INTERNATIONAL EDUCATION SERIES

A HISTORY OF EDUCATION

BY

F. V. N. PAINTER, A.M., D.D.

PROFESSOR OF MODERN LANGUAGES AND LITERATURE IN ROANOKE COLLEGE

AUTHOR OF
"A HISTORY OF ENGLISH LITERATURE," "INTRODUCTION TO AMERICAN LITERATURE," "GUIDE TO LITERARY CRITICISM," ETC.

REVISED, ENLARGED, AND LARGELY REWRITTEN

NEW YORK
D. APPLETON AND COMPANY
1905
religious services. Reverence for the priesthood and religion, and respect for the usages handed down by tradition, were carefully and effectually inculcated.

Conclusion.—The Egyptian system, as it existed before the intermixture of Grecian elements, has been designated priestly education. "Egypt loves only the past," says Karl Schmidt, "and its national monument is the pyramid, that is, a Titanic grave. We easily understand the influence which the priests must exercise upon such a land; it is made for them, or rather, it is made by them. No chain is stronger in the hand of priests, in order to keep a people in bondage, than an infinitely complicated ritual. The priesthood constituted the really human element among the Egyptians. Their power was limited only by the absolute power of the high priest, namely, the king."

II

THE ANCIENT CLASSICAL NATIONS

Interest and Prominence.—The ancient classical nations, Greece and Rome, are surrounded with a peculiar charm. They are the earliest representatives of European civilization, and as such they have placed us under great and permanent obligations. Though the stream of culture has broadened and deepened since their glory waned, receiving in particular the mighty tributaries of Christianity and modern science and invention, it must yet trace its origin to the renowned cities of Athens and Rome. They have left us a rich heritage in the domains of science and government; they have transmitted heroic deeds of patriotism that have never been surpassed; in architecture and sculpture they have furnished models and inspiration for all time; and in the most important departments of literature—in poetry, history, oratory, and philosophy—they have produced works of exalted genius and perpetual worth. These nations must always retain a prominent place in the history of the world.

Place in Education.—These two nations naturally occupy a prominent place in the history of education. They have left us tolerably complete records of their thought and achievements. In education they mark an obvious advance upon the defective systems of the Orient. The individual comes into a certain prominence. He is not crushed beneath the weight of some relentless external
power, but attains at length to a degree of personal freedom. To some extent at least the worth of the individual is appreciated, and within certain limits he is left to himself in the pursuit of wealth and happiness. Education becomes the subject of careful, scientific thought, and enlarged views of its nature and obligations are promulgated. Plato, Aristotle, Cicero, and Quintilian—these are honored names in educational history. Beautiful results, as exhibited in the physical and intellectual life of the people, are obtained. No other nations have exerted such immeasurable influence upon the world.

1. GREECE

LAND AND PEOPLE.—Greece, the elder of the ancient classical nations, is about half the size of Pennsylvania, and possesses a mild climate and rich diversity of surface. Its numerous coast indentations give it peculiar facilities for commerce. These facts are worthy of mention, for they were not without influence upon the well-endowed and versatile inhabitants. As a branch of the Aryan family the Greeks are of the same blood as the leading nations of Europe. In ancient times Greece was divided into a considerable number of little States. This gave occasion to almost incessant strife, during which one and another of the States, according to the skill of its leaders or the number of its allies, gained the ascendency. In the history of education, however, only two States, or rather two cities, are worthy of consideration. These are Sparta and Athens. It is here alone, so far as the records have descended to us, that a complete system of education was developed.

THE HEROIC AGE.—During the heroic age, to which belongs the immortal siege of Troy, education possessed but a single character in all Greece. It was patriarchal. The father trained his sons to physical strength and filial piety, and the mother trained her daughters to household duties and domestic virtues. In the language of Schiller, "to throw the spear and honor the gods" was the end of male education. At a later date, when Greece had attained its highest power, when Leonidas defended Thermopylae, and Miltiades won the field of Marathon, the educational systems of Sparta and Athens were in striking contrast and contributed no little to perpetuate and embitter the feud existing between these two proud cities.

A. Sparta

SOCIAL CONDITION.—This city was inhabited by the Dorians, a hardy and warlike race of Greeks, who held tenaciously to old customs and sternly set themselves in opposition to the highest forms of culture. In the ninth century before Christ, Lycurgus prepared a constitution for Sparta corresponding to the Doric character and the peculiar circumstances of the State. The Spartans, including only about nine thousand families, were but a small part of the population of Laconia, though they were the conquering and ruling class. There were two other classes still more numerous and sorely discontented with Spartan domination; these were the Perioeci, who lived as freemen in the towns adjacent to Sparta, and the Helots, who were bound to the soil as serfs. In order to maintain their supremacy in the midst of this hostile population it was necessary for the Spartans to be constantly vigilant and strong.

SYSTEM OF LYCURGUS.—The system of Lycurgus, harsh
and repulsive in nearly all its features, aimed at training a powerful body of soldiers. It transformed Sparta into a perpetual training-camp. Lycurgus made a new distribution of land; he made iron the circulating medium of the country, and he required the male portion of the population to live in common at public tables. By these sweeping regulations he struck down many evils in the commonwealth. With the abolition of wealth and commerce, pride, avarice, and luxury were destroyed. The sternest simplicity prevailed. "The most masterly stroke of this great lawgiver," says Plutarch, "by which he struck a yet more effectual blow against luxury and the desire of riches, was the ordinance he made that they should all eat in common, of the same bread, of the same meat, and of kinds that were specified, and should not spend their lives at home, lying on costly couches at splendid tables, delivering themselves up into the hands of their tradesmen and cooks to fatten them in corners, like greedy brutes, and to ruin not their minds only, but their very bodies, which, enfeebled by indulgence and excess, would stand in need of long sleep, warm bathing, freedom from work, and, in a word, of as much care and attendance as if they were continually sick."

Physical Education.—The education of Sparta was chiefly physical. The children were regarded as the property of the State. The new-born babe was brought before the body of judges, and, unless it was approved of as a strong and promising child, it was destroyed. Up to the age of seven years the child remained under the care of its natural guardians. After that time the boys were placed in public educational establishments, where they were subjected to a rigorous discipline. Their fare was coarse and meager, their clothing scanty, and their beds were piles of rushes plucked with their own hands from the banks of the river. "After they were twelve years old," says Plutarch, our principal authority, "they were no longer allowed to wear any undergarments; they had one coat to serve them a year; their bodies were hard and dry, with but little acquaintance with baths and unguents—these human indulgences they were allowed only on some particular days in the year. They lodged together in little beds upon beds made of the rushes, which grew by the banks of the river Eurotas, which they were to break off with their hands without a knife; if it were winter, they mingled some thistledown with their rushes, which it was thought had the property of giving warmth." They were encouraged to supplement their daily allowance of food by theft. If detected, they were severely whipped for their want of skill. In order to strengthen and harden the body they were continually trained in gymnastic exercises, the chief of which were jumping, running, wrestling, spear-throwing, and quoits.

Literary Culture.—In the system of Lycurgus but small provision was made for literary culture. Reading and writing were taught only to a very limited extent. The absence of formal intellectual training, however, was partly compensated by the constant association of the young with the old, from whom they imbibed lessons of practical wisdom. At the public tables they were instructed in State affairs by the conversation of leading men; they learned to converse in an intelligent and agreeable manner; and by a natural spirit of imitation they early acquired a dignified bearing and practical wisdom beyond their years. Their judgment was cultivated by frequent questions requiring well-considered answers. A sententious mode of speech was carefully inculcated.
Lycurgus himself, if we may judge by certain anecdotes related of him, affected a curt and energetic style. To a Spartan who urged the establishment of a democracy in Lacedaemon, he said: "Begin, friend, and set it up in your family." To another who asked why he permitted such trivial sacrifices to the gods, he replied: "That we may always have something to offer them."

MORAL EDUCATION.—The moral education of Sparta presented many admirable points. The Spartan youth were taught to maintain an absolute control over their appetites and to observe temperance in all their habits. Drunkenness was looked upon as a shame. A modest and retiring manner was inculcated until the moment for action came; then the Spartan youth were quick, aggressive, and strong, ready to purchase victory with their lives. Obedience to parents and reverence for established usages were carefully cultivated. The respect entertained for age was so great that it was said to be a pleasure to grow old in Sparta. This respect was shown by saluting the aged, rising up in their presence, making place for them in company, and, above all, by receiving with submissive spirit their advice and reproofs.

An old man once entered a theater at Athens too late to get a seat. As he stood hesitating a moment, he was beckoned by a group of young Athenians. When he had made his way to them they retained their seats, and thus exposed the old man to ridicule. As he withdrew in confusion he came to the benches occupied by the Lacedaemonian ambassadors, who rose in a body to receive the old man among them. The Athenians, suddenly struck by this display of characteristic Spartan virtue, burst forth in applause; whereupon the old man exclaimed, "The Athenians know what is right, but the Spartans practise it."

MUSIC.—The musical education of the Spartans has been well described by Plutarch. "Nor was their instruction in music and verse," he says, "less carefully attended to than their habits of grace and good breeding in conversation. And their very songs had a life and spirit in them that inflamed and possessed men's minds with an enthusiasm and ardor for action; the style of them was plain and without affectation; the subject always serious and moral; most usually it was in praise of such men as had died in defense of their country, or in derision of those that had been cowards—the former they declared happy and glorified, the life of the latter they described as most miserable and abject."

FEMALE EDUCATION.—The girls were not neglected. They were under the training of the women, as the boys were of the men. The ideal was to fit them to be the wives of warriors. In the interests of a hardy race they were encouraged to engage in gymnastic exercises, in which the claims of modesty were often forgotten. This physical training was not without perceptible results, and the Spartan women became the admiration of all Greece for their development, strength, and beauty. They cherished a passionate love of country. Nothing appeared to them so shameful as cowardice, and the Spartan mother could hear unmoved of sons and husbands slain in battle, if they died facing the enemy.

GENERAL SUMMARY.—Though crude in form, and destructive of the best instincts of our nature, the system of Sparta admirably subserved its purpose. It made the Spartans a powerful band of warriors, secured them continual supremacy in Laconia, and raised them for a time to the leadership of Greece. It produced Leonidas. "The Spartan education," to quote Thirlwall's excellent sum-
mary, "was simple in its objects; it was not the result of any general view of human nature, or of any attempt to unfold its various capacities; it aimed at training men who were to live in the midst of difficulty and danger, and could be safe themselves only while they held rule over others. The citizen was to be always ready for the defense of himself and his country, at home and abroad; and he was, therefore, to be equally fitted to command and to obey. His body, his mind, and his character were formed for this purpose, and for no other; and, hence, the Spartan system, making directly for its main end, and rejecting all that was foreign to it, attained, within its own sphere, to a perfection which it is impossible not to admire."

