

ject was naturally and necessarily connected with the unfoldment of his ideal Republic; and it is in the discourse bearing that name that we find the fullest account of Plato's views on this topic; but it is also treated in the "Laws"; and the two doctrines require some little manipulation to make them harmonize. Plato's main position is that the beautiful and the true are coincident, and that the mind best fitted to grapple with the difficult problems of practical life is that which has been formed by the poetic process of the contemplation of art. Music—meaning by that term all those studies over which the muses presided—was best fitted to excite the feeling of tenderness in the minds of the young; while gymnastic exercises would strengthen their characters and bodies for the contests of life. Such a combination of the moral, intellectual and physical training, Plato calculated, would issue in the formation of the perfect character. He proposed to make instruction entirely a state affair. Aristotle, too, whose view of education is found in his treatise on Politics, also views man as part of the state. To live outside the state, he said, would require a being greater or less than man. Considering the feud that was waged between the opposed systems of Platonism and Aristotelianism at the time of the revival of learning, a detailed study of those two systems would be absolutely necessary in order to guarantee an exhaustive view of the history of education. Attention must also be given to the practical work done by Pythagoras and by the Sophists—those earliest schoolmasters—respectively.

The aim of the whole educational system of the Romans was eminently practical. It was only on the eve of the great Hannibalic War that the Roman first had anything like a literary education; and even so early as that Greece began to take Rome cap-

tive, for the Roman tutors, as well as the Roman writers, were frequently Greek slaves. There is something surely characteristic as to the genius of the two nations when we find the *scholæ* of the Greeks become the *ludi* of the Romans. Under the Empire education was systematised; and Horace has left us an amusing picture of his experiences as to the tender mercies of the "Plagosus Orbilius." One great authority on the subject of Roman education is Quintilian. He treats the subject, so to say, parenthetically, as, in fact, Plato and Aristotle had done before him. His work is on Oratory; but he introduces incidentally a complete sketch of a theoretical education. Perhaps Quintilian has been as much drawn upon by later theorists in education as old Robert Burton's "Anatomy of Melancholy" was by miscellaneous writers, and sometimes with as slender acknowledgment of the source. John Milton said that the oratorical training prescribed by Quintilian was competent to do even more than it proposed, and to fit a man not only for the rostrum of the rhetorician, but to make him perform, justly, wisely, and magnanimously, all the offices, both public and private, of peace and war.

Leaving behind us for the moment these old world ideas on the subject of education, and approaching the line of delimitation laid down by the University of Cambridge for the commencement of the subject proper, we find, first of all, the Christians down to the fifth century educated in the Pagan schools. It was at Alexandria that special provision was made for Christian education under the auspices of Clement and of Origen respectively. The later Latin fathers, Tertullian, Cyprian, and Jerome, would have the line rigidly drawn between the two systems; and Augustine, when the prayers of Monica at last prevailed,*