on the other, fallacious reasoning and muddleheaded arguments, with which the correspondence columns of certain papers one could name are abundantly stocked.

Wherever the matter for Dialectic is found, it is, of course, highly important that attention should be focused upon the beauty and economy of a fine demonstration or a well-turned argument, lest veneration should wholly die. Criticism must not be merely destructive; though at the same time both teacher and pupils must be ready to detect fallacy, slipshod reasoning, ambiguity, irrelevance, and redundancy, and to pounce upon them like rats. This is the moment when precis-writing may be usefully undertaken; together with such exercises as the writing of an essay, and the reduction of it, when written, by 25 or 50 percent.

It will, doubtless, be objected that to encourage young persons at the Pert age to browbeat, correct, and argue with their elders will render them perfectly intolerable. My answer is that children of that age are intolerable anyhow; and that their natural argumentativeness may just as well be canalized to good purpose as allowed to run away into the sands. It may, indeed, be rather less obtrusive at home if it is disciplined in school; and anyhow, elders who have abandoned the wholesome principle that children should be seen and not heard have no one to blame but themselves.

Once again, the contents of the syllabus at this stage may be anything you like. The "subjects" supply material; but they are all to be regarded as mere grist for the mental mill to work upon. The pupils should be encouraged to go and forage for their own information, and so guided towards the proper use of libraries and books for reference, and shown how to tell which sources are authoritative and which are not.

Towards the close of this stage, the pupils will probably be beginning to discover for themselves that their knowledge and experience are insufficient, and that their trained intelligences need a great deal more material to chew upon. The imagination-- usually dormant during the Pert age--will reawaken, and prompt them to suspect the limitations of logic and reason. This means that they are passing into the Poetic age and are ready to embark on the study of Rhetoric. The doors of the storehouse of knowledge should now be thrown open for them to browse about as they will. The things once learned by rote will be seen in new contexts; the things once coldly analyzed can now be brought together to form a new synthesis; here and there a sudden insight will bring about that most exciting of all discoveries: the realization that truism is true.

It is difficult to map out any general syllabus for the study of Rhetoric: a certain freedom is demanded. In literature, appreciation should be again allowed to take the lead over destructive criticism; and self-expression in writing can go forward, with its tools now sharpened to cut clean and observe proportion. Any child who already shows a disposition to specialize should be given his head: for, when the use of the tools has been well and truly learned, it is available for any study whatever. It would be well, I think, that each pupil should learn to do one, or two, subjects really well, while taking a few classes in subsidiary subjects so as to keep his mind open to the inter-relations of all knowledge. Indeed, at this stage, our difficulty will be to keep "subjects" apart; for Dialectic will have shown all branches of learning to be inter-related, so Rhetoric will tend to show that all knowledge is one. To show this, and show why it is so, is pre-eminently the task of the mistress science. But whether theology is studied or not, we should at least insist that children who seem inclined to specialize on the mathematical and scientific side should be obliged to attend some lessons in the humanities and vice versa. At this stage, also, the Latin grammar, having done its work, may be dropped for those who prefer to carry on their language studies on the modern side; while those who are likely never to have any great use or aptitude for

mathematics might also be allowed to rest, more or less, upon their oars. Generally speaking, whatsoever is mere apparatus may now be allowed to fall into the background, while the trained mind is gradually prepared for specialization in the "subjects" which, when the Trivium is completed, it should be perfectly well equipped to tackle on its own. The final synthesis of the Trivium--the presentation and public defense of the thesis--should be restored in some form; perhaps as a kind of "leaving examination" during the last term at school.

The scope of Rhetoric depends also on whether the pupil is to be turned out into the world at the age of 16 or whether he is to proceed to the university. Since, really, Rhetoric should be taken at about 14, the first category of pupil should study Grammar from about 9 to 11, and Dialectic from 12 to 14; his last two school years would then be devoted to Rhetoric, which, in this case, would be of a fairly specialized and vocational kind, suiting him to enter immediately upon some practical career. A pupil of the second category would finish his Dialectical course in his preparatory school, and take Rhetoric during his first two years at his public school. At 16, he would be ready to start upon those "subjects" which are proposed for his later study at the university: and this part of his education will correspond to the mediaeval Quadrivium. What this amounts to is that the ordinary pupil, whose formal education ends at 16, will take the Trivium only; whereas scholars will take both the Trivium and the Quadrivium.

Is the Trivium, then, a sufficient education for life? Properly taught, I believe that it should be. At the end of the Dialectic, the children will probably seem to be far behind their coevals brought up on old-fashioned "modern" methods, so far as detailed knowledge of specific subjects is concerned. But after the age of 14 they should be able to overhaul the others hand over fist. Indeed, I am not at all sure that a pupil thoroughly proficient in the Trivium would not be fit to proceed immediately to the university at the age of 16, thus proving himself the equal of his mediaeval counterpart, whose precocity astonished us at the beginning of this discussion. This, to be sure, would make hay of the English public-school system, and disconcert the universities very much. It would, for example, make quite a different thing of the Oxford and Cambridge boat race.

