

7th Grade

Literature: read ch. 21-24 of "Uncle Tom's Cabin"

8th Grade

History: read the essay below and answer the questions that follow.

Aristotle: [Democracy as the best form of government]

We have now to inquire what is the best constitution for most states, and the best life for most men, neither assuming a standard of virtue which is above ordinary persons, nor an education which is exceptionally favored by nature and circumstances, nor yet an ideal state which is an aspiration only, but having regard to the life in which the majority are able to share, and to the form of government which states in general can attain. As to those aristocracies, as they are called, of which we were just now speaking, they either lie beyond the possibilities of the greater number of states, or they approximate to the so-called constitutional government, and therefore need no separate discussion. And in fact the conclusion at which we arrive respecting all these forms rests upon the same grounds. For if what was said in the Ethics is true, that the happy life is the life according to virtue lived without impediment, and that virtue is a mean, then the life which is in a mean, and in a mean attainable by every one, must be the best. And the same the same principles of virtue and vice are characteristic of cities and of constitutions; for the constitution is in a figure the life of the city.

Now in all states there are three elements: one class is very rich, another very poor, and a third in a mean. It is admitted that moderation and the mean are best, and therefore it will clearly be best to possess the gifts of fortune in moderation; for in that condition of life men are most ready to follow rational principle. But he who greatly excels in beauty, strength, birth, or wealth, or on the other hand who is very poor, or very weak, or very much disgraced, finds it difficult to follow rational principle. Of these two the one sort grow into violent and great criminals, the others into rogues and petty rascals. And two sorts of offenses correspond to them, the one committed from violence, the other from roguery. Again, the middle class is least likely to shrink from rule, or to be over-ambitious for it; both of which are injuries to the state. Again, those who have too much of the goods of fortune, strength, wealth, friends, and the like, are neither willing nor able to submit to authority. The evil begins at home; for when they are boys, by reason of the luxury in which they are brought up, they never learn, even at school, the habit of obedience. On the other hand, the very poor, who are in the opposite extreme, are too degraded. So that the one class cannot obey, and can only rule despotically; the other knows not how to command and must be ruled like slaves. Thus arises a city, not of freemen, but of masters and slaves, the one despising, the other envying; and nothing can be more fatal to friendship and good fellowship in states than this: for good fellowship springs from friendship; when men are at enmity with one another, they would rather not even share the same path. But a city ought to be composed, as far as possible, of equals and similars; and these are generally the middle classes. Wherefore the city which is composed of middle-class citizens is necessarily best constituted in respect of the elements of which we say the fabric of the state naturally consists. And this is the class of citizens which is most secure in a state, for they do not, like the poor, covet their neighbors' goods; nor do others covet theirs, as the poor covet the goods of the rich; and as they neither plot against others, nor are themselves plotted against, they pass through life safely. Wisely then did Phocylides pray- 'Many things are best in the mean; I desire to be of a middle condition in my city.'

Thus it is manifest that the best political community is formed by citizens of the middle class, and that those states are likely to be well-administered in which the middle class is large, and stronger if possible than both the other classes, or at any rate than either singly; for the addition of the middle class turns the scale, and prevents either of the extremes from being dominant. Great then is the good fortune of a state in which the citizens have a moderate and sufficient property; for where some possess much, and the others nothing, there may arise an extreme democracy, or a pure oligarchy; or a tyranny may grow out of either extreme--either out of the most rampant democracy, or out of an oligarchy; but it is not so likely to arise out of the middle constitutions and those akin to them. I will explain the reason of this hereafter, when I speak of the revolutions of states. The mean condition of states is clearly best, for no other is free from faction; and where the middle class is large, there are least likely to be factions and dissensions. For a similar reason large states are less liable to faction than small ones, because in them the middle class is large; whereas in small states it is easy to divide all the citizens into two classes who are either rich or poor, and to leave nothing in the middle. And democracies are safer and more permanent

than oligarchies, because they have a middle class which is more numerous and has a greater share in the government; for when there is no middle class, and the poor greatly exceed in number, troubles arise, and the state soon comes to an end. A proof of the superiority of the middle class is that the best legislators have been of a middle condition; for example, Solon, as his own verses testify; and Lycurgus, for he was not a king; and Charondas, and almost all legislators.