We may call the system of Sparta martial education.

B. Pythagoras

Biographical Facts.—Pythagoras is an interesting character, whether we regard the keen penetration of his intellect, his moral excellence, his system of education, or the influence exerted by him upon his contemporaries. In spirit, though not by birth, he was allied to the Dorians—a fact that makes it proper to notice his labors at this point. As he left no written records, not a few mythical stories have been connected with his origin, and many of his teachings are involved in obscurity. He was born about 580 B.C. on the island of Samos. After spending many years in private study, during which he counted the sages Bias and Thales among his teachers, he sought to increase his store of knowledge by travel in the East. He is said to have visited Chaldea and India. In Egypt he came into possession of the wisdom of the priests, by which his subsequent teachings were perceptibly influenced. "The spectacle of Egyptian habits," says Grote, "the conversation of the priests, and the initiation into various mysteries or secret rites and stories not accessible to the general public, may very naturally have impressed the mind of Pythagoras, and given him that turn for mystic observance, asceticism, and peculiarity of diet and clothing, which manifested itself from the same cause among several of his contemporaries, but which was not a common phenomenon in the primitive Greek religion."

School at Crotona.—Subsequently he founded a school at Crotona, in southern Italy, which attained to wide influence and celebrity. Unlike the institutions of Sparta, it was entirely independent of the State, and aimed at the perfection of the individual rather than of the citizen. Pythagoras resolutely set himself against the idle luxury and moral degeneracy that prevailed about him, and urged the intellectual culture and moral excellence that distinguish man from the lower animals. He was careful to receive only students of character and ability. They lived together as one family or brotherhood, the expense being defrayed from a common fund. The course of study, which was comprehensive, was divided into two parts, distinguished as exoteric and esoteric. It was only after the satisfactory completion of the former preliminary course, which occupied three years, that the student was admitted to the profounder studies of the esoteric course and to a freer and closer fellowship with the great master himself.

Idea of Education.—Pythagoras was not very far from grasping the true idea of education. The keynote of his system was harmony. "Virtue and health and all good and God," he said, "are in harmony." He wished
to introduce into human life the harmony which he discovered in the universe at large, and which produced the music of the spheres. He aimed at harmony of body and soul; harmony between parents and children; harmony in social life; harmony between man and God. He recognized the innate evil tendencies of our nature which generate discord; and in education he sought a remedy. "At birth," says Karl Schmidt, in summarizing the views of Pythagoras on this point, "man is very imperfect, and naturally inclined to arrogance; through an uninterrupted education, lasting throughout the whole life, he must be freed from these innate evils, and be elevated to purity of heart and mind. Early training to abstinence in eating, sleeping, and speaking, to temperance in all particulars, to mutual improvement through hearty friendship and profound scientific culture, lead in this direction. The work of man on earth is to attain to true knowledge—to knowledge of those subjects which in their nature are unchangeable and eternal. And wisdom has no other end than to free the human spirit through instruction from the servile yoke of sensual desires, to conduct it to a likeness with God, and to make it worthy to enter hereafter into the fellowship of the gods. As for all things, so also for men, harmony is the end of life."

Course of Study.—The course of study in the school of Pythagoras embraced mathematics, astronomy, geography, and music or harmony. Special prominence was given to mathematics, which he regarded as the noblest science. Number, in fact, lay at the basis of the Pythagorean philosophy. The great unity from which all things proceed is God. Number governed the creative processes in the beginning, and is involved in all cosmical motion and phenomena. The relations of all things, whether material or immaterial, are expressed by numbers. The devotion of Pythagoras to this science was not fruitless. He guessed the existence of an antipodal continent, and divined the movement of the earth—a fact that encouraged Copernicus in working out the true idea of the solar system. To him we owe the discovery of the geometrical truth that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. Next to mathematics music was the favorite study of the Pythagoreans. They ascribed to it a softening influence upon the passions, and believed that by suitable melodies and harmonies they could transform and elevate the soul. At night the cares of the day were banished by song, and in the morning song gently incited to the duties of the day.

Religion.—Religion formed the basis of moral action. Pythagoras, by a profound insight into nature, reached the conception of one God, the universal Ruler. Him it is the duty of man to serve. Religious ceremonies were prominent in the school at Crotona; and morning, noon, and night, offerings were regularly made. Temperance, courage, obedience, fidelity, and moral purity were among the virtues constantly enforced by precept and example in practice. Pythagoras believed in the metempsychosis or transmigration of the souls of deceased men into the lower animals. On one occasion, seeing a dog beaten and hearing him howl, he desired the striker to desist, saying, "It is the soul of a friend of mine, whom I recognize by his voice." A strict watch was to be kept over the daily life; and a disciple, in the spirit of his master, recommends:

Let never sleep thy drowsy eyelids greet
Till thou hast pondered, with reflection meet,
The day's full course. What good or mischief done?
What duty fairly met or basely slunked?
From first to last thy record ponder o'er;
In all the good rejoice, the base deplore.

**CRITIQUE.**—The method of instruction was dogmatic. The assertion of Pythagoras was held as a sufficient test of truth. This circumstance gave rise to the expression *ipse dixit*—he himself said it—which put an end to all discussion. In many particulars the system of Pythagoras showed its affinity with the Doric spirit. It was strict in morals, severe in discipline, partial to physical training, authoritative in method, and aristocratic in tendency. It was this last fact that brought the school into disfavor, and then into open conflict with the masses of Crotona. At length the building in which Pythagoras taught was set on fire by a mob, and whether he escaped by flight or perished in the flames is uncertain. This was the end of the school which for a considerable period had exerted a strong moral, intellectual, and political influence in southern Italy.

**C. Xenophon**

**Biographical Facts.**—Xenophon, who was born at Athens in 445 B.C., was distinguished as a general, historian, and philosopher. He joined the expedition of the younger Cyrus against the King of Persia, and after the disastrous battle of Cunaxa he conducted the famous retreat of the ten thousand Greeks, of which he has given an interesting account in the *Anabasis*. He was for some years a pupil of Socrates, many of whose views he adopted, and in the *Memorabilia* he has beautifully described the character and teachings of the Athenian philosopher. Banished from Athens for some political offense, he took up his residence within the district of Sparta, where he spent twenty years in leisureed retirement. His numerous writings belong to this period. He was a man of practical insight rather than of profound speculation.

**The Cyropædia.**—Though an Athenian by birth, Xenophon was a Spartan both by natural sympathy and long residence. In his *Cyropædia*, which is a historical romance rather than a sober history, he presents his views of education in the ideal training he ascribes to Cyrus. He was more or less acquainted with the affairs of Persia, and in the education of Cyrus he has embodied, as will be seen, some elements of Persian training; but, upon the whole, the system of Xenophon corresponds to that of Sparta, in which his own children were brought up.

**Education by the State.**—According to Xenophon, education is a duty belonging to the State. In the passage that follows he seems to have intended a contrast between Athens and Sparta. "Most states," he says, "let each one bring up his sons as he pleases, and further permits the older youth to live as they choose; only they forbid them to steal, to rob, to enter a house by force, to strike in secret, to commit adultery, and disobey the civil authority. If any one commits such a misdeed they subject him to punishment. The Persian laws, on the contrary, take the initiative, and exercise a care that the citizens from the beginning have no inclination to a wicked or shameful deed."

**Moral Training.**—The moral side of education seemed to Xenophon of especial importance. Morality was taught practically rather than theoretically. "The boys went to school," he says, "to have their sense of justice awakened
and developed. Therefore the masters spent the day especially in holding court among the boys, who, after the manner of men, brought indictments against each other for theft, violence, cheating, offensive language, etc., not only the convicted prisoners but also the false accusers being punished. Ingratitude was punished with especial severity, for the Persians hold that the ungrateful can love neither the gods, their parents, their fatherland, nor their friends, since with ingratitude shamelessness is always united, and this latter is the most prolific source of all vices.”

An incident attributed to Cyrus illustrates Xenophon’s idea of the practical teaching of law and morals. When Cyrus, then a boy of twelve years, was brought to the court of his grandfather Astyages, he was asked by his mother, “My child, how will you learn justice at this despotic court, since your teachers are at home?” Cyrus answered, “Mother, I understand justice very well already. For my teacher, since I showed an eagerness for learning, often placed me as judge over others; and only once was I beaten for giving a wrong decision. One time a large boy with a small coat compelled a little boy with a large coat to exchange with him. I decided that it was better for both, because each had the coat that fitted him best. Then I was beaten, and told that my decision would have been right if the question had been whom the coat fitted; but since the question had been who was the lawful owner of the coat, I ought to have inquired to whom the coat really belonged, and whether taking a thing by force rendered its possession lawful.”

Military Training.—Xenophon would have the virtues of temperance and self-control carefully instilled. To this end the youths should be accustomed to simple and frugal fare, and drilled in habits of strict obedience to their superiors. They should acquire military experience in acting as guards for the city. Hunting was esteemed a helpful training for military service. “It accustoms them,” says Xenophon, “to rise early in the morning and to bear heat and cold; it exercises them in long marches and in running; it necessitates them to use their bow against the beast that they hunt, and to throw their javelin wherever he falls in their way; their courage must of necessity be oftenest sharpened in the hunt, when any of the strong and vigorous beasts present themselves, for they must come to blows with the animal if he comes up to them, and must be upon their guard as he approaches; so that it is not easy to find what single thing, of all that is practised in war, is not to be found in hunting.”

Service of the State.—After this period of youthful training, covering about ten years, the young man enters upon full manhood. The next twenty-five years are given to the service of the State. The full-fledged citizen serves as soldier in times of war and as magistrate in times of peace. Arriving at the age of fifty or a little more, he becomes an elder. “These elders,” says Xenophon, “no longer go on any military service abroad, but, remaining at home, have the dispensation of public and private justice; they take cognizance of matters of life and death, and have the choice of all magistrates; and if any of the youth or full-grown men fail in anything enjoined by the laws, the several magistrates of the tribes, or any one that chooses, gives information of it, when the elders hear the cause and pass sentence upon it, and the person that is condemned remains infamous for the rest of his life.”
DEMOCRATIC ELEMENT.—A democratic element entered into Xenophon’s system of education. All parents were free to avail themselves of the educational advantages provided by the State, and no one was excluded from the highest positions of honor on account of lowliness of birth. But only those who pursued the educational course in its entirety passed, step by step, to the dignity and responsibility laid upon the elders. Those who gave themselves in early life to trade were obliged to remain content with the pecuniary rewards they might obtain. “The order of elders,” says Xenophon, “stands composed of men who have pursued their course through all things good and excellent.”

