

Previous to this time only those had sought education who desired to prepare themselves for ecclesiastical life.

By way of summary, then, we may note that up to 1100 education was confined principally to schools in the monasteries, cathedrals, and palaces. Instruction began about the age of seven. The alphabet, written on tables or leaves, was learned by heart, then syllables and words. The first reading book was the Latin Psalter, and this was read again and again until it could be said verbatim, *without any knowledge of its meaning*. Failure on the part of the choir boys to recite or sing accurately was punished.

Reading was followed by writing, of which there were two stages. The boys were taught to write with a style on wax-covered tablets, imitating copies set by masters. Next they learned to write with pen and ink on parchment, a rare accomplishment when books were multiplied by hand-copying. Charlemagne himself learned to write on parchment after he came to the throne.

Singing of the church service and enough arithmetic to calculate church days and festivals formed an important feature of the educational work. Latin declensions and conjugations were learned, and in the very best schools, the *internes*, or those living in the school, spoke Latin in common conversation. Latin conversation books, having reference to the common affairs of everyday life, after (or before) the pattern of the "Parley vous" books of the Franco-American tourist, were learned by heart.

The higher instruction aimed at giving a knowledge of the seven liberal arts—the *trivium* and the *quadrivium* of the Roman-Hellenic schools. Compendiums, dry and brief, were committed to memory.

Grammar was regarded as the basis of all other studies. To this

ancient weakness we may refer the still to be heard echo, "noun, common, third person, neuter gender," worshipped to-day in certain enlightened centres, and insisted upon by intelligent people in connection with so grammarless a language as English.

What follows? The little eleven-year-old of the nineteenth century stands and grinds out, "To be is an infinitive, *indicative mode*, present tense," etc., without the slightest idea of the incongruity, neither knowing nor feeling the force of *infinite* and *indicate*.

Why? Because his ancestor did, at a time when only an *inflected* language was known.

What is the harm? A child permitted, trained, to do thought work of one kind automatically will form the habit of doing all possible thought work automatically.

As well might we resurrect that much-admired painting exhibited at the court of Charlemagne. It represented the seven liberal arts, with grammar as queen, sitting under the tree of knowledge, with a crown on her head, a knife in her right hand, with which to cut out errors, and a thong in her left hand, with which to scourge the erring.—*Primary Education*.

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TRAVELING.—Here is the latest story of the Turkish Custom House. A richly-bound copy of "Herodotus" was found in the trunk of a Greek traveller. "Who is the author of this book?" said an official. "Herodotus." "What subjects does he deal with?" "Kings and international conflicts." "Does he allude to Eastern affairs?" "He treats of nothing else." Whereupon the book was incontinently confiscated.—*The School Guardian*.