

sized or deformed, were remorselessly exposed, so that a household of four persons under one roof would have exceeded the average of families. In either city it would certainly have fared ill with Isaac Newton, of whom at his birth, as the midwife contemptuously declared, there was not enough to fill a quart-pot. No better fate would have been in store for Pope, Voltaire, and the whole race of literary Titans whose brains, even before their birth, had got the better of their muscles.

The training of youth being regarded as the very corner-stone of State-craft, we find the most profound thinkers of Ancient Greece bending their powers to the solution of infantile difficulties, as well as to the highest speculations of philosophy. By Greek fire-sides Archytas, the famous astronomer of Tarentum, was better known for his invention of the *child's rattle* than for his profound researches into the weight and figure of the earth. And his great ancestor in philosophy, Pythagoras, is at this day known chiefly for his device of the "Multiplication Table" and for his discovery of the 47th Proposition; while all the vast and recondite stores of knowledge that he had amassed by a life-time of travel and study are for us hopelessly lost. So with the most eminent sons of Athens.

"Ancient of days! august Athena! where,
Where are they men of might? thy grand
in soul?

Gone—glimmering through the dream of
things that were;

First in the race that led to Glory's goal,
They won and passed away—is this the
whole?

A schoolboy's tale, the wonder of an hour!"

Among the numerous heirlooms that have descended to our children from the early Greek schools is the *abax* [Roman *abacus*] or numeral frame. In default of decimal notation, and relative numerals, the old mathematicians used this device or its precise equivalent, though of course with applications far beyond the range of our infant schools. The basis of ancient notation was *five*, and the Greek child, so far from being restrained from using his fingers for counting, was taught to *extend* this dactylic arithmetic so as to include high multiples of five. It

does not appear to have been noticed by any writer how easily the decimal system and relative numerals may have been suggested by the *abacus as used by the ancients*; and it seems to us incredible that a mechanician and mathematician having the intellectual stride of Archimides could have failed,—if indeed he did fail,—to take the short and easy steps necessary for the transition.

Art education in its higher aspects was at Athens a subject exterior to the ordinary school course, which seems to have been confined to geometrical drawing or conventional models.

An extraordinary degree of importance was in Greece attached to the selection of musical instruments and of *instrumental music*: An unwise choice being held by Plato and other eminent educationists as infallibly disastrous to morals. The flute was looked upon with suspicion: the clarionet was the favourite wind instrument, as the lyre was the standard in strings. This department of ancient school-craft has fairly baffled the majority of commentators, but Professor Mahaffy treats the question with characteristic skill and ingenuity. He first prepares us for the discussion by illustration, and then, having arranged this light underneath, he applies to the question from above natural insight of fine definition and of very high power. A close reader will notice that this system of literary research is adopted by the best analysts of our day; but its successful employment requires rare skill.

The literary training of Ancient Greece is better understood than any of the other branches. This however is too tempting a subject to be treated or even characterized at the end of a brief review. Plato's school, or rather University, had of itself a distinct history of seven centuries, before the intellectual glow faded into the deep night of the middle ages. The "Academy" was, by the arrangement of its generous founder, free to all qualified students. This noble instinct in the Greeks for high culture is still exemplified in the administration of the great University on which Modern Athens generously spends