WOMAN’S EDUCATION.—In his Economics Xenophon has given us his idea of woman’s education. It is of a purely domestic character, fitting her to perform the duties of wife and mother. “The gods,” he says, “have plainly adapted the nature of woman for works and duties within doors, and that of man for works and duties without doors.” The queen bee is to his mind the type of wifely virtue and duty. The wife must watch over the rearing of children, guide the servants, keep everything in its place, and watch over what her husband provides. “Whatever is brought into the house,” Ischomachus tells his docile and sensible wife, “you must take charge of it; whatever portion of it is required for use, you must give it out; and whatever should be laid by, you must take account of it and keep it safe, so that the provision stored up for a year, for example, may not be expended in a month. Whenever wool is brought home to you, you must take care that garments be made for those who want them.”

ATTICA.—Attica was a small but beautiful district in Central Greece. In size it was hardly equal to one of our counties; and, at the time of its greatest prosperity, it did not number more than half a million people, of whom nearly four hundred thousand were slaves. Though insignificant in size and population, it was in Athens, the capital of Attica, that the restless and brilliant genius of the Greek wrought out the most perfect form of heathen civilization. Nowhere else in Greece did education, both in its theoretical and practical aspects, attain so high a development.

AIM OF EDUCATION.—The beautiful was an object of constant endeavor in Athenian life. The taste was highly cultivated. The city was filled with model statuary; the drama received a frigidly chastened form; the Acropolis was crowned with architectural magnificence. A beautiful soul in a beautiful body—this was the chief end of Attic education. It was attained by a harmonious union of physical and intellectual culture. This conception of the purpose of education is indeed incomplete; but it has the merit of laying stress upon important elements that in other ages and countries have been too often neglected. The educational system of Athens produced results that are worthy of admiration. Nowhere else do we find braver warriors, wiser statesmen, greater artists, nobler writers, or profounder thinkers. Miltiades, Phidias, Æschylus, Plato, Aristotle—these are imperishable names; and the heroism displayed at Marathon, Salamis, and Platea still move the heart like martial music.

SOLON.—The prosperity of Athens dates from the time of Solon, who lived in the sixth century before Christ.
He was counted among the seven sages of Greece, and was the lawgiver of Athens, as Lycurgus was of Sparta. Appointed to draft a constitution to replace the cruel code of Draco, he established laws noted for their wisdom and humanity. Parents were forbidden to sell or pawn their children—an unnatural and barbarous custom previously tolerated. Education was encouraged. In addition to intellectual training, the youth were required to learn a business or trade that would serve as a means of livelihood. Any father who neglected to give his sons a practical training forfeited all claims upon their support in his old age. This measure of Solon's laid a solid foundation for the prosperity of the State, and brought labor into honor at a time when it was generally held dishonorable.

Age of Pericles.—But we pass to the time of Pericles, the golden age of Greece, for the closer study of Attic education. The social condition of Athens, Pericles himself has portrayed in his famous funeral oration. "We enjoy," he says, "a form of government which does not copy the laws of our neighbors; but we are ourselves rather a pattern to others than imitators of them. In name, from its not being administered for the benefit of the few but of the many, it is called a democracy; but with regard to its laws, all enjoy equality, as concerns their private differences; while with regard to public rank, according as each man has reputation for anything, he is preferred for public honors, not so much from consideration of party as of merit; nor, again, on the ground of poverty, while he is able to do the State any good service, is he prevented by the obscurity of his position. . . . Moreover, we have provided for our spirits the most numerous recreations from labors by celebrating games and sacrifices through the whole year and by maintaining elegant private establishments, the gratification daily received from which drives away sadness. Owing to the greatness, too, of our city, everything from every land is imported into it; and it is our lot to reap with no more peculiar enjoyment the good things which are produced here than those of the rest of the world likewise."

Education A Private Interest.—In Attica only the freemen, who constituted about one-fifth of the population, were allowed the advantages of education. Female education was neglected. The wife was servilely subject to the husband. As a rule, it was only women without character who sought to increase their charms by intellectual culture. The State had no further connection with education than to maintain a general supervision over the schools and to provide gymnasias for the physical training of the youth. Education was an individual interest, and it was left to the wisdom or ability of the father to determine what culture his sons should receive.

But, as the popular sentiment was highly favorable to the cause of learning, education was general among the freemen. Even those who received no formal school-training were not left wholly without culture, for, in the democratic city of Athens, the people mingled freely together, and the numerous works of art had an elevating influence.

The Festivals.—The great festivals of the Greeks, though originally religious institutions, exerted a noteworthy influence upon the education and culture of the people. The four principal festivals—the Olympic, the Pythian, the Nemean, and the Isthmian—were celebrated with extraordinary splendor. They drew together immense crowds from all parts of Greece. To athletic sports of all kinds—running, wrestling, boxing, discus-
throwing, and horse-racing—were added contests in music, poetry, and history. To be a victor in any of these contests and to wear the crown of olive, ivy, or laurel was esteemed an honor that exalted not only the fortunate contestant, but the city from which he came. His name was celebrated in poetry and his figure perpetuated in marble or bronze. The inevitable effect upon Grecian life was to stimulate at once the highest degree of physical and intellectual culture.

DOMESTIC TRAINING.—The education of the Athenian youth extended through eighteen years, which were divided into three nearly equal periods. The first period included the domestic training. Among the poor, the mother was the teacher; but among the wealthy, nurses were employed. These had entire supervision over the child, and were its constant companions. It is interesting to know that the children of Athens more than two thousand years ago were entertained by the same devices in use to-day, among which may be named rattles, dolls, swings, balls, stick-horses, little wagons, and toy houses and ships.

PRIMARY EDUCATION.—The boyhood education began with the seventh year. The boy was then removed from the nurse’s care, and placed under the charge of a pedagogue, usually an aged and trustworthy slave, under whose care he remained throughout the rest of his education. The pedagogue performed the important functions of servant, guardian, counselor, and moral censor. He attended his charge in walks and amusements, and accompanied him to and from school. Instruction was given by private teachers. The better class occupied comfortable rooms in which they received their pupils; while those without means imparted instruction in public places, receiving but little remuneration. Reading and writing were the subjects first studied. In teaching reading the Athenian instructor employed the alphabetic system, and encountered all the difficulties growing out of the dissimilarity between the names of the letters and their sounds as combined in words and syllables. A wax tablet and stylus were the earliest writing-materials. The pupil imitated a copy set by the teacher. After these elementary studies were sufficiently mastered, arithmetic, grammar, and literature were taken up. The Iliad and the Odyssey were among the earliest reading-books of the Greek. These, with other poetical and prose works, were carefully studied, extended portions being copied with the pen and memorized for declamation. Geography was learned chiefly from the second book of the Iliad, which contains the well-known catalogue of ships, and describes the various districts from which the Grecian forces came.

SECONDARY INSTRUCTION.—At the age of twelve or fourteen the sons of the poor usually relinquished study in order to learn a trade or engage in work, while the sons of the wealthy entered upon a higher course, embracing grammar, poetry, music, rhetoric, mathematics, and philosophy. Much of this higher instruction was given in the gymnasium, which, at first, places of physical exercise only, became at length centers of intellectual culture also. The two principal gymnasias in Athens were the Lyceum and the Academy, to which only youth of pure Athenian blood were admitted.

MUSIC.—Music formed an important part of education. It was believed to exert a very ennobling influence upon the mind and character. Poems were set to music and sung. The principal musical instrument was the cithara, a stringed instrument corresponding to the modern guitar, to which it has given name. The flute, though always
used at banquets and public festivals, was less popular, because it distorted the face and was unsuited to vocal accompaniment. "He who followed music as a profession," says Falker, "was looked upon as a mere laborer, and enjoyed but little respect; but, as a part of education and culture, singing and playing the cithara were an ornament to the freeman. Already, in Homer's day, Achilles sang and played; and to Epaminondas, the disciple of philosophers, the victorious leader of State and army, it was imputed as an honor that he was a good musician, and even dancer. Music was not introduced into the schools as a means of pleasure and amusement; but it was supposed to have a purifying and educating power. It was studied for the elevating influence which it exerted upon the soul."

**Physical Culture.**—A gymnastic training ran parallel with mental culture through its whole extent. This training was given by private teachers in their own or in public gymnastic schools. The elementary gymnastic schools, designed exclusively for boys, were called *palastra*. Here the exercise consisted in running, jumping, wrestling, and other similar sports. The art of swimming was almost universal. "He knows neither the alphabet nor swimming," was a Greek expression for an ignoramus. The later physical training was received in the State gymnasium. The exercises assumed a more manly character, and consisted of leaping, running, wrestling, throwing the javelin, and hurling the discus or quoit. This was the classic course of gymnastics, and is known by the name *pentathlon*. The gymnastic discipline of Athens had a different purpose from that of Sparta. The Athenian sought beauty of body, and with what success, the model forms of Grecian statuary bear lasting witness.

The Spartan aimed at strength and endurance, but, in connection with these qualities, he often developed a coarseness that appeared to the refined Athenian taste almost brutal.

**Moral Purpose.**—The moral purpose underlying this system of education has been presented by Plato in his *Protagoras.* The passage is well worth quoting for the insight it gives into Athenian education. "As soon as any one understands," he says, "what is said, nurse, mother, pedagogue, and the father himself, vie with each other in this, how the boy may become as good as possible; in every word and deed teaching and pointing out to him that this is just, and that unjust; this is honorable, and that base; this is holy, and that unholy; and this you must do, and that you must not do. And if the boy obeys willingly, it is well; but if not, like a tree twisted and bent, they make him straight by threats and blows.

"After this they send him to masters, and give them much more strict injunctions to attend to the children's morals than to their reading and music; and the masters do attend to this, and when the boys have learned their letters and are able to understand what is written, as before words spoken, they place before them on their benches to read, and compel them to learn by heart, the compositions of good poets, in which there are many admonitions, and many details and praises, and encomiums of good men of former times, in order that the boy may imitate them through emulation and strive to become such himself. Again, the music-masters, in the same way, pay attention to sobriety of behavior, and take care that the boys commit no evil; besides this, when they have learned to play on the harp, they teach them the compo-
sitions of other good poets, and those lyric, setting them to music, and they compel rhythm and harmony to become familiar to the boys' souls, in order that they may become more gentle, and being themselves more rhythmical and harmonious they may be able both to speak and act; for the whole life of man requires rhythm and harmony.

"Moreover, besides this, they send them to a teacher of gymnastics, that, having their bodies in a better state, they may be subservient to their well-regulated mind, and not be compelled to cowardice, through bodily infirmity, either in war or other actions. And these things they do who are most able; but the richest are the most able, and their sons beginning to frequent masters at the earliest time of life leave them latest. And when they are set free from masters, the State still further compels them to learn the laws, and to live by them as a pattern, that they may not act at random after their own inclinations."

