

condemned with some bitterness the system to which he owed so much of his influence. In the Middle Ages the contrast was between monasticism on the one side and chivalry on the other. The education was that of the cloister or of the castle. Its object was to form the hermit or the knight. The respect in which the female sex was held largely differentiated the two views. On the one side woman was regarded from the point of view of St. Antony; on the other from that assumed by the Troubadour. Though leavened, of course, with a strong element of ecclesiasticism, the educational work that was done within the walls of the monasteries is not to be despised. Monte Cassino,* Fulda, and Tours did good service in their day and generation; but they certainly did not succeed in combining the *dulce* with the *utile*. The ascetic idea was carried into education, and study was not made a pleasure, or Quintilian's idea of tenderness in discipline carried out. The course of seven sciences or liberal arts divided into the *trivium* (grammar, dialectics, and rhetoric), and the *quadrivium* (arithmetic, geometry, astronomy, and music) was thus described in two doggerel hexameters:—

Gram., loquitur; dia., vera docet; rhet.,
verba colorat;

Mus., canit; ar., numerat; geo., ponderat;
ast., colit astra.

One of the earliest expositions of this system was that of Martianus Capella, who, in 470, published his *Satyra* in nine books, the first two being devoted to what he called the marriage of Philology and Mercury, and then a separate book to each item on the trivium and quadrivium respectively. Cassiodorus, about the year 500, wrote the treatise, *De Septem Disciplinis*; and Císio Janus compiled a

metrical astronomy in hexameters, much after the fashion of the *Propria quæ Maribus* and *Asin Præsenti*, which school-boys had to learn in the days of the old Eton Latin grammar. Over against the seven articles of the monastic quadrivium stood the seven knightly accomplishments. These were to ride, to swim, to shoot with the bow, to box, to hawk, to play chess, and to make verses, sometimes in Latin, oftener in Italian or Provençal. It would scarcely be possible to imagine a sharper contrast than between the two rival *trivia* and *quadrivia*, summarising, as they did, two utterly opposed types of character and training.

There were exceptions, of course, even in the dark ages, to the prevailing gloom. It was not all dark. There were, for instance, the schools of Charles the Great, concerning which Mr. Mullinger has written an interesting work, taking those schools as typical of the revival of education in the ninth century. Less than a century after Charlemagne, King Alfred restored letters and schools in England, when they had been almost extinguished by the Danish invasion. Yet his efforts were as unfruitful after his death as Charlemagne's had been in France: and the darkness deepened into the Egyptian gloom of the tenth century, when, it has been significantly said, no heresies appeared. Even in this century, however, the darkest of Christian literature, the Arabs had flourishing schools of learning from Bagdad to Cordova. Of their seventeen universities, Cordova was the oldest, and had a library of 600,000 volumes. An elementary school was attached to every mosque, in which reading and writing were taught, and the pupils learned to recite poems by heart. The rise of the scholastic philosophy and of troubadour poetry, the institution of universities, and the return to a profound study of the

* See Mullinger's "Schools of Charles the Great," p. 42.