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Charles William Super, Ph. D., LL. D.

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WISDOM AND WILL IN EDUCATION

By

CHARLES WILLIAM SUPER, PH.D., LL.D.

Ex-President of the Ohio University and Professor of Greek, Ibidem; Translator of Weil's Order of Words; Author of a History of the German Language, Between Heathenism and Christianity, etc.

HARRISBURG, PA.
R. L. MYERS & CO., *Publishers*
1902

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"If thou wilt mighty be, flee from the rage
Of cruel will: and see that thou keep free
From the foul yoke of sensual bondage:
For though thine empire stretch to Indian sea,
And for thy fear trembleth farthest Thule,
If thy desire hath over thee the power,
Subject then art thou and no governour."

Wyat.

"For when was public virtue to be found
When private was not? Can he love the whole
Who loves no part? He be a nation's friend
Who is, in truth, the friend of no man there?"

Cowper.

"And more than common strength and skill
Must ye display;
If you would give the better will
Its lawful sway."

Wordsworth.

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TO MY COLLEAGUES BOTH OF THE GENTLER AND THE STERNER SEX, WHO DURING THE PAST YEARS WERE ASSOCIATED WITH ME IN THE INTERNAL MANAGEMENT OF THE OHIO UNIVERSITY, WHO SHARED WITH ME THE PLEASURES AND THE PAINS, THE PENALTIES AND THE PLAUDITS OF COLLEGE LIFE, AND BUT FOR WHOSE KINDLY PARTICIPATION IN THE MANIFOLD DUTIES OF A LABORIOUS POSITION THERE WOULD HAVE REMAINED TO ME NO TIME FOR SYSTEMATIC LITERARY WORK, THESE STUDIES ARE GRATEFULLY DEDICATED BY THE

AUTHOR.

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INTRODUCTION.

"We can not get along with the women; but" (after a pause) "I suppose we can not get along without them." This remark was made to me many years ago by a fellow teacher after a somewhat stormy altercation with one of his female patrons who had been endeavoring to instruct him in the rights and privileges of her children. It has often seemed to me since, when I have recalled the quotation, that with a slight change it is applicable to our present social conditions. Everybody realizes that we can not get along without education; yet many intelligent persons are reiterating that education is not accomplishing what may be justly expected of it. If the putting in practice of a rational system of instruction were entirely in the hands of teachers we should doubtless see a rapid advance toward so desirable a goal. But in democratic communities where almost everybody has something to say about what is to be done and how it is to be done, especially in matters that concern or are supposed to concern every man, woman and child, progress in popular education can, in the nature of the case, move forward no faster than progress in general enlightenment.

Notwithstanding the title of the book the contents are for the most part of a sociological rather than of an educational character. They deal with man in his collective

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capacity more than with him as an individual. The body politic does not consist of a sum total obtained by adding together a number of homogeneous units like a sum in arithmetic. It is well known that a howling mob is often made up of individually sane men. Man in his collective capacity is more easily moved by an appeal to his good or his evil impulses than when alone.

While it is true that we have no guide for the future but the experience of the past and that men have remained substantially unchanged within the historic period, the same conditions are never exactly duplicated and conduct must be constantly readjusted to new circumstances as they arise. If, therefore, it is wisely regulated it requires careful thought. There are, however, certain fundamental rules of action that are as invariable in their operation and effects as any law of nature, and the fundamental problem of scientific pedagogy is how to stimulate the self-hood or the self-activity of the individual so that he will always shape his course in conformity to these laws.

It is the business of the sociologist and the psychologist to investigate, to define and to formulate the forces, both external and internal, that make one people or one age different from another; that of the educationist to put into operation the agencies that will bring about the results he wishes to produce. It is to be feared that herein will be found the chief shortcoming of the great body of teachers. They regard each subject that enters into the curriculum as an end in itself, whereas it ought to be subsidiary to the remoter object of preparing the rising generation for the performance of those duties that devolve upon it in the complex relations of institutional life.

The history of education is in the main the history of civilization; or, we may transpose our terms and say that

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the history of civilization is chiefly the history of education. Every nation that has had any claim to be considered enlightened has bestowed a large share of its best thought on the training of the young; and almost every philosopher, from Socrates to Herbert Spencer, has had more or less to say on the subject. Every progressive people that has appeared on the scene of history has had some sort of a system of national education, however unsystematic it may have been; and the rate of its advancement may generally be measured by the degree of intelligent attention the problem received. As long as the instruction of the young was based on nature and had due regard to institutional life each generation became wiser than its predecessor. When this ceased to be the case and mere dogma was substituted, progress ceased. For nearly a thousand years Europe was virtually at a standstill because its best intellects were more intent on finding their own views in the works of the ancient Greeks and Romans than in interrogating nature at first hand. The best thoughts which the Greek philosophers had left on record were either not understood or not heeded.