What then is the best form of government, and what makes it the best, is evident; and of other constitutions, since we say that there are many kinds of democracy and many of oligarchy, it is not difficult to see which has the first and which the second or any other place in the order of excellence, now that we have determined which is the best. For that which is nearest to the best must of necessity be better, and that which is furthest from it worse, if we are judging absolutely and not relatively to given conditions: I say 'relatively to given conditions,' since a particular government may be preferable, but another form may be better for some people.

Questions:

Why does Aristotle think democracy to be the best form of government? What role does the middle class play in democracy?

Algebra: Read section 6.5. The textbook does a decent job of explaining a good method for graphing linear inequalities. (There is a helpful study tip at bottom left of page 361.) Do p363 (22, 40-54) even. Five of those nine problems are graphs. If the instructions are too confusing, I want you to rewrite the problems as if they were equations, then graph them as lines. You may use the T-chart method, or any other real method. You should email me if you have troubles. These nine problems are not too tough for you. Trust me!

Science: You should have most of the lab report done. Please email me by Wednesday night with what you have done so far. I do not expect it to be perfect, and it will not be graded. I just want to be sure that you are not leaving it to the last minute. Of course, if you need help with it, let me know. Also, you should re-read chapters 5-10 by Monday night. Your test will be sometime next week.

Literature: Read the rest of Book 3 and Book 4 in the Odyssey and answer the study questions. No need to answer the questions for Book 2, I'll cover that in class.

9th Grade

History: read the article below and answer the questions that follow.

Sources on Feudalism Fulcher of Chartres: Letter on Lords and Vassals, ca. 1020 AD

MUTUAL DUTIES OF VASSALS AND LORDS

To William most glorious duke of the Aquitanians, bishop Fulbert the favor of his prayers.

Asked to write something concerning the form of fealty, I have noted briefly for you on the authority of the books the things which follow. He who swears fealty to his lord ought always to have these six things in memory; what is harmless, safe, honorable, useful, easy, practicable. Harmless, that is to say that he should not be injurious to his lord in his body; safe, that he should not be injurious to him in his secrets or in the defences through which he is able to be secure; honorable, that he should not be injurious to him in his justice or in other matters that pertain to his honor; useful, that he should not be injurious to him in his possessions; easy or practicable, that that good which his lord is able to do easily, he make not difficult, nor that which is practicable he make impossible to him.

However, that the faithful vassal should avoid these injuries is proper, but not for this does he deserve his holding; for it is not sufficient to abstain from evil, unless what is good is done also. It remains, therefore, that in the same six things mentioned above he should faithfully counsel and aid his lord, if he wishes to be looked upon as worthy of his benefice and to be safe concerning the fealty which he has sworn.

The lord also ought to act toward his faithful vassal reciprocally in all these things. And if he does not do this he will be justly considered guilty of bad faith, just as the former, if he should be detected in the avoidance of or the doing of or the consenting to them, would be perfidious and perjured.

I would have written to you at greater length, if I had not been occupied with many other things, including the rebuilding of our city and church which was lately entirely consumed in a great fire; from which loss though we could not for a while be diverted, yet by the hope of the comfort of God and of you we breathe again.

I: Homage and Fealty to the Count of Flanders, AD 1127 [from Galbert de Bruges, Chronicle of the Death of Charles the Good, ed. Pirenne, p. 89]

Through the whole remaining part of the day those who had been previously enfeoffed by the most pious count Charles, did homage to the count, taking up now again their fiefs and offices and whatever they had before rightfully and legitimately obtained. On Thursday the seventh of April, homages were again made to the count being completed in the following order of faith and security.

First they did their homage thus, the count asked if he was willing to become completely his man, and the other replied, "I am willing"; and with clasped hands, surrounded by the hands of the count, they were bound together by a kiss. Secondly, he who had done homage gave his fealty to the representative of the count in these words, "I promise on my faith that I will in future be faithful to count William, and will observe my homage to him completely against all persons in good faith and without deceit." Thirdly, he took his oath to this upon the relics of the saints. Afterward, with a little rod which the count held in his hand, he gave investitures to all who by this agreement had given their security and homage and accompanying oath.

II: Grant of a Fief, 1200 AD [from Quantin: Recueil de Pieces du XIII siecle, No. 2]

When a vassal commended himself to several lords, it was necessary to specify the order in which he owed loyalty to them.