CITIZENSHIP.—At eighteen the youth entered the military service of the State. They were placed as guards at frontier posts, and were subject to severe discipline. Two years later they were formally enrolled among the voters and admitted to the privileges of full citizenship. The oath administered on this occasion was as follows: "I will not bring reproach upon our sacred arms, nor desert the comrade at my side, whoever he may be. For our sanctuaries and laws I will fight alone or with others. My country I will leave, not in a worse, but in a better condition. I will at all times submit willingly to the judges and established ordinances, and will not consent that others infringe or disobey them. I will honor the established religious worship. The gods be my witness!"

THE SOPHISTS.—After the Persian war education in Athens declined. The teachers of philosophy and rhetoric, who professed to give their pupils a liberal education and to fit them for civic life, frequently degenerated into sophists. They exercised their disciples not in the discovery of truth, but in specious forms of argumentation. They cultivated the art of making "the worse appear the better reason." This unmanly and dishonorable insincerity provoked the hostility of the philosophers. Socrates delighted in puncturing their fallacies; and Aristotle defined a sophist as "an impious pretender to knowledge, a man who employs what he knows to be fallacy for the purpose of deceit and of getting money."

SUMMARY.—Athenian education, though far above any system preceding it, is by no means ideal. Its fundamental idea is not correct. The beautiful, as an esthetic conception, is not the supreme end of life. The moral and the useful are of higher significance. The worth of man was not fully grasped in Attica. Slaves were excluded from all education, and women were held in servile subordination. Education in Athens was particularistic. Its aim was not a manhood of typical and universal perfection, but the beautiful Athenian; and hence it had not breadth enough to become the educational system of our race.

The system of Athens has been called *esthetic education.*

E. Socrates

BIOGRAPHICAL FACTS.—Socrates, one of the most distinguished of Greek philosophers, was born at Athens, 469 B.C. His father was a sculptor. Socrates pursued the same occupation for some years with success, but subse-
sitions of other good poets, and those lyric, setting them to music, and they compel rhythm and harmony to become familiar to the boys' souls, in order that they may become more gentle, and being themselves more rhythmical and harmonious they may be able both to speak and act; for the whole life of man requires rhythm and harmony.

"Moreover, besides this, they send them to a teacher of gymnastics, that, having their bodies in a better state, they may be subservient to their well-regulated mind, and not be compelled to cowardice, through bodily infirmity, either in war or other actions. And these things they do who are most able, but the richest are the most able, and their sons beginning to frequent masters at the earliest time of life leave them latest. And when they are set free from masters, the State still further compels them to learn the laws, and to live by them as a pattern, that they may not act at random after their own inclinations."

CITIZENSHIP.—At eighteen the youth entered the military service of the State. They were placed as guards at frontier posts, and were subject to severe discipline. Two years later they were formally enrolled among the voters and admitted to the privileges of full citizenship. The oath administered on this occasion was as follows: "I will not bring reproach upon our sacred arms, nor desert the comrade at my side, whoever he may be. For our sanctuaries and laws I will fight alone or with others. My country I will leave, not in a worse, but in a better condition. I will at all times submit willingly to the judges and established ordinances, and will not consent that others infringe or disobey them. I will honor the established religious worship. The gods be my witness!"

The Sophists.—After the Persian war education in Athens declined. The teachers of philosophy and rhetoric, who professed to give their pupils a liberal education and to fit them for civic life, frequently degenerated into sophists. They exercised their disciples not in the discovery of truth, but in specious forms of argumentation. They cultivated the art of making "the worse appear the better reason." This unmanly and dishonorable insincerity provoked the hostility of the philosophers. Socrates delighted in puncturing their fallacies; and Aristotle defined a sophist as "an imposturous pretender to knowledge, a man who employs what he knows to be fallacy for the purpose of deceit and of getting money."

Summary.—Athenian education, though far above any system preceding it, is by no means ideal. Its fundamental idea is not correct. The beautiful, as an aesthetic conception, is not the supreme end of life. The moral and the useful are of higher significance. The worth of man was not fully grasped in Attica. Slaves were excluded from all education, and women were held in servile subordination. Education in Athens was particularistic. Its aim was not a manhood of typical and universal perfection, but the beautiful Athenian; and hence it had not breadth enough to become the educational system of our race.

The system of Athens has been called esthetic education.

E. Socrates

Biographical Facts.—Socrates, one of the most distinguished of Greek philosophers, was born at Athens, 469 B.C. His father was a sculptor. Socrates pursued the same occupation for some years with success, but subse-
quenty relinquished it to devote himself to study. His personal appearance was unattractive, but he possessed a strong body and was capable of great endurance. He took part in the Peloponnesian war as a heavy-armed soldier, and won the admiration of his associates by his strength and courage. His wife Xantippe was a notorious scold, for which no doubt she had too much occasion; but he endured her shrewishness with a truly model patience and resignation.

His Teaching.—Socrates left no writings; but Plato and Xenophon, two of his most distinguished disciples, have given full accounts of his teaching. He did not establish a private school, but frequented the gymnasia and public walks, conversing with whoever was willing to listen to him. He diverted attention from the material to the moral and intellectual interests of life. He did not lose himself in empty transcendental speculations, and for this reason it was said of him by the ancients that he brought philosophy from heaven down to earth. “Socrates,” says Xenophon, “continued discussing human affairs; investigating what is piety? What is impiety? What is the honorable and the base? What is the just and the unjust? What is temperance or the unsound mind? What is courage and cowardice? What is a city? What is the character fit for a citizen? What is authority over men? What is the character befitting the exercise of such authority? and similar questions. Men who know these matters he accounted good and honorable; men who were ignorant of them he likened to slaves.”

High Moral Conceptions.—At the basis of the thought and teaching of Socrates lay high moral conceptions. He taught and practised a temperance in eating and drinking, by which he lived “in good spirits and uninterrupted health.” He combated the idea that happiness consists in luxury and extravagance, and declared that “to want nothing is to resemble the gods.” He inculcated habits of industry, maintaining that “to be busy is useful and beneficial for a man, and that to be unemployed is noxious and ill for him.” Upright living seemed to him the worthiest object of endeavor. “When some one asked him,” as Xenophon relates, “what object of study he thought best for a man, he replied, ‘Good conduct.’” He was a man of profound piety, and in the midst of a dominant polytheism he rose to the clear conception of one supreme Being. “Then shalt thou, my Aristodemus,” he says, “understand that there is a Being whose eye pierceth throughout all nature, and whose ear is open to every sound; extended to all places, extending through all time, and whose bounty and care can know no other bound than those fixed by His own creation.” He believed in the immortality of the soul. “It is necessary,” he said, “that one should venture himself upon this thought and delight himself with this hope. Let him take confidence in his soul, he who has renounced as foreign the pleasures of the body; he who has loved science, he who has adorned his soul with its true beauty—temperance, justice, strength, liberty, truth; and let him hold himself ready for departure from the world against the hour when destiny shall call for him.” When he had been unjustly condemned to death, he spent the last hours of his life discoursing to his disciples upon this high theme.

Socratic Method.—Apart from his noble ethical instruction, the principal significance of Socrates in a history of pedagogy is found in his method of teaching. He is the inventor, or at least the chief representative, of the
developing method. Without an elaborate and fixed system of philosophy he made truth the object of his inquiry. He plied his interlocutor with skillful, persistent questions, forcing him to careful definition and fundamental principles. In this method of question and answer, as practised by Socrates, a negative and a positive side are clearly distinguishable. In the former case he places himself in the attitude of an inquirer after knowledge, seemingly accepts for a time the instruction of the disciple, and then, through unexpected deductions or evident contradictions, brings the latter to confusion and forces him to recognize his ignorance. This process, often insidious and exasperating, is known as Socratic irony. Socrates delighted in using it against the sophists.

The positive side of the Socratic method was inductive. It led, through progressive and well-directed interrogation, to the recognition of truths that had not been previously grasped with clearness. This phase of his method Socrates characterized as maieutic. "I myself," he says, "produce no wisdom, and it is correctly thrown up to me that I ask others questions without answering anything myself, as if I were incapable of proper replies. The reason is, that God compels me to help others bring forth, while withholding that power from me. Hence, I am by no means a wise man, and have no wisdom as the product of my own spirit to show. But those who have been with me have made incredible progress, as appears to them and to others. And so much is certain, that they have never learned anything from me, but have only themselves discovered very much that is beautiful, and have held it fast. In this production God and I have helped."

Xenophon’s Estimate.—Xenophon concludes his Mem-

orabilia of Socrates with these words: "Of those who knew what sort of a man Socrates was, such as were lovers of virtue, continue to regret him above all other men, even to the present day, as having contributed in the highest degree to their advancement in goodness. To me, being such as I have described him, so pious that he did nothing without the sanction of the gods; so just that he wronged no man even in the most trifling affair, but was of service, in the most important matters, to those who enjoyed his society; so temperate that he never preferred pleasure to virtue; so wise that he never erred in distinguishing better from worse, needing no counsel from others, but being sufficient in himself to discriminate between them; so able to explain and settle such questions by argument; and so capable of discerning the character of others, of confuting those who were in error, and of exhorting them to virtue and honor—to me, I say, he seemed to be such as the best and happiest of men would be. But if any one disapproves of my opinion, let him compare the conduct of others with that of Socrates, and determine accordingly."

F. Plato

Biographical Facts.—The most distinguished pupil of Socrates was Plato. This philosopher, born in the year 429 B.C., traced his descent to Solon, and Codrus, an ancient king of Athens. In youth he received a careful education, and devoted himself for a time to poetry; but, after becoming acquainted with Socrates in his twentieth year, he gave himself up wholly to the study of philosophy. In pursuit of knowledge, he traveled in Egypt, and then in Italy, where he visited the school of
Pythagoras. At length, after many changes of fortune, he returned in his fortieth year to Athens, his native city, and devoted himself to gratuitous teaching. With his philosophy, which was idealistic, we have nothing to do.

**Republic and Laws.**—To Plato belongs the honor of first subjecting education to a scientific examination. He has discussed the subject at length in his Republic and in his Laws. The former is a picture of an ideal State with a Utopian system of education; the latter, in regard to both the State and education, is more closely conformed to existing conditions in Athens and Sparta. The Republic introduces the caste system, but the Laws favors a kind of socialism. "The first and highest form of the State," it is there said, "and of the government and law, is that in which there prevails most widely the ancient saying that friends have all things in common." Such a State, whether inhabited by gods or men, will bring to all, in the opinion of Plato, the highest degree of happiness.

**Idea of Education.**—Plato has repeatedly given expression to his conception of education, in which the moral element is always prominent. "A good education," he says in the Laws, "is that which gives to the body and to the soul all the beauty and perfection of which they are capable." Elsewhere he defines education as a training of youth in that manner of life which is prescribed by the laws of the State and approved by the worthiest men, and which develops in the young that hatred of evil and that love of virtue which they will cherish in maturity. Accordingly education appears to Plato as the highest of all pursuits. It is through education that man, exalted above brutish instincts, is brought nearest to God. Instruction in money-making arts, physical training, or manual knowledge of any kind, does not deserve the name of education unless it is accompanied by intelligence and morality.

