

and ennobling in its influence, inasmuch as in Athens, the light of Greece the student was in continual intercourse with the highest achievements of human genius, and lived in daily contemplation of the loftiest ideals.

The educational views of the Greeks, as set forth by Plato and Aristotle, have long been known and studied, and form a large chapter in every systematic history of the Theory of Education. Little, however, has been written about student life in ancient Greece. Those who are interested in this subject can safely be referred to Wilkins and Mahaffy, as entertaining and valuable guides. What follows is largely drawn from their works on Greek education.

The life of the young men who attended the Greek Universities was characterised by certain customs which in course of time crystallised into traditions. These practices passed on to the early Italian Universities, and have in some degree been adopted by all modern European Universities.

In the time of the Roman Empire no student could attend lectures unless he wore the customary *tribon* or student's gown. This was a privilege which only the *Sophist* or President could grant, and was equivalent to our Matriculation. As the continental nations show a special fondness for wearing official costumes, we may feel confident that no proctor's eye, however vigilant, could detect any breach of university regulations in this respect at least. There were no college buildings for housing students, nor any arrangements for daily commons as in the English Universities. The students were scattered through the city, living "the free life" as in the German and Scotch Universities. There were stated banquets, however, at fixed periods throughout the year with the object of bringing the professors and students into closer contact with each other. Benefactors of the universities sometimes left large endowments for the purpose of keeping up these banquets *in perpetuum*. Epicurus, the philosopher, made provision in his will for a banquet to be celebrated on the 20th of every month. While these dinners generally at least originally consisted of "plain living and high thinking," yet, in course of time, they became very luxurious and extravagant. Lycon, one of the heads of the Peripatetic School, gave banquets so sumptuous that the feasters didn't "go home till morning." The aim of these gatherings was often lost sight of, and the feast became a source of scandal against all connected with the university. There was no moral discipline exercised by the authorities. Attendance on lectures was not compulsory. Order was preserved by one of the older students who was elected to the position for ten days. As *archon* or prefect, he had the power to cite a disorderly member of the university before his fellow-class mates, who decided on the proper mode of dealing with the offender. Rustication was the gravest punishment inflicted by this democratic court. This was regarded as a deep social disgrace, reflecting not merely on the family of the offender, but even on his native city. From hoar antiquity the dread authority of this judicial procedure has come down to the venerable and widely-feared *Concursus Virtutis et Iniquitatis* of our own time.

Clubs and societies flourished in the university of ancient times as in our own, but with more serious business. They were usually called *choroi*. Frequent mention is made of them in books of the first century A.D. Originally they were founded on a national basis, as students on the continent and in Scotland are divided into nations. The Society of *Theseids* represented the Attic element. Students of Doric race belonged to the rival society of the *Heracleids*, Herakles being the great national hero of the Dorians. At a later period the societies were called by the name of some popular Professor. Rival teachers often used unworthy arts to attract students to their lectures, as in addition to the salary of the chair, all fees also went to the teacher. The evil grew to such a height that factions often rent the universities in twain and caused violent disorders. We are told by a writer who describes these scenes that clubs in full strength often marched down to the harbor of Piræus, three miles from Athens, and even to the promontory of Sunium, twenty good miles away, to catch freshmen coming by sea from the Colonies and other Greek states and to secure them for their favorite's lectures. Rival clubs crossing each other's orbits while engaged in the same pursuit often attacked each other and savage combats ensued. Libanius, the Sophist, 400 A.D., who describes the university as it was in his own and earlier times says that he was canvassed in the interest of the Rhetor Aristodemus before he had even left Antioch home, but on arriving in Athens he was met by a club in the interest of Diophantus, a rival teacher, and forced to swear allegiance to him. Frequently the military had to interfere to suppress the turbulence of these clubs.

The students were notorious for their propensity to run into debt, for their dissipation, their illiness and their startling pranks. This applies only to a class, the class that makes history and is talked about. The majority were orderly and studious, and consequently gave no sign. "The evil that men do lives after them, the good is oft interred with their bones." A favorite piece of horseplay was that of tossing in a blanket, well known to the rough Roman soldiery by the name of *sagatio*, from *sagum*, a woolen cloak. This was practised not only on fellow students, but also at times on unpopular teachers.

The freshman's lot was not, any more than in a modern university, by any means a happy one. On his arrival he had to pay his "footing." Burlesque ceremonies called *teletai* initiated him into the study of the muses. Grave and reverend seniors told him the dread secrets of the society. The initiation often ended with tumbling him into a tub of cold water--to emblemise his purification from his older foul state and to fit him for the higher life of the intellect. Often the new student was led publicly through the streets to one of the baths. There while one body led him in another pushed him out. After more or less of such treatment he was brought in, bathed and formally invested with the *tribon*. After a certain period spent at the university students were regarded as having passed their probation, as having attained the dignity of seniors, and were left unmolested.

The instruction after the time of Socrates and Plato took the form of a lecture. It was Aristotle who first