

revival of the ancient system of State recognition and support of physical development. We often hear it said that such exercises as boxing, wrestling, and football are rough and dangerous. There is sufficient answer to this in the fact that all Greece, youth and old age, statesmen and warriors, philosophers and poets, frequented the gymnasium for exercise; and so knit and hardened had their frames become through practice that accidents were very rare. The gymnasia or training schools were at first in an open plain, near a river, which afforded facilities for bathing. Officers were appointed by the State to superintend these; and trainers were also employed to direct the exercises. If a weak point were discovered in a youth, these trainers prescribed a special course to remedy the defect. They also had special charge of those who intended to enter the public contests at festivals. In later times gymnasia were built in the city, and artificial baths provided. These became the resort of philosophers who found ready audiences among the youths while resting from exercise. It is no wonder that, in a country where athletic training was provided for by legislation, and rendered popular by the honors paid to successful athletes, though the education of the school room might have been almost forgotten, he still in manhood tried conclusions in a friendly way with his fellows, and in old age showed a vigor, only slightly impaired, in hurling the discus or the javelin. A word now about the universities of Greece. The idea of a massive pile of architecture, overgrown with centuries of moss, surrounded by traditions of generation after generation of alumni, and distinguished by the fame of its professions, must not be conceived: these only were found in later times. There were professors, indeed, whose renown Greece did not contain; but their lecture-room was the street, the baths, the public walks and gardens, and their class, all who wished to hear. Different schools held and taught different doctrines, as the Cynic, Stoic, Academic, and Peripatetic; each had its own professors and followers; and naturally there was considerable rivalry between the sects. Then, as now, a slight difference in doctrine was the parent of a new sect, with the bitter jealousy that must exist where men are so unreasonable as to believe that they are right and all others wrong. However, they did good work. Plato, the founder of the Academic School, has made the student grateful by his legacy to literature of treatises in the form of dialogues on almost all branches of mental and moral philosophy, politics and art; Aristotle, the founder of the Peripatetics, in his Ethics, his criticisms, and researches, is the delight of all his readers; and Socrates, the great founder of mental and moral science, the teacher of Plato and Aristotle, though his writings have not descended to us, furnished, in his life and character, an example to all succeeding ages of true nobility of mind. These and such like men were the every-day associates of the Athenian youth. They pointed out to them the path of duty and happiness, and afforded to old age the comfort of hope; they gave sound precepts to statesmen, and good legislation to states; they discussed the laws that govern the universe, and the rules for making an hexameter line. Succeeding ages have reaped the advantages arising from differences of doctrine, in the care bestowed by writers on their productions, in order to avoid the sharp criticisms of their opponents; and in the acumen displayed by the critics in detecting impalpable flaws.

In passing from Greece to Rome, I must ask you to pardon a slight digression. For the better understanding of the educational systems of the two countries, I shall briefly compare the characters of the two nations, and the aims of education in each. I shall attempt to show the great debt that Rome owes to Greece for the contributions of the latter to her literature, her art, and her social life.

I shall refer chiefly to that part of Rome's history in which she

reached the acme of her power, during the last days of the Republic, and the first of the Empire; for there the two extremes of uncompromising severity, which made the "Roman Father" a proverb and abandoned luxury, that left the task of statesmanship to unprincipled ambition, and the work of war to hireling soldiers, meet. Then we see literature flourishing; and the love of art, that made the City of the Seven Hills a gallery for the world's wonder, grown strong. Then, the whim of an all powerful Emperor did not still the eloquence of a Cicero. These two nations, then, were of kindred origin, the descendants, both, of Asiatic emigrants, whose cry was "Westward, ho!"—shoved, as it were, into the peninsulas that they rendered famous. We cannot mark either as being older than the other: the fact that the remains of Greek literature date farther back than Roman, is more the result of circumstances than of priority of existence. The Greeks lived nearer the birthplace of the human race than the Romans. They were a seafaring people in the beginning, and became connected by their colonies and commerce with Persia and their other eastern neighbors; and this connection involved her in the Persian wars. Immediately after these wars sprang up her greatest historians and poets. It was natural that her sons should love to hear and read of the surprising feat of a countless band of warriors, led by the grasping ambition of weak-minded rulers, vanquished by a handful of patriots, who fought for "The ashes of their fathers, and the temples of their gods." Hence, therefore, arose the classical literature of Greece. Her people were united by language, tradition, religion and interest; and not yet had the demon of jealousy sown the dragon's teeth—the seeds of weakness, discord, and political death.

The Romans, on the other hand, were a small settlement on the banks of the Tiber, planted among hostile and barbarous tribes. There was at first a struggle for existence. By policy, by fraud, by force of arms, one after another, the neighboring peoples were joined in alliance with her, or became her subjects. She was looked on as a cancer, spreading its roots over all Italy, which was powerless to stay its ravages. War after war engaged her: the native Italians, the power of the Carthaginians, the barbaric hordes on the north, and the Macedonians, were successively encountered and mastered. The desire for conquest became a mania, and often even a pretext for war was not sought. During the first four centuries of her existence as a nation, there was no time for thought of literature. State records were fortunately kept, which served as a framework for the historians of later times. In the age of Augustus, more wars were waged and larger armies levied than at any previous period of Rome's history; and yet this was the "Golden Age" of Roman literature. But Augustus could command levies from among many populous cities in all Italy, and colonies planted in the foreign countries she had conquered; whilst, in earlier times, every Roman was necessarily a warrior. The influence of Grecian literature and civilization, moreover, began to be felt before the time of Augustus.

What widely different pictures these two nations present! Greece, gladly emerging from her struggle with Persia, with proud, grateful hearts, turning to the cultivation of the arts of peace, beautifying her temples in thankfulness to her gods, and, by her laws, making Greece a shrine at which her sons in other lands paid their vows of fealty. This period of her history is one of the brightest of all nations to contemplate; but the contemplation saddens us when we think that it is merely the brightness of a sunset cloud, that only awaits the night to become terrible. Rome, on the other hand, had no wars in her own defence that were not self-incurred; and yet, having once entered on her work of conquest, she could not retract. Her times of peace were only breathing spaces for a renewal of the struggle. Treacherous, grasping, domineering, her