**Basis of His System.**—Plato thought he discovered a resemblance between the individual and the commonwealth. The individual, as he points out, possesses intelligence, having its center in the head; courage, having its seat in the breast; and appetite, having its lodgment in the stomach. The individual well-being depends upon the harmonious control and cooperation of these different factors. "The duty of education," he says, "is to control the appetite, and so to balance the other elements of the soul that each may tend to the perfection of the other."

Pursuing this fancied analogy between the individual and the State, Plato provides for three corresponding classes or castes. The first class includes the philosophers, who, by their superior intelligence, were to exercise the functions of government. They were to be characterized by truthfulness, temperance, magnanimity, and gentleness. The second class or order embraced the warriors, whose office was the defense of the State, and who were to receive a training suited to their vocation. The third caste comprehended the tradesmen, farmers, and mechanics, whose duty was to provide for the support of the State, and who were excluded from any but a primary education. When these three orders of citizens performed harmoniously and faithfully their several functions the highest civic welfare would be promoted. "If the magistrates are wise," says Plato, "if the warriors are courageous, and if the artisans are temperate, the State will be just. Everything will be in its place; the necessary subordination of the classes, resulting from the variable dignity of function, will be respected."
State Education.—It will be observed that Plato made education the business of the State, reminding us of the Persian and Spartan systems. All interests, whether of the family or of the individual, were subordinated to the State. A community of wives, children, and property was advocated. Plato understood the influence of a wholesome environment; and hence, he says, “we ought to seek out artists who by the power of genius can trace out the nature of the fair and the graceful, that our young men, dwelling, as it were, in a healthful region, may drink in good from every quarter, whence any emanation from noble works may strike upon their eye or their ear, like a gale wafting health from salubrious lands, and win them imperceptibly from their earliest years into resemblance, love, and harmony with the true beauty of reason.”

Courses of Study.—The system of Plato provided an elementary and a higher course of instruction. The former began in childhood and lasted till the student was twenty. It consisted first of physical and moral training, and afterward of reading, writing, mathematics, and astronomy. This course was designed especially for the warrior class. Plato clearly recognized the evils of excessive physical training. “Let a man apply himself to gymnastics,” he says, “and become trained, and eat much, and wholly neglect music and philosophy, and at first his body will become strengthened; but if he does nothing else, and holds no converse with the muses, though his soul have some natural inclination to learn, yet if it remains uncultivated by acquiring knowledge by inquiry, by discourse, in a word, by some department of music, that is, by intellectual education, it will insensibly become weak, deaf, and blind. Like a wild beast, such a man will live in ignorance and rudeness, with neither grace nor politeness.”

The higher course of instruction began at twenty and lasted till thirty-five. It was reserved alone for the philosophic or ruling class, and included especially geometry, music, and dialectic. These studies were pursued, not in a utilitarian, but in an abstract and disciplinary way. Their purpose was to train the mind in abstract thinking; to lead it away from the sensuous or phenomenal to the ideal or universal. The crown of this higher course of training was dialectic, which attains to universal truth without the intermediation of the senses. “When a person,” says Plato, “starts on the discovery of the absolute by the light of reason only, and without any assistance of sense, if he perseveres by pure intelligence, he attains at last to the idea of the good and finds himself at the end of the intellectual world.”

Music.—Plato attached special importance to music. He maintained that intellectual culture reacts favorably upon the body. “My belief is,” he says, “not that the good body improves the soul, but that the good soul improves the body.” Elsewhere he inquires: “Is it not, then, on these accounts that we attach such supreme importance to a musical education, because rhythm and harmony sink most deeply into the recesses of the soul, bringing gracefulness in their train and making a man graceful if he be rightly nurtured; but if not, the reverse? and also because he that has been duly nurtured therein will have the keenest eye for defects, whether in the failures of art or in the misgrowths of nature; and feeling a most just disdain for them, will commend beautiful objects, and gladly receive them into his soul, and feed upon them, and grow to be noble and good; whereas he
will rightly censure and hate all repulsive objects, even in his childhood, before he is able to be reasoned with, and when reason comes he will welcome her most cordially who can recognize her by the instinct of relationship, and because he has thus been nurtured?" Dramatic and epic poetry Plato would exclude from his ideal republic as injurious to religion and morality. To lyric poetry he was more favorable, though he would limit it to the reverent praise of gods and heroes.

Education of Woman.—Plato insisted that women should have the same training in gymnastics and literary culture that men received. In this he showed his sympathy with Sparta rather than with Athens. He based his argument for the higher education of women on her native endowments, which do not essentially differ from those of men, and also on the security and welfare of the State. "If it should happen," he says, "that enemies from without, whether Greeks or barbarians, should fall upon the State in great force, and put everybody under the necessity of fighting for his own fireside, would it not be a great fault in the government if the women were so badly brought up that they were not disposed to die and to expose themselves to the greatest dangers for the safety of the country, as we see birds fight for their little ones against the most ferocious animals; and that, at the least alarm, they should run to seek refuge in the temples in order to embrace the altars and statues of the gods, impressing in that way upon the human species the stigma of showing itself more cowardly than any other species of animal?"

SUMMARY.—The system of Plato is a State education. The individual does not exist for himself, but for the State. No doubt he profits by the training that is pro-

vided for him, but it deprives life of all individual freedom. The system is a despotism, which the human race has never voluntarily adopted. While abounding in wise suggestions and profound thoughts, the education urged by Plato has remained in the realms of the imagination.

G. Aristotle

Biographical Facts.—Aristotle, whom an able German writer calls "the Alexander of the intellectual world," was born at Stagira, in Macedonia, 384 B.C. In youth he went to Athens, where he was a member of Plato's school for twenty years. His eminent abilities soon became the subject of remark, and he was called by the philosopher "the intellect of his school." Unlike his great theorizing teacher, Aristotle was a careful and practical investigator, and he succeeded by his genius and industry in compassing the whole circle of knowledge as it then existed. He created the science of logic, and made valuable contributions to many other departments of learning.

At the age of forty-seven, when his fame as a philosopher had become established, he was appointed teacher of Alexander the Great. He enjoyed the highest esteem both of Philip and Alexander, and received at their hands many marks of distinguished favor; among these may be mentioned the restoration of his native town, Stagira, which had been destroyed by war, and the erection there of a gymnasium for his philosophical lectures. Though having the royal pupil under his charge less than four years, he did much in molding his mind and character, and the effects of his teaching were afterward discernible in the conqueror's life.
A HISTORY OF EDUCATION

THE LYCEUM.—When about fifty Aristotle returned to Athens and taught at the Lyceum. He lectured to a circle of disciples as he walked about the shady avenues, and this fact has given to his school of philosophy the name Peripatetic. In the morning he gave to select pupils a lecture upon some abstruse subject; in the afternoon he delivered a popular lecture to a wider circle of hearers. "In his works," says Ritter, "we see him the calm and sober inquirer, who does not, like Plato, pursue a lofty ideal, but keeps carefully in view the proximately practicable, and is not easily misled into any extravagance, either of language or of thought. His principal object is to examine truth under all her aspects, never to step beyond the probable, and to bring his philosophical system in union with the general opinions of men, as supported and confirmed by common sense, observation, and experience."

EDUCATION AND THE STATE.—Aristotle recognized three legitimate forms of government—the monarchy, the aristocracy, and the republic. The latter he regarded as the least liable to abuse, and therefore the best; and it is for the training of citizens in a republic that he elaborates, in the Politics, his educational system. He rejects the communistic ideas of Plato, and recognizes the family as the basis of social organization. He regards the moral training of children as specially important, and to this end he would have them kept from every contaminating influence, and early placed under the charge of wise and capable pedagogues or guardians. Aristotle's views did not differ materially from the current practice of Athens, and the immediate practical end of education was, to his mind, the service of the State. But the happiness of the individual was likewise considered, which was to be found at last in a life of cultured leisure and contemplation.

ANCIENT CLASSICAL NATIONS

AIM OF EDUCATION.—The supreme aim of education, according to the conception of Aristotle, is the practise of virtue. This principle excludes, on the one hand, practical utilitarianism, and on the other a specialized or professional skill. A life of refined and meditative leisure is his ideal of the noblest life. "Every work," he says, "is to be esteemed mean, and every art and every discipline as well, which renders the body, the mind, or the understanding of freemen unfit for the habit and practise of virtue. For which reason all those arts which tend to deform the body are called mean, and all those employment which are exercised for gain; for they take off from the leisure of the mind, and render it sordid. There are also some liberal arts which are not improper for freemen to apply in a certain degree, but all sedulous endeavor to acquire a perfect skill in them is exposed to the faults I have just mentioned."

ADAPTATION TO CAPACITY.—Aristotle recognized three steps in the process of human development, and therefore adapted his training to the capacity and needs of the child. The first stage of development pertains to the body; the second, to the instincts; and the third, to the reason. The exercises and studies of the child are to be determined by these three fundamental facts of its life. This principle gives us the idea of a progressive education based on nature, and so anticipates, in some measure, the views of later educational reformers. Until the age of seven the child is to be left under the care of its parents; but after that time it is to be under public instruction. "For where education is neglected," he says, "it is hurtful to the city."

COURSE OF STUDY.—Aristotle approved of the subjects usually employed in the education of Athenian children.
Reading was to be taught as a thing useful in itself and helpful in acquiring knowledge. Drawing was commended for its esthetic results in enabling a man better to judge the productions of the fine arts. Like Plato, he reproved excessive gymnastic training. "What is fair and honorable," he says, "ought to take the foremost place in education; for it is not a wolf, nor any other wild beast, that will brave any noble danger, but rather a good man. So that those who permit boys to engage too earnestly in these exercises, while they do not take care to instruct them in what is necessary to do, render them too mean to speak the truth, and accomplished in only one duty of a citizen, but in every other respect good for nothing, as reason evinces."

Music.—Aristotle advocated a musical training not only as a means of softening the passions, but also as a resource in elegant leisure. "It is clear," he says in an interesting passage, "that there are branches of learning and education which we must study with a view to the enjoyment of leisure, and these are to be valued for their own sake; whereas those kinds of knowledge which are useful in business are to be deemed necessary, and exist for the sake of other things. And therefore our fathers admitted music into education, not on the ground either of its necessity or utility, for it is not necessary nor indeed, useful in the same manner as reading and writing, which are useful in money-making, in the management of a household, in the acquisition of knowledge, and in political life, nor like drawing, useful for a more correct judgment of the works of artists, nor again like gymnastics, which give health and strength; for neither of these is to be gained from music. There remains, then, the use of music for intellectual enjoyment in leisure, which appears to have been the reason of its introduction, this being one of the ways in which it is thought that a freeman should pass his leisure."