I, Thiebault, count palatine of Troyes, make known to those present and to come that I have given in fee to Jocelyn d'Avalon and his heirs the manor which is called Gillencourt, which is of the castellanerie of La Ferte sur Aube; and whatever the same Jocelyn shall be able to acquire in the same manor I have granted to him and his heirs in augmentation of that fief I have granted, moreover, to him that in no free manor of mine will I retain men who are of this gift. The same Jocelyn, moreover, on account of this has become my liege man, saving however, his allegiance to Gerard d'Arcy, and to the lord duke of Burgundy, and to Peter, count of Auxerre. Done at Chouaude, by my own witness, in the year of the Incarnation of our Lord 1200 in the month of January. Given by the hand of Walter, my chancellor; note of Milo.

Each society has certain things it values more highly than other things. For example a legal system may value letting guilty people go free rather than punish someone innocent. There are things we gain, and things we lose with each choice society makes. What might be gained in stability is lost in opportunity, and so on.

Questions:

What values do the medievals appear to have been most important in feudal society? What values would say may be less valued in comparison?

Algebra: Read section 6.5. The textbook does a decent job of explaining a good method for graphing linear inequalities. (There is a helpful study tip at bottom left of page 361.) Do p363 (22, 40-54)even. Five of those nine problems are graphs. If the instructions are too confusing, I want you to rewrite the problems as if they were equations, then graph them as lines. You may use the T-chart method, or any other real method. You should email me if you have troubles. These nine problems are not too tough for you. Trust me!

Logic: You've finished reading lesson 5 and doing exercise 5. Read lesson 6 and do exercise 6. If we don't have school Thursday, you'll need to read lesson 7 before we have school next week. You may go ahead and do the two exercises for lesson 7, if you like, but they won't be due on Tuesday. Eventually, we will be doing them, though, so it wouldn't be a waste of time to do those (or any) exercises from the book. If any of the lessons are confusing, even after re-reading them and taking notes, email me and I'll help you with the concepts.

Literature: Read the attached notes for Henry V, then read Act I, Scenes 1 and 2

Lecture Notes: Henry V, Act One

(from *Brightest Heaven of Invention*)

Prologue

The prologue provides insight into Shakespeare's conception of his dramatic art. How can a play become believable to its audience? The gaps between real events and what appears on stage must be filled in by the minds of the audience.

On one level, this prologue is good poetry and good commentary on the nature of drama. On another, more complex level, the prologue sets the scene for the entirety of the play in a way that makes us take a second look at what Shakespeare might really be saying. The chorus in essence is reminding us over and over that "It's just a play!" But we know this, and Shakespeare knows this. Why repeat such a trivial point?

It might be related to the tensions we mentioned earlier—that while Henry is portrayed as the ideal king, he's also got faults that Shakespeare doesn't conceal. Henry is the model of Christian kingship, a king who prays at the beginning of battles and gives glory to God. But then there is the chorus telling us over and over that it's just a play. And if we begin to look at that statement in another light, we can ask ourselves, Are Henry's piety and sense of justice likewise only an act? Is he the "opposite" of the ideal Christian king? (The mirror shows the opposite of a real thing.) Perhaps we are not only watching an actor who is pretending to be Henry V, but we are watching a Henry who is pretending to be a model for Christian kings. And perhaps Shakespeare is pretending as well,

pretending to wave his flag and play the national anthem (*Henry V* is often seen as the most patriotic play) while exposing the warts and complexity of the man who wears the crown.

Act One, Scenes 1-2

The two scenes contrast with each other—the meeting of the two bishops and then the meeting of the council with Henry.

First

Private

Reason for War: to delay a bill that would not benefit the church

Motivation is a “bribe”

Second

Public

Reason for War: right to the throne

Motivation is to prove the worthiness of the new king and of England

Tennis balls – sent by the Dauphin in scorn of Henry’s plans; Henry retorts with a vow to make the Dauphin regret his actions.

10th Grade

History: read the article below and answer the questions that follow.

Sir: From the hours allotted to Sleep, I will borrow a few Moments to convey my thoughts on sundry important matters to Congress. I shall offer them, with that sincerity which ought to characterize a man of candour; and with the freedom which may be used in giving useful information, without incurring the imputation of presumption.

We are now as it were, upon the eve of another dissolution of our Army; the remembrance of the difficulties which happened upon that occasion last year, the consequences which might have followed the change, if proper advantages had been taken by the Enemy; added to a knowledge of the present temper and Situation of the Troops, reflect but a very gloomy prospect upon the appearance of things now, and satisfy me, beyond the possibility of doubt, that unless some speedy, and effectual measures are adopted by Congress, our cause will be lost.

