THESIS.

STATE AND MEANS OF EDUCATION DURING THE NINTH CENTURY.

FOR DEGREE OF B. L.

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State and Means of Education during the 9th Century

At the beginning of the Ninth Century education was disposed towards a Restoration of Letters, owing to the efforts of Charles the Great, who lived in the latter part of the Eighth and beginning of the Ninth Century. The means of obtaining an education were in the monasteries, and the learned men were the priests, abbots, bishops, and other Church dignitaries. Education among the laity was very limited, only a few of the wealthy having any education whatever.

"The history of Charles the Great, it has been said by high authority, enters into that of every modern European state; with equal truth it may be asserted that the history of the Schools of Charles the Great has modified the whole subsequent history of European culture."

In order to give a clear history of the "State and Means"
of Education during the Ninth century," it will be necessary to give some attention to the Schools of Charles the Great, during the Eighth century.

The establishment of public schools in France is owing to Charlemagne. At his accession we are assured that in order to restore to some degree the spirit of letters in his dominion, he was compelled to invite strangers from other countries where learning was not so thoroughly extinguished. Among other great teachers who repaired to his court were Alcuin of England, Clement of Ireland, and Thesdulf of Germany. With the help of these he revived a few sparks of intelligence and established schools in different parts of his empire.

It is with great difficulty we learn the extent, character and tendencies of the learning which Alcuin acquired at York, and was now about to bring into Frankland.
The school of York, at the time Alcuin became a pupil was scarcely inferior in reputation to that of Canterbury. The tradition of learning which Alcuin acquired is stated to have been handed down by St. Benedict, St. Gregory, St. Augustine &c.

Alcuin was by far the most commanding genius of his age. He was presented to Char. the Great at Parnax in 781, who persuaded him to take up his residence in France. He was immediately placed at the head of the Palace School where he worked with unceasing labor as public instructor 14 years. In addition to his service in the schools, he applied himself to the work of revising and restoring the works of antiquity, both sacred and profane. He produced a complete translation of all the books of the Old and New Testament, copies of which were multiplied by the monks under his direction, so that all the churches and abbeys were
furnished with accurate transcripts of the sacred books.

The year 794 may be looked upon as the time when Alcuin's reputation was at its highest. It was in this year that he was one of the chief authorities at the Council of Frankfort, where the Western Church passed judgement on the much-veiled question of image-worship. In 796 at the advice of Abbot Isidorus Alcuin received the abbacy of St. Martin of Tours.

The transfer of Alcuin from the Palace School to the abbacy at Tours was attended by results of no slight importance. It opened the way for one hand, for other teachers at the royal court; on the other, it enabled Alcuin to give full expression to his theory of monastic discipline and education.

Alcuin now turned his attention wholly to religion. His theory of education had not expanded with large
experience. He had no vision of science spreading in coming years, and reproached himself for the time spent on secular learning. Virgil whom he had studied with loving ardour when a boy, he now regarded as a collection of lying fables unfit to be read by those devoted to religious life. "The sacred poets are enough for you," he said to the young monks at Tours; "you have no need to sully your mind with the rank luxuriance of Virgil's verse."

The fame of his teaching attracted disciples from all Frankland, and also from across the Channel. From England came in such numbers as to excite the jealousy of the Neustrians.

It is not improbable that the jealousy was stimulated by the preference Alcuin showed for his countrymen. Nitszé, one of his companions from York to Aachen taught for a time as his successor in the Palace School. Fredégis,
who had also been educated at York, afterwards succeeded to the same post and was abbot after Alcuin at Tours.

Alcuin spent the remaining years of his life at St. Martin at Tours, where he died in 804 at the age of seventy.

His extant letters to Char the Great showed the vast variety of subjects discussed during their intercourse, and give evidence of extraordinary activity and versatility of mind.

In 806 Char the Great divided his empire among his three sons Pepin, Charles, and Lewis. Pepin and Char having died, he convoked a full assembly of prelates and nobles at Aix-la-Chapelle in 813 and made Lewis his associate in the empire and his sole heir to his throne. He died in 814.