SUMMARY.—Notwithstanding his greatness, Aristotle was hemmed in by the limitations of his time and country. The end of education with him was the useful and happy citizen. Though recognizing, in some degree, the rights of the family and of the individual, he gave, as Plato had done, an undue importance to the State. He failed to grasp the worth of the individual in its fulness, and consequently his system of education contemplated only the freemen or ruling class of the commonwealth. The slaves and artisans, as well as the women, were excluded from its advantages. Though containing, as we have seen, beautiful ideals and high ethical aims, the educational system of Aristotle was content to leave a large part of the population in ignorance and degradation.

2. ROME

HISTORY.—Ancient Rome, founded 754 B.C., has a history extending through more than a thousand years. Beginning as a single city, it gradually extended its power until it embraced all the countries bordering upon the Mediterranean. From a condition of weakness and barbarism it rose to be the imposing mistress of the world and the chief representative of human progress. It finally gathered into its arms the elements of Grecian and Oriental culture, and, as its end drew nigh, freely scattered them over the rest of Europe. Rome has been the bearer of culture to the modern world. As a matter of course education varied during this long period of
development. It will be sufficient in our present inquiry to speak first of the earlier and more austere type of Roman education, and afterward to discuss more at length the educational system in the age of Augustus, when the imperial city produced its richest fruits in literary culture.

**Character.**—Roman character, which lies at the basis of Roman history and culture, deserves a passing word. It is in striking contrast with Grecian character. Both are interesting, but one-sided and defective. The Greek, with his restless, lively, emotional nature, was aesthetic, worshiping the beautiful; the Roman, with his rugged strength, was practical, reverencing the useful. These types of character are complementary of each other; and when united and ennobled by Christianity they present the highest form of manhood. To the Roman, life was serious; his manner was stately and grave. The finest feelings of humanity, the domestic and social affections, the refined pleasures of literature and art, were sacrificed for the sterner duties of framing laws, constructing aqueducts and highways, declaring wars, and leading armies. The spirit of conquest characterized the Romans, and made them utilitarian in all their views and aims. Utilitarianism determined education. "The children of the Romans," says Cicero, "are brought up that they may some time be useful to the country, and hence they should be taught the nature of the State and the regulations of our forefathers. Our country has borne and educated us on the condition that we consecrate to its service the best powers of our spirit, talent, and understanding; therefore we must learn the arts through which we can serve the State, for I hold that to be the greatest wisdom and the highest virtue."

**Family Life.**—The family life of Rome marked a notable advance over that of Greece and the Oriental countries. The worth of woman began to receive proper recognition. Polygamy was not tolerated. In theory, the husband was unlimited master, and even held the right of life and death over his children; but, in practise, the wife, by her virtues and tact, softened the sternness of his authority and arrived at undisputed control in the household. The type of womanhood produced in the best days of Rome was admirable. Its leading traits were attractive dignity, strong motherly instincts, and lovely domestic virtues. Not diamonds or pearls, but her two rosy-cheeked boys, were Cornelia's most precious jewels. The Roman matron managed her household tastefully and frugally, and found delight in caring for her children. For the first six or seven years she was their only teacher; and with the utmost fidelity she formed their language, ideas, and moral sentiments. It was not till the age of degeneracy had set in that Roman mothers intrusted their children to nurses and pedagogues.

**Earlier Period.**—The earlier period of Roman education admitted but a small literary element. Education was thoroughly utilitarian, fitting the young Roman to fulfill the various duties of householder, citizen, and soldier. It was not an education for cultured retirement, but for efficient activity in the State. Its method was that of correct example. "The method of the old Roman education," says Monroe, "is essentially that of the apprentice system; the youth learns by observation and direct imitation of the master in the army, at the farm, in the courts and the forum. To this training is added a small amount of instruction by the parent or by the master. In the latter period the school supplants the home and the
camp and forum, and this early training gives place to
the formal instruction of the rhetorical school.”

The elder Cato may be regarded as the embodiment
of this earlier Roman spirit. He used his influence to
repress the influx of Grecian learning. He wrote to his
son: “Believe me, as if a prophet had said it, that the
Greeks are a worthless and incorrigible race. If this
people diffuse their literature among us, it will corrupt
everything.” His fears, not of the literature of the
Greeks, but of their vices, were only too well founded;
and as has happened at later periods in the world’s his-
tory, brilliant culture went hand in hand with deep moral
degradation. The educational practice of this earlier
period is well exemplified by Cato. As Plutarch tells us,
this sturdy Roman taught his son to read, “although he
had a servant, a very good grammarian, called Chilo, who
taught many others; but he thought not fit, as he himself
said, to have his son reprimanded by a slave, or pulled,
it may be, by the ears when found tardy in his lesson;
nor would he have him owe to a servant the obligation
of so great a thing as his learning; he himself, there-
fore, taught him his grammar, law, and his gymnastic
exercises. Nor did he only show him, too, how to throw
a dart, to fight in armor, and to ride, but to box also,
and to endure both heat and cold, and to swim over the
most rapid and roughest rivers. He says, likewise, that
he wrote histories, in large characters, with his own hand,
that so his son, without stirring out of the house, might
learn to know about his countrymen and forefathers; nor
did he less abstain from speaking anything obscene before
his son, than if it had been in the presence of the sacred
virgins, called vestals.”

**PRIMARY EDUCATION.**—In the age of Augustus a
clearly defined system of schools had been developed.
Elementary instruction began with the seventh year, and
embraced reading, writing, and arithmetic. The teacher
of the primary school was called *literator.* The general
custom was to teach the names and order of the letters
before their forms—a method that Quintilian properly
criticizes. In connection with spelling and reading, great
care was bestowed upon pronunciation. By degrees the
casier poets were read and explained, and choice passages
were learned by heart. Writing was taught by inscribing
a copy on a waxen tablet or board, and allowing the pupil
to follow the outline of the letters with the stylus. After
reading and writing came the art of reckoning, to which
importance was attached because of its value in business.
The fingers and an abacus of pebbles were extensively
employed; and, through repeated mental exercises, the
pupil was accustomed to compute with rapidity.

**SECONDARY EDUCATION.**—The primary training of the
child ended with the twelfth year, when he was handed
over to the *litteratus* in order to receive more advanced
instruction. The Greek language was taken up, and
the grammar was carefully studied. For the culture of the
understanding, the best writers, particularly the poets,
were employed, among whom may be mentioned Homer,
Virgil, *Æsop,* and Cicero. Poems and orations were
committed to memory. Especial importance was attached
to history, and several Romans have won celebrity by
the extent and accuracy of their historical knowledge.
Poetry, oratory, philosophy, and criticism were other
subjects studied under the *litteratus.*

**HIGHER EDUCATION.**—At fifteen or sixteen the young
Roman assumed the dress of manhood, known as the *toga
virilis.* It devolved upon him to choose his calling, and
to direct his subsequent studies in reference to it. Agriculture, arms, politics, law, and oratory were open to him. In his choice the young Roman, with his utilitarianism, was determined more by the prospect of accumulating wealth than by the dignity of the calling. Agriculture, which was held in great esteem, was selected by those who lacked ability to achieve success in other pursuits. The art of war was acquired in the field; politics, law, and oratory were learned in the forum, courts, and senate, under the guidance of some distinguished patron. Eloquence, as the surest road to popularity and success, was studied with assiduity. Theory and practice were combined. A wide course of reading was pursued in this connection; for, according to a saying of Cicero's, the orator ought to know everything.

Schools Private.—The schools were private enterprises. The teachers of the primary schools did not stand in high esteem, as the literator was often a person who had failed in other callings. The literati, however, were frequently able to attain to wealth and distinction, especially if they were called to the instruction of the imperial princes. The public schools were not generally patronized by the higher classes of society. The moral tone of these schools was low; and the vitiated air, with which the rooms were filled, was felt to be prejudicial to health. Hence it was common to employ private tutors; or, as in the case of Æmilius Paulus, the conqueror of Macedonia, to keep Greek teachers permanently attached to the house.

Discipline.—The school regulations were exacting, and the discipline was sufficiently severe. Obedience and modesty were looked upon as important qualities. The pupils were required to be neat in dress and cleanly in person, and to observe a quiet decorum. On entering the school-room they greeted the teacher with a respectful salutation. Corporal punishment was employed. The ferule was the ordinary instrument of punishment; but, in case of grave faults, the rod or whip was also used.

A passage from the Epigrams of Martial presents an interesting picture of the discipline and order maintained in some of the Roman schools. "What right," he exclaims, "have you to disturb me, abominable schoolmaster, object abhorred alike by boys and girls? Before the crested cocks have broken silence you begin to roar out your savage scoldings and blows. Not with louder noise does the metal resound on the struck anvil, when the workman is fitting a lawyer on his equestrian statue; nor is the noise so great in the large amphitheater when the conquering gladiator is applauded by his partisans. We, your neighbors, do not ask you to allow us to sleep for the whole night, for it is but a small matter to be occasionally awakened; but to be kept awake all night is a heavy affliction. Dismiss your scholars, brawler, and take as much for keeping quiet as you receive for making a noise."

Education of Horace.—In his sixth satire Horace gives a description of his early education, and incidentally of the school-life of Rome in his day. "If no one," he says, "can truly lay to my charge avarice, meanness, or the frequenting of vicious haunts; if my life is pure and innocent, and my friends love me, I owe it all to my father. He, though not rich, for his farm was a poor one, would not send me to the school of Flavius,\(^1\) to which the first youths of the town, the sons of the cen-

---

\(^1\) A schoolmaster of Venusia, the poet's birthplace.
tions, the great men there, used to go, with their bags and slates on their left arm, taking the teacher's fee on the Ides of eight months in the year; but he had the spirit to carry me, when a boy, to Rome, there to learn the liberal arts which any knight or senator would have his sons taught. Had any one seen my dress, and the attendant servants, so far as would be observed in a populous city, he would have thought that such expense was defrayed from an old hereditary estate. He himself was ever present, a guardian incorruptible, at all my studies. But why should I multiply words—he preserved me chaste (which is the first honor of virtue) not only from every actual guilt, but likewise from every foul imputation; nor was he afraid lest any should turn it to his reproach if I should come to follow a business attended with small profits, in capacity of an auctioneer or (what he was himself) a tax-gatherer.”

General Summary.—Roman education was preeminently practical. It was determined not by any speculative views of beauty or of human nature, but by the actual needs of life. “A clear and direct perception of his relation to the outer world,” says Laurie, “not as a dwelling-place for the gods, but as a world to subdue and reduce to order, was the characteristic of the Roman.” The education of Rome, though treated as a private interest, often gave admirable results. Its orators, poets, and historians are surpassed in the ancient world only by the Greeks. Though the Roman might be lacking in originality, he showed himself especially capable in organizing and leading armies and in framing and administering laws. “The Roman men of affairs,” says Merivale, “were generally men of well-trained understandings. Their soldiers could speak and write as well as command.