It is in vain to expect, that any (or more than a trifling) part of this Army will again engage in the Service on the encouragement offered by Congress. When Men find that their Townsmen and Companions are receiving 20, 30, and more Dollars, for a few Months Service, (which is truly the case) it cannot be expected; without using compulsion; and to force them into the Service would answer no valuable purpose. When Men are irritated, and the Passions inflamed, they fly hastily and cheerfully to Arms; but after the first emotions are over, to expect, among such People, as compose the bulk of an Army, that they are influenced by any other principles than those of Interest, is to look for what never did, and I fear never will happen; the Congress will deceive themselves therefore if they expect it.

A Soldier reasoned with upon the goodness of the cause he is engaged in, and the inestimable rights he is contending for, hears you with patience, and acknowledges the truth of your observations, but adds, that it is of no more Importance to him than others. The Officer makes you the same reply, with this further remark, that his pay will not support him, and he cannot ruin himself and Family to serve his Country, when every Member of the community is equally Interested and benefitted by his Labours. The few therefore, who act upon Principles of disinterestedness, are, comparatively speaking, no more than a drop in the Ocean. It becomes evidently clear then, that as this Contest is not likely to be the Work of a day; as the War must be carried on systematically, and to do it, you must have good Officers, there are, in my Judgment, no other possible means to obtain them but by establishing your Army upon a permanent footing; and giving your Officers good pay; this will induce Gentlemen, and Men of Character to engage; and till the bulk of your Officers are composed of such persons as are actuated by Principles of honour, and a spirit of enterprize, you have little to expect from them.-They ought to have such allowances as will enable them to live like, and support the Characters of Gentlemen; and not be driven by a scanty pittance to the low, and dirty arts which many of them practice, to filch the Public of more than the difference of pay would amount to upon an ample allowe. Besides, something is due to the Man who puts his life in his hands, hazards his health, and forsakes the Sweets of domestic enjoyments. Why a Captn. in the Continental Service should receive no more than 51. Curry per day, for performing the same duties that an officer of the same Rank in the British Service receives 101. Sterlg. for, I never could conceive; especially when the latter is provided with every necessary he requires, upon the best terms, and the former can scarce procure them, at any Rate. There is nothing that gives a Man consequence, and renders him fit for Command, like a support that renders him Independant of every body but the State he Serves.

With respect to the Men, nothing but a good bounty can obtain them upon a permanent establishment; and for no shorter time than the continuance of the War, ought they to be engaged; as Facts incontestibly prove, that the difficulty, and cost of Inlistments, increase with time. When the Army was first raised at Cambridge, I am persuaded the Men might have been got without a bounty for the War: after this, they began to see that the Contest was not likely to end so speedily as was immagined, and to feel their consequence, by remarking, that to get the Militia In, in the course of last year, many Towns were induced to give them a bounty. Foreseeing the Evils resulting from this, and the destructive consequences which unavoidably would follow short Inlistments, I took the Liberty in a long Letter, written by myself (date not now recollected, as my Letter Book is not here) to recommend

the Inlistments for and during the War; assigning such Reasons for it, as experience has since convinced me were well founded. At that time twenty Dollars would, I am persuaded, have engaged the Men for this term. But it will not do to look back, and if the present opportunity is slip'd, I am perswaded that twelve months more will Increase our difficulties fourfold. I shall therefore take the freedom of giving it as my opinion, that a good Bounty be immediately offered, aided by the proffer of at least 100, or 150 Acres of Land and a suit of Cloaths and Blankt, to each non-Comd. Officer and Soldier; as I have good authority for saying, that however high the Men's pay may appear, it is barely sufficient in the present scarcity and dearness of all kinds of goods, to keep them in Cloaths, much less afford support to their Families. If this encouragement then is given to the Men, and such Pay allowed the Officers as will induce Gentlemen of Character and liberal Sentiments to engage; and proper care and precaution are used in the nomination (having more regard to the Characters of Persons, than the Number of Men they can Inlist) we should in a little time have an Army able to cope with any that can be opposed to it, as there are excellent Materials to form one out of: but while the only merit an Officer possesses is his ability to raise Men; while those Men consider, and treat him as an equal; and (in the Character of an Officer) regard him no more than a broomstick, being mixed together as one common herd; no order, nor no discipline can prevail; nor will the Officer ever meet with that respect which is essentially necessary to due subordination.