After all, progress is relative; we see in the course of events one people at one time, another at another time, taking its place at the head of the procession that marches before the mind's eye of the student of the past from the earliest times to the present.

Every system of education to be intrinsically valuable must have regard to the past and look to the future; it must take into account man both as an individual and man as a member of the community. In so far as the historic systems have failed it has been because they neglected to take into due account in practice one or both of these factors. Too much stress has always been laid on the na-

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tional or local element and not enough on the cosmopolitan. Each nation, it is true, must, in virtue of its situation and to some extent by reason of its history and traditions, move toward the goal to be reached by a somewhat different route, but the goal is the same for all. Truth is unvarying in all ages and countries, and will continue so to the end of time. It is a sad fact that the governments of the world have so often repeated the same blunders, instead of profiting by the experience of others. Some, even of the States of our Union have at times tried to accomplish by legislation what the attempts of others in the same direction ought to have shown them was impossible or at least unwise.

It can not be too often or too vigorously called to the attention of our public that the school is not the only agency by which the youth are trained and their characters moulded. The bench, the bar, the press, the pulpit, the medical profession, the family and public opinion are all potent educators. Is the preponderance of their influence educating upward or downward?—this is the important question. If the latter, be it ever so little, the results will in time be serious. Are we not in danger of becoming so much occupied with the welfare of the Cubans, the Filipinos and with other more or less far-off projects that we overlook the threatened lowering of the ideals that should serve as beacon lights to those in power and authority? It is well to be generous; it is better to be judicious. If the good Samaritan had discovered that the man whom he was succoring was not without means and had subsequently succeeded in collecting a pretty large bill for services, he would probably be none the less regarded as a philanthropist, but his care of the wounded stranger would not have been transmitted to posterity as the deed of a

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man who was actuated by purely altruistic motives. If the ideal of conduct as taught in our schools comes to be regarded as incompatible with what are subsequently considered as the essentials of success in civic life their influence will soon be overborne or made nugatory. Not only in our own country but in France and Germany are heard loud complaints that the educational system breaks down in a great measure when considered as an agency for building strong and upright men. It is not charged that the teachers are at fault but that society is corrupting.

Our courts can do more than any other agency to foster the love of justice and to engender popular confidence in the triumph of right. But if our lawyers are more willing to put forth their best efforts to compass the acquittal of rich criminals than to secure redress for the wronged, whether they can pay liberally for the service or not; if they attach more importance to purchased fidelity to an individual or a corporation than to their obligation to the community as a whole, we have just cause for alarm. Unless public opinion is greatly at fault, the legal profession is chiefly responsible for the spirit of lawlessness that has so sadly debauched our civic life. If law-breakers are permitted to feel that they can generally trust to money or a perverted local sentiment to secure immunity from punishment, it is of little use to teach the young so to regulate their conduct that it will always square with the right. If the rich and influential are permitted to evade the laws, the poor will in the end come to believe that they are their oppressors rather than their protectors, and that their only hope lies in their subversion by violence, if need be. Such a course will, at least, not make their condition worse. We already hear it said that the morality of the schools is irreconcilable with the imperative demands of practical

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life. If this belief becomes wide-spread and deep-rooted it will ruin our schools. It will be a sheer waste of time and effort to teach and to learn what is of no use; yea, worse than useless.

What can we say of our press as an educator? That much of our periodical literature is ethically indifferent no one will deny. It is intended solely to amuse or to help its readers to pass away time for which they find no better and no worse use. Perhaps no fault ought to be found with this. That a good deal of it is elevating no one can gainsay. On the other hand, much that appears in the daily and weekly press is positively debasing. Those who are responsible would probably protest against the impeachment. Their plea is that they do not make men worse; that they only send to market wares that will sell, and if a certain portion of the public taste is corrupt it is no fault of theirs: they are merely doing business. There is probably not a large city in the United States but has one or more dailies or weeklies which always give a good deal of space to lynchings, rapes, murders, divorces, breaches of promise, etc., written up with horrible or salacious details and intended to gratify a morbid or a prurient appetite. These periodicals, which may be had for one, two, three and five cents an issue, are regularly or irregularly bought by persons who read little else. The purchasers will spend dollar after dollar in driblets who could not be induced to spend one-tenth of this sum for something that is elevating. The argument that such papers are printed for money is utterly fallacious before the forum of morals; for, by parity of reasoning, people ought to be furnished with whatever they are willing and able to pay for. A brutal murder or a spicy divorce case, the parties concerned in which had never before been heard of by any-

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body but their nearest neighbors, fills column after column day after day; an educational association or some other assembly with like aims, at which men and women of wide reputation discuss questions of the deepest significance, is put off with a few inches of space.