The last years of his life were spent in literary studies
and devotional exercises. He was remarkable for his easy and graceful elocution, which enabled him to discourse upon all subjects. He spoke the Latin tongue with fluency and elegance and understood the Greek. He was proficient in the sciences of logic, astronomy, rhetoric, and music, and was well read in theology.

Chas. the Great was succeeded by his son Lewis the Pious, the one whom Albinius said was the most worthy to wear the imperial crown. Lewis was a good Latin and Greek scholar and was also well versed in theology. On succeeding to the crown he began to give proof of his determination to render more stringent the monastic and church discipline.

Benedict of Aniane, was appointed chief of the abbeys of the empire.

Benedict's Capitulary of Aachen required that the
schools within each monastery should include only those who had taken the monastic vows.

From this time we are able to distinguish the different training of the monastic and episcopal schools.

Close to the Cathedral and under the care of the bishop a school for boys destined to be priests was provided under the care of the canon, known from his office as Scholasticus.

The lads were seated on the floor, which was strewed with straw, with waxen tablets in their hands, noting down the words that the Scholasticus read from his manuscript. After the notes had been corrected by the master they transferred them to a little parchment volume.

In the Ninth Century there were only two principal church centres in Frankland—that at Orleans under Theodulf, the other at Rheims.

Theodulfus took great interest in everything which re-
lated to education. Aided by the poet Hulfin, Thesalpina
raised the school at Colessius to considerable eminence. It be-
came noted for the number, beauty, and accuracy of its
manuscripts.

Yet more celebrated were the episcopal schools at Rheims,
which under the protection of Heineman and under the
teaching of archbishop Fulk, Remj, and Heinhold, claims
to have preserved the link which joins the episcopal school
with the University of Paris.

Throughout the Ninth century and the four centuries
preceding the reign of Philip Augustus the episcopal school
were eclipsed by the monasteries. At Corbev, near Amiens,
under Adelward and Iala, and under Paschamius
Radbertus, was gathered a society eminent for its learn-
ing. It disappears during the Norman invasion, but its
namesake New Corbev, in Saxony, sustained with equal
reputation, the scholarly tradition of the age. The great abbey
At St. Riquier, under the rule of Angilbert, rivalled the school at Rheims in literary activity. The abbey of St. Martin at Metz, under the rule of Alabades, was scarcely less celebrated. St. Bertin, in Cambrai, laid claim to the honor of having educated Einhard, Alfred's supporter in restoring learning in England.

The South and South-West present fewer evidences of culture; and no foundation of learning, either in Normandy or Brittany, can be said to have reached any height during the Ninth Century; while in Aquitaine, Lewis's efforts seem to have been baffled by continuous war.

At this time the monastery at Tours began to decline. Irdegis, the new abbot, with his worldly taste, was not the man to enforce discipline or give example to a learned community. From his influence at Court, he was able to watch over the material interests of the abbey. As for the monastery, Alcuin, before his death, foresaw that it would
And with regard to Tours, his forebodings proved true. This school seems to have been converted into an aristocratic centre of education for the sons of the wealthier laity.

It is not only in isolated monasteries that we have evidence of well sustained efforts towards bringing about a range of more general diffusion of education. In Lewis the Pious the Church and culture of her ministers were objects of increasing care. "The states advancement in holy learning and holy life," one of his biographers assures us absorbed alike his hours of business and of recreation.

In 829 on the eve of rebellion of Lewis's son, the bishops assembled at Paris and drew up a petition to the emperor, and besought him to provide for the establishment of nine public schools in the three most suitable places of his empire, "in order that his father's efforts and his own
might not fall into decay. But the following year war broke out, and from that time up to the death of Lewis the Pious, and the division of his empire in 841, the arts of peace had small scope for development.

Some writers, indeed, while admitting that education became widely diffused during the reign of Lewis the Pious, are disposed to look upon the period as one of retrogression as regards higher culture. It is true that during the last twelve years of his life, the greatest efforts of learning are to be looked for in regions far remote from his rule.

