

first sight almost ludicrously simple. He was taught *μουσική* & *γυμναστική*, i.e., letters, music and gymnastics. To the modern school-boy, with his multiplicity of subjects, the Greek boy may seem to have had halcyon days. He had no foreign languages to acquire, no grammar, history or geography, no physical science, certainly no industrial or professional knowledge. From 7 to 17 he was taught reading and writing, and at a later time, drawing, together with a little practical arithmetic and elementary geometry; but what mainly occupied his time was the reading and learning by rote of the Homeric poems and the best lyrics of his country, along with the art of playing on the lyre. Besides this literary and musical training he learned to dance and was carefully trained in gymnastic exercises, intended to develop the body symmetrically. The theory which underlay this system of education was that the youthful mind is most strongly impressed by what appeals to the imagination and higher instincts, and that familiarity with heroic deeds and characters insensibly tends to generate similar qualities, provided sufficient leisure is given—and leisure, or freedom from the pressure of physical necessities, is indispensable—for what is noble and beautiful to “creep into the study of imagination” and form the youthful soul after its image. And whatever defects there may have been in the Greek ideal, there must have been something fundamentally sound in a method of education which produced the men who at Marathon rolled back the tide of oriental despotism and preserved our liberties. So at least thought Plato and Aristotle; for, while

both suggest the extension and improvement of the traditional education, they endorse the principle upon which it is based. Education, as Plato tells us, is a process of nurture; for the soul, as well as the body, must be fed with what is wholesome; and the time never comes when it does not require to be fed. Hence, while the citizen must be trained in literature, music and gymnastics till the age of 17, and should from 17 to 20 be employed in the customary military duty of a Greek youth, his scientific education should be continued from 20 to 30, a period during which all his powers should be devoted to the study of the mathematical sciences. From 30 to 35 he is to enter upon the study of philosophy, i.e., to bring to a focus all that he has learned from experience and teaching; and only then can he be regarded as fitted to discharge the higher duties of a citizen. At the age of 50, having for 15 years devoted his energies to public affairs, he should retire from active life, and turn his attention to the completion of his philosophical and religious insight, continuing in this life of peaceful contemplation until he passes to another sphere, where his vision will be enlarged and purified. No doubt, as Plato recognizes, this ideal of education must largely remain an ideal—“a pattern laid up in heaven”—but its fundamental principle, that education consists in the development of the whole man, and can only secure its end when it is kept free from merely technical training, is one that seems to me as true now as when it was first formulated by Plato. The secret of education, as he conceives it, is that enlargement of sympathy which comes