How little can the professional teacher do toward reducing the pernicious influence of such stuff to a minimum! It is true only to a limited extent that what we put into our schools we shall afterward find in our institutional life. I once heard an old gentleman called upon to open a Sunday school with prayer. He refused with the remark that he paid his preacher to do his praying for him. With equal consistency, but with much less reason—for a man may lead an upright life who never prays in public—many parents expect teachers to lead their children to practice what they themselves do not practice. I knew a man who generally became profane when under excitement, but who never failed to punish his boys for profanity when their transgression came to his knowledge. This same man never lost an opportunity to preach the theoretical importance of fair and square dealing in all business transactions; but he could not suppress the temptation to chuckle before his family over his shrewdness when he had got the advantage in a bargain. Is it any wonder than one of this man's sons, who was more astute and more unscrupulous than his brothers, cheated his father out of his property? All the family subsequently went to the bad, this son among the rest. The case would not be worth citing were it not more or less typical. What did all the moral influence of the school accomplish in the face of home teachings? Absolutely nothing. If every man and every woman could be brought to see that they are factors in the moral life of the community, society would be regenerated in a few

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decades. Unless an increasingly large number can be made to realize that upon them depends the well-being of the next generation, that generation will be the worse for their short-sightedness. In theory not many persons in any community are inherently dishonest or untruthful, but many maintain that the current ethical ideal is too high for this practical and matter-of-fact world. They regulate their dealings according to a new commandment which they, have, perhaps, never formulated into a sentence, but which they nevertheless observe sacredly, or at least as sacredly as they observe anything, "Thou shalt not get found out."

It is a healthful sign that nearly all our periodicals of the better class are now giving attention to matters that not many years ago used to be regarded as of interest and importance to teachers only. We have herein the evidence of a wide-spread conviction that education means more than mere "schooling," and that the largest possible public must be enlisted in the work of fostering and creating a wholesome public opinion.

I am neither a pessimist nor an alarmist; but I am unable, or rather I have no desire, to close my eyes to the tendencies I see about me. It is much pleasanter to commend than to criticize, but it is far less wholesome. To belittle a danger neither removes it nor makes it less. It is well to recall often the weighty words of Lincoln's second inaugural: "I see in the near future a crisis arising which unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands and the Republic will be destroyed. I feel at this time more

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anxious for my country than even in the midst of the war." The destruction of the Republic as a form of government is not necessarily the worst misfortune that could befall our posterity; for history abundantly proves that nominal republics may be the worst of tyrannies. But history also shows that a society may become so corrupt and effeminate that there is no cure for it except virtual extermination. Does such a fate await any of the great nations now existing upon the face of the earth?

Eternal vigilance is the price of liberty, and unremitting industry the indispensable condition of progress. There must not only be the wisdom which is founded on a knowledge of what has been, but the will to transform it into action. While it is well to know what is, it is still better to know what ought to be and to strive for its realization. From the watch-tower of the present we may, if we will, behold by means of the powers which science puts into our hands the causes that led to the destruction of so much in the past that would seem to have been well worthy of preservation. Will the nations go on cycle after cycle trying to do that which the eternal decrees have over and over shown to be impossible? Righteousness and righteousness only exalteth a nation. It may become conspicuous by other means and for a time occupy a large place, but there will be no permanence in its prestige. If our age is on the whole better than any that has preceded it the conditions are due to the genuinely patriotic men and women who have not been wholly absorbed in the selfish quest for power and pelf, but who have devoted a part of their energies to the public good. The hope of our country lies in the persistent activity of its moral forces. It will avail us nothing to solace ourselves with the reflection that because we have done fairly well hitherto—remarkably well, com-

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paratively—we shall continue to prosper. Every generation needs to realize that it is the custodian of its successor; that it is in duty bound not only to transmit to posterity all the inheritance it has come into possession of, but also to increase it and to add to its value. The nation that is always "pointing with pride" to its past achievements is in serious danger of forgetting its duty to the present. Let not this be our folly and our fate. All the world admits that the American people may have a glorious future before them. They have their own history that is on the whole an honorable one, and that of the race, for their guidance like the rest of mankind; they have also like them the priceless intellectual treasures so abundant everywhere and so easy of attainment in our day. But they have this in addition that they are not shackled by the irrational traditions that so generally warp the judgment, nor cramped in their development by financial burdens. By their position and resources they are secure against foreign wars; by the abundance and variety of their natural products they are only dependent upon the outside world so far as they care to be. If their career closes like that of so many powerful nations that have preceded them it will not be because it was their destiny but their desert. It will be because internal corruption has weakened them and made them a prey to the disintegrating agencies that are sleeplessly vigilant for harm in every body politic.

