

by the now omnipresent, destructive, and often malevolent critic; an age, in fact, in which the stream of intellectual life was less polluted. Just here lies the chief value of the lessons to be learned from the early philosophies of the human race. They are, at least, genuine, like their bronzes and poetry. Let us glance at any consistent system of education taught by the ancients; that of Aristotle, Plato, or Xenophon, for instance, and try to see the unifying basis of it, or the continuity by which the beginning and end of education are placed in mutual correspondence. Xenophon's idea of education is embodied in the romantic account of the education of Cyrus the Great, and tallies well with his own experience. Indeed, what man's theories are not largely developed from his individual experience? A "mens sana in corpore sano," with the emphasis on the "corpore sano," is the continuous thread that runs through Xenophon's system as exposed in the *Cyropædia*. The results aimed at were a strong physique, a business practicality, a homely and honest philosophy.

Plato's system, quoting from Professor Packard's "Studies in Greek Thought," is the work of a law-giver, and aims to produce men qualified to the work of government. "First" (in his order of training) "comes music, including the literature and music which is to form the character from the very earliest youth. . . . Alongside of this mental training he provides for a bodily training, beginning almost as early and lasting like the other through life. These two elements, *μουσική* and *γυμναστική*, form a sort of foundation on which he builds up his advanced education. In this mathematics come first, then dialectics, *i.e.*, the science of reasoning or the laws of thought. . . . Then fifteen years, from thirty-five years of age to fifty, to be spent in the active

duties of the government, and from fifty years of age on, in the study and contemplation of philosophy." When we look at Plato's scheme, we notice several points of difference from our modern systems, chief among which are, first, the important part given to physical culture, and, second, the period of education, which, according to Plato, is co-extensive with life itself. The latter part of Plato's scheme is almost exactly parallel with the training of England's literary statesmen, though the Government of England wholly neglects the education of the child.

Says Aristotle, in Book VIII., Chap. I., of his "Politica:" "No one can doubt that the legislator ought greatly to interest himself in the care of youth for where it is neglected it is hurtful to the state. As there is one end in view in every state, it is evident that education ought to be one and the same in all." Chap. II.: "What education is and how children ought to be instructed is what should be well known, for now-a-days there are doubts concerning the business of it." . . . "We cannot determine with certainty whether it is right to instruct a child in what will be useful to him in life or in that which tends to virtue and is really excellent." "The freeman should be taught everything useful which will not make him who knows it mean but every work is to be esteemed mean and every art and discipline, as well, which renders the body, the mind, or the understanding of freemen unfit for the habits and practice of virtue." "For which reason all those arts which tend to deform the body are called mean, and all those employments which are exercised solely for gain, for they take off from the leisure of the mind and render it sordid." "There is a great deal of difference in the reason for which any one does or learns anything."