Ancient Classical Nations

Their knowledge of ideas and letters was wide in its range, though perhaps their views had little depth, and still less originality. But there is something very remarkable in the case with which they could turn from the active to the literary life, from study to composition, from speaking to speculation.”

A. Cicero

Biographical Facts.—Cicero, the distinguished orator, statesman, and philosopher, was perhaps the best representative of his age, combining in himself the highest Roman and Grecian culture. Born in the year 106 B.C., of a noble family, he was educated at Rome under the best teachers of his time, among whom was the poet Archias. At sixteen he assumed the manly gown, and studied law, oratory, and philosophy. He afterward traveled in Greece and Asia for the purpose of study. At Rhodes he studied oratory with Apollonius, a celebrated rhetorician, at whose request he once delivered an address in Greek. When he had finished, the auditors were profuse in their praises; but Apollonius, after maintaining a sorrowful silence for a time, said: “You have my praise and admiration, Cicero, and Greece my pity and commiseration, since these arts and that eloquence, which are the only glories that remain to her, will now be transferred by you to Rome.” After his return to Italy he filled several important offices, among them the consulship, in which his services were so eminent that he received at the hands of his grateful countrymen the proud title of “father of his country.” At last, after many changes of fortune, he was murdered by
emissaries of Antony, against whom he had delivered a
series of Philippics.

GENERAL VIEWS OF EDUCATION.—During his later years
Cicero employed his leisure in writing several philosophical
works, in which, especially in his Offices and Orator,
he set forth more or less completely his views of education.
He held that education should begin with the
earliest childhood, and that during this sensitive period
the amusements and surroundings should be favorable to
refinement and culture. He demanded of teachers that
they should be just, and neither too mild nor too severe.
Punishment should be resorted to only after other means
of discipline had failed; it should have nothing degrading
in its form, and should never be administered in anger,
as it is then impossible to observe moderation. The
pupil should be made to feel that correction springs from
the desire to do him good. The ethical side of education
was strongly emphasized. The widest culture, including
history, literature, and philosophy, was earnestly advocat-
ed, not however to grace a life of leisure, but to give
greater efficiency in social service. The memory, Cicero
maintained, should be carefully cultivated; and, to this
end, extracts from Grecian and Roman writers should be
learned by heart. In choosing his life-work a young man
should be guided by his tastes and abilities.

ELOQUENCE.—Elocution was with Cicero the consum-
mate flower of education. His ideal for the orator was
very high, and in comparison with it modern practise
often appears quite superficial. "A knowledge of a vast
number of things is necessary," he says, "without which
volubility of words is empty and ridiculous; speech itself
is to be formed not merely by choice, but by careful con-
struction of words; and all the emotions of the mind

which nature has given to man must be intimately known;
for all the force and art of speaking must be employed
in allaying or exciting the feelings of those who listen.
To this must be added a certain portion of grace and wit,
learning worthy of a well-bred man, and quickness and
brevity in replying as well as in attacking, accompanied
with a refined decorum and urbanity. Besides, the whole
of antiquity and a multitude of examples are to be kept
in the memory; nor is the knowledge of laws in general,
or of the civil law in particular, to be neglected."

NATURE TO BE FOLLOWED.—Cicero recognized the dif-
ferences of temperament and talent among men, and
maintained that every one should carefully follow out his
peculiar character or individual bent. "For we ought
to manage," he says, "so as never to counteract the gen-
eral system of nature; but having taken care of that, we
are to follow our natural bias, insomuch that, though
other studies may be of greater weight and excellence,
yet we are to regulate our pursuits by the disposition of
our nature. It is to no purpose to thwart nature or to
aim at what you can not attain. We therefore may have
a still clearer conception of the graceful I am recom-
mending from the consideration that nothing is graceful
that goes (as the saying is) against the grain, that is, in
contradiction and opposition to nature."

TWO ERRORS IN LEARNING.—In the pursuit of knowl-
edge Cicero pointed out two errors: the first consists in
jumping at conclusions, and the second in wasting time
over obscure or trifling subjects. He held that knowledge
is "but solitary and barren," unless it can be made serv-
iceable to mankind. "All of us," he says, "are impelled
and carried along to the love of knowledge and learning,
in which we account it glorious to excel, but consider
every slip, mistake, ignorance, and deception in it to be hurtful and shameful. In this pursuit, which is both natural and virtuous, two faults are to be avoided. The first is the regarding things which we do not know as if they were understood by us, and hence rashly give them our assent. And he that wishes, as every man ought to wish, to avoid this error must devote both his time and his industry to the study of things. The other fault is that some people bestow too much study and pains upon things that are obscure, difficult, and even immaterial in themselves. When those faults are avoided, all the pains and care a man bestows upon studies that are virtuous in themselves, and worthy of his knowledge, will be deservedly commended."

**Literature.**—Cicero set a high value on literature, both poetry and prose. In defending the Roman citizenship of his early teacher Archias, he exclaims: "Let then, judges, this name of poet, this name which no barbarians ever have ever disregarded, be holy in your eyes. Rocks and deserts reply to the poet’s voice; savage beasts are often moved and arrested by song; and shall we, who have been trained in the pursuit of the most virtuous acts, refuse to be swayed by the voice of poets?" Literature in general he praised as an encouragement to virtue, an aid to intellectual culture, and a source of refined and permanent enjoyment. "Even if there were no such great advantages to be reaped from it," he says, "and if it were only pleasure that is sought from these studies, still I imagine you would consider it a most reasonable and liberal employment of the mind; for other occupations are not suited to every time, nor to every age or place; but these studies are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; they are companions by night, and in travel, and in the country."

**Philosophy.**—A follower of Plato and Socrates, Cicero made an earnest plea for the study of philosophy, which had hardly, in his day, been fully naturalized in Rome. No other branch of study appeared to him more noble or more useful in the conduct of life. "By the gods," he exclaims, "what is more desirable than wisdom? What is more excellent? What is worthier for mankind? If we seek intellectual entertainment and recreation from care, is there anything comparable to philosophy, which always investigates what pertains to a happy life? Or if we aim at equanimity in life and virtue, then philosophy is the art through which it is to be obtained, or there is none. If there is any school of virtue, where shall we seek it but in this kind of knowledge?"

### B. Seneca

**Biographical Facts.**—The philosopher Seneca lived during a period of great moral degeneracy—a fact that renders the purity of his teachings all the more remarkable. He was born at Cordova, in Spain, two years before the beginning of the Christian era. When quite young he was taken by his father, a man of no mean ability, to Rome, where he was initiated in the study of eloquence. After traveling some time in Greece and Egypt he returned to Rome and pleaded in the courts of law with eminent success. He was subsequently banished to Corsica for eight years, which period he spent in philosophical studies. "There is no land," he beautifully wrote at this time, "where man can not dwell—no land where
he can not uplift his eyes to heaven; wherever we are, the distance of the divine from the human remains the same.” Upon his recall to Rome he was appointed tutor to Nero; but, in spite of the excellence of his instruction, he was unable to control the depraved passions of his pupil. He was finally condemned to death, on a charge of conspiracy, in the year 65 A.D.—a standing testimony to the injustice and corruption of his age.

**Philosophical Views.**—Seneca held exalted views of man, whom he regarded as an efflux of the divine Being and as an object of divine love and care. He did not believe in the blind fate of the Stoics; to his mind fate was the divine world-plan, and remained unchangeable, because God can will only what is best. Within this divine order of the universe large room is left for the exercise of man’s free will. The truly wise man is the one who knows how to bring his will into harmony with the divine.

This high philosophy, which bears a striking resemblance to Christianity, lies at the foundation of Seneca’s educational views as contained in his moral writings. Believing that it is the soul, and not outward station, which gives the individual worth, he felt esteem not only for the nobility, but also for the slave. “Wherever a man is,” he says, “there is room for doing good.” But he perceived the weakness and imperfection of human nature, which it is the function of education, as far as possible, to render perfect. For this reason the teacher occupies a high office and, no less than the legislator, renders an important service to the State.

**The Teacher.**—Seneca naturally recommended care in the selection of a teacher. He would have the teacher to be a man of moderation, who through gentle means would work upon the mind and character of his pupil, and so lead him to virtue. It was only when gentle means had failed that punishment was to be resorted to, and then with due reflection without anger. The teacher, and with due reflection without anger. The teacher, therefore, should observe the golden mean between laxness and severity of discipline. Wise precept was to be reinforced by correct example. “The road by precept,” he says, “is long; by example, it is short and sure.”

**Studies Restricted.**—With a vigorous, practical sense, Seneca wished to remove from instruction such studies as were distracting or useless. “Do not scatter your efforts too much,” he says, “for he is nothing who is with everything. Those make a mistake who think to further their culture by reading as many books as possible, for then they learn to read for the sake of the books and not to read for the sake of the truth. The study of an author should have regard to three points—its grammatical structure, its historical references, and finally its deeper philosophic truth, which should be applied to the mind and heart.”

He repeatedly condemned the minute and trifling scholarship which seems to have been fashionable in his day, and of which he was himself, perhaps, a victim in his youth. “Didymus the grammarian,” he says, “wrote
four thousand books; I should pity the man who read so much rubbish. In these books are debated such questions as these: What was Homer's country? who was Aeneas's real mother? whether Anacreon had a stronger taste for wine or women? whether Sappho was chaste? and other like matters, which, if thou didst know, thou shouldst unlearn."

**Liberal Studies.**—Yet Seneca was not a gross or inconsiderate utilitarian. In his estimate of studies he showed something of the Athenian spirit. "Thou desirest to know," he says, "my opinion of liberal studies. Of those things whose end is gain I admire none; I number none among those things that be good. Handicrafts may be profitable, nay, even useful, if they prepare but do not engross the mind. For we must exercise ourselves therein only so long as the mind can perform nothing greater; they must be our essays, not our works. Thou seest why certain are called liberal studies, because they be worthy of a free man. But one study there is which is liberal indeed, namely, that which makes a free man. Such is the study of wisdom, which is a high, valiant, and magnanimous thing; other things be petty and childish."

**Philosophy.**—The chief of studies with Seneca was philosophy, because it teaches true wisdom. Rising above the petty details of learning, it concerns itself with the world at large, with the principles of things, with truth and righteousness. "The mind is made perfect," says Seneca, "by one thing, namely, by the unchangeable knowledge of good and bad things, for which alone philosophy is competent. But no other art inquireth about good and bad things." Elsewhere he says again: "It is philosophy that gives us a veneration for God, a charity for our neighbor; that teaches us our duty to heaven, and exhorts us to an agreement one with another. It unMASKS things that are terrible to us, assuages our lusts, refutes our errors, restrains our luxury, reproves our avarice, and works strangely upon tender natures."