But I am not here to consider the feelings of academic bodies: I am concerned only with the proper training of the mind to encounter and deal with the formidable mass of undigested problems presented to it by the modern world. For the tools of learning are the same, in any and every subject; and the person who knows how to use them will, at any age, get the mastery of a new subject in half the time and with a quarter of the effort expended by the person who has not the tools at his command. To learn six subjects without remembering how they were learnt does nothing to ease the approach to a seventh; to have learnt and remembered the art of learning makes the approach to every subject an open door.

It is clear that the successful teaching of this neo-mediaeval curriculum will depend even more than usual upon the working together of the whole teaching staff towards a common purpose. Since no subject is considered as an evil in itself, any kind of rivalry in the staff-room will be sadly out of place. The fact that a pupil is unfortunately obliged, for some reason, to miss the history period on Fridays, or the Shakespeare class on Tuesdays, or even to omit a whole subject in favour of some other subject, must not be allowed to cause any heart-burnings--the essential is that he should acquire the method of learning in whatever medium suits him best. If human nature suffers under this blow to one's professional pride in one's own subject, there is comfort in the thought that the end-of-term examination results will not be affected; for the papers will be so arranged as to be an examination in method, by whatever means.

I will add that it is highly important that every teacher should, for his or her own sake, be qualified and required to teach in all three parts of the Trivium; otherwise Masters of Dialectic, especially, might find their minds hardening into a permanent adolescence. For this reason, teachers in preparatory schools should also take Rhetoric class in the public schools to which they are attached; or, if they are not so attached, then by arrangement in other schools in the same neighborhood. Alternatively, a few preliminary classes in rhetoric might be taken in preparatory school from the age of thirteen onwards.

Before concluding these necessarily very sketchy suggestions, I ought to say why I think it necessary, in these days, to go back to a discipline which we had discarded. The truth is that for the last three hundred years or so we have been living upon our educational capital. The post-Renaissance world, bewildered and excited by the profusion of new "subjects" offered to it, broke away from the old discipline (which had, indeed, become sadly dull and stereotyped in its practical application) and imagined that henceforward it could, as it were, disport itself happily in its new and extended Quadrivium without passing through the Trivium. But the Scholastic tradition, though broken and maimed, still lingered in the public schools and universities: Milton, however much he protested against it, was formed by it--the debate of the Fallen Angels and the disputation of Abdiel with Satan have the tool-marks of the Schools upon them, and might, incidentally, profitably figure as set passages for our Dialectical studies. Right down to the nineteenth century, our public affairs were mostly managed, and our books and journals were for the most part written, by people brought up in homes, and trained in places, where that tradition was still alive in the memory and almost in the blood. Just so, many people today who are atheist or agnostic in religion, are governed in their conduct by a code of Christian ethics which is so rooted that it never occurs to them to question it.

But one cannot live on capital forever. However firmly a tradition is rooted, if it is never watered, though it dies hard, yet in the end it dies. And today a great number--perhaps the majority--of the men and women who handle our affairs, write our books and our newspapers, carry out our research, present our plays and our films, speak from our platforms and pulpits--yes, and who educate our young people--have never, even in a lingering traditional memory, undergone the Scholastic discipline. Less and less do the children who come to be educated bring any of that tradition with them. We have lost the tools of learning--the axe and the wedge, the hammer and the saw, the chisel and the plane-- that were so adaptable to all tasks. Instead of them, we have merely a set of complicated jigs, each of which will do but one task and no more, and in using which eye and hand receive no training, so that no man ever sees the work as a whole or "looks to the end of the work."

What use is it to pile task on task and prolong the days of labor, if at the close the chief object is left unattained? It is not the fault of the teachers--they work only too hard already. The combined folly of a civilization that has forgotten its own roots is forcing them to shore up the tottering weight of an educational structure that is built upon sand. They are doing for their pupils the work which the pupils themselves ought to do. For the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this is effort spent in vain.

Paul M. Bechtel writes that Dorothy Leigh Sayers (1893-1957) briefly entered on a teaching career after graduating from Oxford. She published a long and popular series of detective novels, translated the "Divine Comedy," wrote a series of radio plays, and a defense of Christian belief. During World War II, she lived in Oxford, and was a member of the group that included C.S. Lewis, Charles Williams, J.R.R. Tolkien, and Owen Barfield. By nature and preference, she was a scholar and an expert on the Middle Ages.