Before Alcuin's death, there came to Tours a young monk from Fulda, where ever since the time of St. Theobald, the first abbot, down to the time of Beaufort, the St. Benedictine rule had been maintained. Rabanus, for it is of him whom we speak, was at the time he entered the walls of St. Martin, 802, about twenty-six years
of age, the names of some of his companions show that Fulda already possessed a reputation as a centre of learning. Among the number, about this time was Remarq, grandson of Dioscorus the Great, afterwards King of Italy. There were also Batuarius, Seculfus, and Raynus, afterwards bishop of Rome, who returned with Rabanus to Fulda.

Rabanus remained at Tours for only one year, and returned to Fulda bent upon following out the exact reproduction of Alcuin's teaching.

Soon after his return to Fulda, Rabanus was made a teacher of the monastery. He was not to have as peaceful a time as Alcuin. With the commencement of the century the Sarons arose in insurrection, and Fulda was the centre of the war. In the year 807 the monastery was visited by a fever which carried off a
A majority of the monks and reduced the number from 400 to 150. Ratgar, who was abbot at that time, had a passion for building, and his sole idea was the building and adornment of churches. All study was at an end, and most promising students being deprived of their books. A great number died from overwork. Rabanus was among those who were compelled to surrender their books, and his letters are extant in which he pleads for their return, in order that the instructions he has received may not fade from his memory. Ratgar was unmoved by these entreaties. Reports of the state of affairs at last reached the imperial ear, and Acutus, archbishop of Mayence, was sent to investigate the matter. The archbishop was more pleased with Ratgar's architectural designs than concerned about the suspension of study, he not merely uttered no protest but consented to consecrate the
new Church just completed and dedicated to the Virgin. Matters went on thus until 817 when Ratgar was deposed. He was succeeded by Ewigl, a man of very different character.

Between Ewigl and Rabanus there existed the most complete sympathy. Rabanus was reinitiated as a teacher in the monastery, and his reputation soon drew around him a body of scholars far exceeding the former number. Ewigl held his office three and one half years, when he died, and his office was filled by Rabanus.

It was the year 819 that Rabanus composed the treatise by which he is probably best known—De Institutione Clericurn.

From this time his teaching seems to have been directed more to clerical than monastic education. Rabanus dealt with natural phenomena while Al-
cruin's mind had a tendency to supernatural origin. Rabanii teaching were accompanied by a quality which nearly always accompanies true genius— that of great cleanness. On this point we can require no more competent or satisfactory evidence than Einhard's. Einhard's son, Vvessin, was sent to Fulda to be educated under Rabanii, shortly after being admitted to the monastery he received a letter from his father which is still extant, impressing upon him the advantages within his reach. Therefore, my son, he writes, strive to follow the example of the good, and on no account incur the displeasure of him whom I have exhorted you to take for your model, but mindful of your vow, seek to profit by his teaching with the utmost degree of application he may approve. For thus instructed, and reducing what you have learned to practice, you will be wanting in nothing that relates to the
knowledge of life. And, even as my host by
word of mouth, be zealous in study, and fail not
to grasp at whatever of noble learning you may be able
to gain from the most lucid and fertile genius of
this great master.

In order to estimate the range of his influence
we must pass in review the men whom he educated.
The most eminent of this number was Lupus
Senatus. Another whose name is frequently met with
in the literature of these times is Walahfrid Strabo. More
famous than any of the foregoing was Rabanus
Mauritius, pupil and successor as instructor of the monastery
School, the historian Audolphus, a scholar noted for his
knowledge of Tacitus in an age when that writer
was little known.

It has been said whether in peace or war a prom-
inent actor appears in this period, we may almost
predict beforehand that he was a scholar of Rabanus.

In 847 Rabanus was elected by the unanimous voice of the Church, the nobility, and the people of the splendid see of Mainz. After some hesitation he acceded to the wish of the electors, and for nine years until his death, 856, discharged the duties of his office.

The distinguished and varied activity of the different disciples of Rabanus shows that the influence at Fulda was of a far more imposing character than those of Tours. On Lupus Severus we have the strongest contrast to Alcuin—the one, enveloped in luxury and security, intent mainly on narrowing the limits of education, and enforcing monastic discipline; the other, ardent for privation, and the frequent demands of military service, attracted as by a spell, to the literature which Alcuin shunned.