To place any dependance upon Militia, is, assuredly, resting upon a broken staff. Men just dragged from the tender Scenes of domestick life; unaccustomed to the din of Arms; totally unacquainted with every kind of Military skill, which being followed by a want of confidence in themselves, when opposed to Troops regularly train'd, disciplined, and appointed, superior in knowledge, and superior in Arms, makes them timid, and ready to fly from their own shadows. Besides, the sudden change in their manner of living, (particularly in the lodging) brings on sickness in many; impatience in all, and such an unconquerable desire of returning to their respective homes that it not only produces shameful, and scandalous Desertions among themselves, but infuses the like spirit in others. Again, Men accustomed to unbounded freedom, and no controul, cannot brook the Restraint which is indispensably necessary to the good order and Government of an Army; without which, licentiousness, and every kind of disorder triumphantly reign. To bring Men to a proper degree of Subordination, is not the work of a day, a Month or even a year; and unhappily for us, and the cause we are Engaged in, the little discipline I have been labouring to establish in the Army under my immediate Command, is in a manner done away by having such a mixture of Troops as have been called together within these few Months.

Relaxed, and unfit, as our Rules and Regulations of War are, for the Government of an Army, the Militia (those properly so called, for of these we have two sorts, the Six Months Men and those sent in as a temporary aid) do not think themselves subject to `em, and therefore take liberties, which the Soldier is punished for; this creates jealousy; jealousy begets dissatisfaction, and these by degrees ripen into Mutiny; keeping the whole Army in a confused, and disordered State; rendering the time of those who wish to see regularity and good Order prevail more unhappy than Words can describe. Besides this, such repeated changes take place, that all arrangement is set at nought, and the constant fluctuation of things, deranges every plan, as fast as adopted. These Sir, Congress may be assured, are but a small part of the Inconveniences which might be enumerated and attributed to Militia; but there is one that merits particular attention, and that is the expence. Certain I am, that it would be cheaper to keep 50, or 100,000 Men in constant pay than to depend upon half the number, and supply the other half occasionally by Militia. The time the latter is in pay before and after they are in Camp, assembling and Marching; the waste of Ammunition; the consumption of Stores, which in spite of every Resolution, and requisition of Congress they must be furnished with, or sent home, added to other incidental expences consequent upon their coming, and conduct in Camp, surpasses all Idea, and destroys every kind of regularity and economy which you could establish among fixed and Settled Troops; and will, in my opinion prove (if the scheme is adhered to) the Ruin of our Cause.

The Jealousies of a standing Army, and the Evils to be apprehended from one, are remote; and in my judgment, situated and circumstanced as we are, not at all to be dreaded; but the consequence of wanting one, according to my Ideas, formed from the present view of things, is certain, and inevitable Ruin; for if I was called upon to declare upon Oath, whether the Militia have been most serviceable or hurtful upon the whole; I should subscribe to the latter. I do not mean by this however to arraign the Conduct of Congress, in so doing I should equally condemn my own measures, (if I did not my judgment); but experience, which is the best criterion to work by, so fully, clearly,

and decisively reprobates the practice of trusting to Militia, that no Man who regards order, regularity, and (e]conomy; or who has any regard for his own honour, Character, or peace of Mind, will risk them upon this Issue.

1. What are 3 arguments Washington uses to urge the establishment of a more professional army?
2. How might the establishment of a national army help lead to a unified nation? - Note, the answer to this question is not necessarily in the text directly.

Literature: read ch. 42-46 of "Pride and Prejudice"

Church History: Read through Chapter 46 of the Rule of St. Benedict and answer the study questions.

11th Grade

History: See link: <http://www.fordham.edu/halsall/mod/1920keynes.html>

Questions:

1. What is the basic thrust of Keynes's argument? Cite examples
2. How might the Versailles Treaty (according to Keynes's analysis) help lead to the rise of nationalism and economic protectionism in the 1930's?

Apologetics: Read Chapter 3 of Orthodoxy

Calculus: Re-read section 5.5. Do p354 (35, 39, 51, 63, 71, 73, 81). Then read section 5.6, (preferably not immediately after finishing the work on p354). Do p363 (1, 3, 5). If we lose Thursday, I'll need to email you to see how you're doing with the new concepts and to prepare you for some more work. You can always email me if you're not comfortable with any of the problems.

Rhetoric: read ch. 2.1 - 2.2 in "Rhetoric" and be able to discuss the definitions of "Ethos" and "Emotions"