**Learning and Character.**—With his deep ethical sense Seneca placed character above learning. Right living seemed to him more important than recondite scholarship. "We take a great deal of pains," he says, "to trace Ulysses in his wanderings, but were it not time as well spent to look to ourselves that we may not wander at all? Are we not ourselves tossed with tempestuous passions, and both assailed by terrible monsters on the one hand, and tempted by sirens on the other? Teach me my duty to my country, to my father, to my wife, to mankind. What is it to me whether Penelope was virtuous or not? Teach me to know how to be so myself, and to live according to that knowledge. What am I the better for putting so many parts together in music, and raising a harmony out of so many different tones? Teach me to tune my affections, and to hold constant to myself. Geometry teaches me the art of measuring acres; teach me to measure my appetites, and to know when I have enough; teach me to divide with my brother, and to rejoice in the prosperity of my neighbor."

---

**C. Quintilian**

**Biographical Facts.**—Quintilian, the celebrated writer on rhetoric, was born at Calahorra, in Spain, about the year 42 A.D.; and, like most other great men of his time, he was educated at the metropolis. He devoted himself for a time to the practice of law, in which he
achieved considerable success; but he finally abandoned this calling to become a teacher of oratory, in which he won a high and enduring reputation. He was invested by Vespasian with consular dignity, and granted an allowance from the public treasury. He was the first Roman teacher that was salaried by the State and honored with the title “professor of eloquence.” He taught in Rome for twenty years, and numbered among his pupils many distinguished names.

Institutes of Oratory.—In his later years he wrote his Institutes of Oratory, in twelve books, in which he presented a complete scheme of education—the most valuable treatise on the subject that has come down to us from antiquity. “The first book,” he says in outlining his plan, “will contain those particulars [of primary education] which are antecedent to the duties of the teacher of rhetoric. In the second we shall consider the first elements of instruction under the hands of the professor of rhetoric, and the questions which are asked concerning the subject of rhetoric itself. The five next will be devoted to invention (for under this head will also be included arrangement), and the four following to elocution, within the scope of which fall memory and pronunciation. One will be added, in which the orator will be completely formed by us, since we shall consider, as far as our weakness shall be able, what his morals ought to be, what should be his practise in undertaking, studying, and pleading causes; what should be his style of eloquence, what termination there should be to his pleading, and what may be his employments after its termination.”

Early Environment.—Quintilian entertained a favorable opinion of the native capacities of children, and admonished parents to cherish the best hopes of their offspring. Nurses should speak correctly and have good morals, as they have charge of children at the most impressionable period. “We are by nature,” he says, “most tenacious of what we have imbibed in our infant years; as the flavor, with which you scent vessels when new, remains in them; nor can the colors of wool, for which its plain whiteness has been exchanged, be effaced; and those very habits, which are of a more objectionable nature, adhere with the greater tenacity; for good ones are easily changed for the worse, but when will you change bad ones into good? Let the child not be accustomed, therefore, even while he is yet an infant, to phraseology which must be unlearned.”

Primary Education.—The pedagogues subsequently chosen for the children should either be men of acknowledged ability, which Quintilian greatly preferred, or they should at least be conscious of their want of learning, and thus remain themselves docile. Children should begin with the Latin language, as they would naturally acquire拉丁; yet the study of the vernacular should not be long deferred, lest a pure pronunciation be lost. Education should not be postponed, as was customary at that time, till the seventh year, but should begin with the earliest childhood. Something can be learned during this early age; “and whatever is gained in infancy,” says Quintilian, “is an acquisition to youth.” Amusements should be utilized as means of instruction. Care should be exercised not to give the child a distaste for learning through undue urging or excessive tasks. “I am not so acquainted with differences of age,” he says, “as to think that we should urge those of tender years severely or exact a full complement of work from them; for it will
be necessary, above all things, to take care lest the child should conceive a dislike to the application which he can not yet love, and continue to dread the bitterness which he has once tasted, even beyond the years of infancy. Let his instruction be an amusement to him; let him be questioned and praised; and let him never feel pleased that he does not know a thing; and sometimes, if he is unwilling to learn, let another be taught before him, of whom he may be envious."

The forms and names of the letters should be learned simultaneously; and whatever devices in the way of playthings might facilitate this knowledge should be employed. Writing should be learned by following copies cut in wood or inscribed in wax. In learning to read, the child should advance slowly, mastering the elements fully. Public schools should be preferred to private instruction; for, without exposing pupils to any greater danger, they supply the stimulating influence of association, friendship, and example. The disposition and ability of each pupil should be studied. Prececity is often deceptive, lacking solidity and endurance. Integrity and self-control should be taught early. "That boys should suffer corporal punishment," Quintilian says, "I by no means approve; first, because it is a disgrace, and a punishment for slaves; . . . secondly, because if a boy's disposition be so objet as not to be amended by reproof, he will be hardened, like the worst of slaves, even by stripes; and, lastly, because, if one who regularly exacts his tasks be with him, there will not be the least need of any such chastisement."

Secondary Instruction.—Under the literatus, the pupil should pursue grammar, composition, music, geometry, astronomy, and literature. Greek and Latin authors should be read with judicious criticism and all necessary historical explanations. Lastly, the student should pass to the rhetorician to complete his course. Special regard should be had to the moral character of the teacher and to his qualifications. The teacher of eminent abilities is the best to teach little things as well as great things, and he is likely to have a better class of pupils. Severity in criticism should be avoided. "I used to say," Quintilian tells us, "with regard to some compositions, that I was satisfied with them for the present, but that a time would come when I should not allow them to produce compositions of such a character." The natural tastes and capacities of pupils should be regarded, though not to too great an extent. We should strengthen what is weak and supply what is deficient.

Ethical Factor.—To Quintilian, as to the other great educational theorists of the ancient world, the ethical factor of education seemed of preeminent importance. He defined an orator as "a good man skilled in speaking." "I say not only that he who would answer my idea of an orator must be a good man," he argues, "but that no man, unless he be good, can ever be an orator. To an orator discernment and prudence are necessary; but we can certainly not allow discernment to those who, when the ways of virtue and vice are set before them, prefer to follow that of vice; nor can we allow them prudence, since they subject themselves, by the unforeseen consequences of their actions, often to the heaviest penalty of the law, and always to that of an evil conscience. But if it be not only truly said by the wise, but always justly believed by the vulgar, that no man is vicious who is not also foolish, a fool assuredly will never become an orator."
Biographical Facts.—Plutarch, the celebrated biographer and moralist, was born at Chaeronea, in Boeotia, about 50 A.D. After studying at Delphi under a distinguished teacher, he took up his residence at Rome, where, during the reign of Domitian, he became a popular teacher of philosophy. In later years the emperor Hadrian, his friend and pupil, appointed him magistrate in his native city, where he died about 120 A.D. He was a man of excellent native ability and of wide scholarship. He is best known for his Parallel Lives, which has always enjoyed a high degree of popularity, and for his Morals, in which, among many other essays, is found his famous treatise On the Training of Children. Though the authenticity of this treatise has been questioned, no one doubts that it presents the views of the Greco-Roman philosopher.

Heredity.—Plutarch begins his essay by insisting on good heredity. The parents who would not transmit a taint to their offspring should live chastely and soberly. "Such children as are blest in their birth," he says, "either by the father's or the mother's side, are liable to be pursued as long as they live with the indelible infamy of their base extraction, as that which offers a ready occasion to all that desire to take hold of it, of reproaching and disgracing them therewith." But to be well born naturally imparts a loftiness and gallantry of spirit. The faults or imperfections of nature, Plutarch held, may in a measure be made good by education. "As a good natural capacity," he says, "may be impaired by slothfulness, so dull and heavy natural parts may be improved by instruction; and whereas negligent students arrive not at the capacity of understanding the most easy things, those who are industrious conquer the greatest difficulties."

Early Susceptibility.—Mothers should care for their children. Hired nurses, who are without natural affection, show less tenderness and care for them. The manners of children should be formed from the beginning by proper example. "Childhood," Plutarch says, "is a tender thing, and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are yet but soft; but when they grow older they will, as all hard things are, be more difficult to be wrought upon. And as soft wax is apt to take the stamp of the seal, so are the minds of children to receive the instruction imprinted on them at that age."

Pedagogues and Teachers.—When the child arrives at the proper age a pedagogue should be selected with great regard to character. Plutarch censured the careless course of his contemporaries, who frequently selected the least competent and trustworthy of their servants to watch over their children. "If they find any slave that is a drunkard or a glutton, and unfit for any other business, to him they assign the government of their children; whereas a good pedagogue ought to be such a one in his disposition as Phoenix, the tutor to Achilles, was."

Of still more importance seemed to him the proper selection of a teacher. He should be a man of experience, and especially of irreproachable character. The fathers are worthy of contempt who, through ignorance or carelessness, place their children under the tuition of incompetent or rascally men. "We are to look," he says, "after

1 See Iliad, book ix, 613-627 (Munford).
such masters for our children as are blameless in their lives, not justly reprovable for their manners, and of the best experience in teaching. For the very spring and root of honesty and virtue lie in the felicity of lighting on good education.” Learning appeared to him as the highest possession—better than riches, glory, or physical strength. For “learning alone, of all things in our possession, is immortal and divine.”

**Discipline and Oversight.**—Children should be led to study by gentleness and reason rather than by stripes. Harshness is not the best method of dealing with slaves, much less with children. “Praise and reproof,” he says, “are more effectual upon free-born children than any such disgraceful handling; the former to incite them to what is good, and the latter to restrain them from what is evil.” Parents ought to look after the progress of their children even after they have been placed under the care of the pedagogue. “Even that sort of men,” he says, “will take more care of the children when they know that they are regularly to be called to account. And here the saying of the king’s groom is very applicable, that nothing made the horse so fat as the king’s eye.”

**Points of Training.**—Plutarch advocated physical training as a means of building up a good constitution and fortifying the body for military service. “Children must be sent to schools of gymnastics,” he says, “where they may have sufficient employment that way also. This will conduce partly to a more handsome carriage, and partly to the improvement of their strength. For the foundation of a vigorous old age is a good constitution of the body in childhood.” The memory was to be diligently cultivated by exercise. Memory was made the mother of the muses to indicate its fundamental relation to learning. Children were to be disciplined in chaste speech and courteous manner. They were to live simply, refrain from anger, and bridle their tongues. In reference to the last point he says: “Experience shows that no man ever repented of keeping silence; but many that they have not done so.”

**General Education.**—Plutarch, beyond all other writers of antiquity, advocated general education. The lower classes were not to be excluded from its privileges and benefits. “It is my desire,” he says incidentally, “that all children whatsoever may partake of the benefit of education alike; but if yet any persons, by reason of the narrowness of their estates, can not make use of my precepts, let them not blame me that give them, but Fortune which disableth them from making the advantage by them they otherwise might. But even poor men must use their utmost endeavor to give their children the best education; or if they can not, they must bestow upon them the best that their abilities will reach.”