After studying at Fulda under Rabanus, Lupus
returned to Ferrières, where he was appointed to the office of instructor of grammar and rhetoric. Lupus discharged the duties of this office for four years with little interruption, when the death of Louis the Pious and the treaty of Verdun brought about fresh changes. Modern France begins to separate forever from the Teutonic race. Rabanus, as we have seen, retires from the abbacy, and is succeeded by Hallo. A like change takes place at Ferrières. Odo, who had succeeded Al-dricus, showed himself a partisan of Lothair. He was consequently deposed by Charles the Bald and Lupus appointed in his place.

With the accession of Charles the Bald learning underwent a further modification. In his sympathies toward men of letters, Charles the Bald resembled his grandfather rather than his father. Being himself an acute metaphysical theologian, he delighted to find an opponent against whom
out some hard and tangled question.

Under different circumstances, Chas. would have rendered still more enduring services to letters, but his lot was cast in evil days. He was almost continuously engaged in war. The monasteries were confiscated by the nobles, and even Lupus was compelled to take up arms to aid Charles. Under such conditions was education carried on in Francia. In the midst of his cares Lupus Senatus had time to pore over the pages of Cicero and Quintilian, of Seneca and Virgil. He loved letters not for the fame that they might bring him, but for the pleasure they conferred.

His most frequent complaint was not on the condition of the times, but on the coarseness of books. During the reign of Chas. the Bald among other learned and celebrated men who adorned the various departments of literature and science was John
Scotus. By some historians John Scotus is pronounced to be the only learned man of the Ninth Century. His influence as a thinker forms a connecting link between the preceding schools of learning and the subsequent development known as scholastic philosophy. By some John Scotus is regarded as the founder of that philosophy. It is a system of philosophy based upon Aristotle and Plato.

John Scotus was a man of astonishing acquirements for the age in which he lived. He was an excellent scholar, his writings testify an extensive and accurate acquaintance with the best authors of antiquity. Among his most noted works was the De Divinis Natusae.

It was Chao, the Baldis, delight in discussing knotty questions that caused his fondness for John Scotus. He was constantly consulted by the king on all
great questions of the day, civil and ecclesiastical.
Under the late Carthage, we find no record of learning having advanced. Thus we draw the
conclusion that the political and social condition of the empire of Charlemagne degenerated under
the late Carthage kings. The revival of letters under Charlemagne was premature, but the decline
under his successors was gradual, and after the reign of Charlemagne, education receded rather
than advanced.
In England, letters, art, and religion disappeared during the invasion of England by the barbarians,
and with the reign of Alfred the Great (871-901), a
Restoration of letters takes place.
"When I began to reign," said Alfred, "I cannot re-
member one priest, soldier, or squire who could render his service book into English."
For instruction there were only a few Mercian priests, and one Kelso bishop. Formerly, "the king wrote, "men came hither from foreign lands seeking instruction, and now when we desire it we can only obtain it from abroad." He held intercourse with different nations in order to promote education. But it was from the Frankish kingdom that he drew scholars to aid him in his work of education. Grimbald, a scholar from St. Amand presided over the new abbey at Winchester, and John, the old Saxon, from the abbey of Godberi presided over the monastery and school that Alfred raised in the marches of Athelney to show his gratitude for his deliverance from the Danes. The real work to be done, was not done by these teachers but by the king himself. He established a school for his young nobles in his own court, and translated the books which
they used into English. Among the books which he
translated are to be found - The Consolation of
Boethius, the Pastoral of Pope Gregory, the compilation
of Grosins, the one accessible hand-book of universal
history, and the history of his own people by Beda.
He omitted the books in one place and expanded
in another. He enriched Grosins by a sketch of the
new geographical discoveries in the North. Before Al-
fred, England possessed in her own tongue one
great poem and a train of ballads and battle
songs. The prose books that fill her libraries begin
with the translations of Alfred, and above all with
the Chronicles of his reign.

By some of his biographers Alfred is said to be the
only man of learning in England during the Ninth
century. Although it is doubtful whether he founded
the University of Oxford, he certainly did much
for the improvement of the monastic school which had previously existed in that place.