

ideas were the evolution of the divine ideas of society, so had it been with education. It, too, was a development, and a development suitable to its own age. And just as struggles and conflicts in human history make up a world harmony, so the seemingly discordant notes as to the subject and methods of the higher instruction had always been settled and would continue to be settled in accordance with the conditions of society and the national ideals of the perfect man.

These principles were illustrated by reference to past ages. It was in Greece where mind first successively began to turn itself in upon mind—upon its own nature and operations—that light was first cast upon methods of mental development and training. From that old Grecian light, shining clearer and clearer as time rolled on, there blazed forth that science which was to-day the guide in all intelligent teaching—the Science of Education. The ideal schemes of Plato and Aristotle were sketched and compared with modern systems as expounded by Herbert Spencer and Alexander Bain. The difference lay only in details—the fundamental principles were essentially alike—the aim in both being to form sound minds in sound bodies. The Greeks being an intellectual people, pre-eminently pushed education on its purely intellectual side to an extent which, at the present day would be regarded as extreme. What is understood by us as practical subjects had for them no value. It even detracted from the reputation of a philosopher if his discoveries contributed anything to the comfort or conveniences of life. The inventive genius of Archimedes tended only to bring him into contempt. If we held different opinions to-day it was because of our modern civilization and our national ideals.

Passing to Roman times, similar descriptions and comparisons were made.

The introduction of Christianity awakened new ideas which found their way into educational schemes the main features of which were to be regarded as a development of the spiritual life, but the persecutions to which the early Christians were subjected in the advocacy of their doctrines restricted the area of educational work and little progress was made.

The schoolmen followed, whose system of education was the chief characteristic of the Middle Ages, covering a period of about one thousand years from the fifth to the fifteenth century. To the seven liberal arts which had heretofore been taught, the schoolmen, under the influence of the immediately preceding age, added texts of scriptures and writings from the Latin Fathers. The monasteries were the chief seats of education