While we need not take in their bald literalness the lines of George Berkeley's poem beginning,

"The muse, disgusted at an age and clime
Barren of every glorious theme,"

Yet we see more than a grain of truth in the conclusion,

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"Westward the course of empires takes its way;
The first four acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last."

Every people has its heroes. They are usually regarded with a reverence that increases with their remoteness in time. Posterity endows them with all those qualities and excellencies and disinterested motives which it admires but looks for in vain among contemporaries. It is the exclusive privilege of Americans to be permitted to look back upon their history and to contemplate in the full blaze of its clearest light one name at least in which the reality embodies the ideal. Well might Eliza Cook pen lines like these:

"Land of the West! though passing brief the record of
thine age,
Thou hast a name that darkens all on history's wide page!
Let all the blasts of fame ring out—thine shall be loud-
est far;
Let others boast their satellites—thou hast the planet star.
Thou hast a name whose characters of light shall ne'er
depart,
'Tis stamped upon the dullest brain and warms the cold-
est heart;
A war-cry fit for any land where Freedom's to be won;
Land of the West! it stands alone—it is thy Washington!"

Yet it would be unjust to others, notably to Abraham Lincoln, to say that he had less ability or was a less disinterested patriot than his illustrious predecessor.

It can not be too often or too insistently called to the attention of the young that patriotism does not consist wholly

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or even chiefly in the display of bravery on the field of battle,—an opportunity that comes to but few—but in performing day by day those civic duties that are the privilege and ought to be the pride of every lover of his country and his race.

Few persons are interested in the virtues in the abstract: all are attracted and many inspired by them when incorporated in flesh and blood and exhibited in activity. It is a great moral and pedagogical advantage to have such characters to place before the youth of our land for their encouragement and imitation. The privilege can not be overestimated and ought to be assiduously improved. If we would maintain the prestige among the nations of the earth that has so unexpectedly fallen to us within the last few years we must see to it that our intellectual and moral progress not only keeps pace with our political power but outstrips it. Our destiny will be determined by the manner in which we perform our duty.

It has seemed to me, as a serious student of ethnological psychology and its outward expression in the development of institutions to be not altogether superfluous to collect the following papers into a book. The private soldier can justify the recital of his uneventful experiences with the plea that though unimportant they are not quite paralleled by those of the commander-in-chief. No two persons can see a thing from exactly the same point of view; but if their views be founded on truth there will be a substantial agreement, no matter how large the number of observers. No claim is made to originality. It has, however, occurred to me and to others who have seen or heard these papers and addresses that if collected into a volume they might here and there find a reader who could get from it a few ideas that he had not come upon eleswhere. Some of them have

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already appeared in print, but all have been rewritten and are substantially new.

A few illustrations have been repeated and attention called more than once to the same historic period. It has seemed to me that they have been appropriately used in each case, nor is the point of view exactly the same, and I saw no reason for expunging the apparent repetition. If any person enters upon the perusal of this volume with the expectation of finding in it profound thoughts and subtle reasoning he is doomed to disappointment. Its contents are not the work of a profound thinker; nor are they intended for those who go "to the bottom of things." They are rather the studies of one who believes that men need to be reminded far more than they need to be instructed; of one who has long held the conviction that the highest attribute of mankind is the capacity to learn and that the noblest quality of the individual is the willingness to learn. Is it too much to hope that they will at least furnish a little stimulus to reflection?

Neither are the papers wholly consistent with each other. Consistency may be as foolish as inconsistency. They reflect to some extent the mood of mind in which they were prepared and the varying points of view from which the same subject, or closely allied subjects, were studied. All are intended to be suggestive rather than conclusive.

Moreover, to state plainly what has already been said by implication, they have not been prepared especially for teachers. I repeat that popular education is by no means the exclusive affair of teachers; it is rather the affair of the whole body politic, of which teachers are the most important part, indeed, but other classes have their responsibilities as well. Teachers ought to lead, and to lead so wisely that the rest of the community will be glad to follow.

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When we are treating of those agencies that lead to the accumulation of wealth and the exploitation of the material resources of the earth we are justified in using strong terms. In this respect our age has far outstripped all that have preceded it. On the other hand, we can not shut our eyes and our minds to the visions of poverty and distress that meet us on every hand; while in the spiritual realm we are on the whole far poorer than were our fathers and grandfathers. To affirm that powerful disintegrating agencies are at work among us, as they are in every civilized state, is not to deny the cogency of many conserving forces. To assert that our modern educational systems still leave much to be desired is not equivalent to denying that they are wholly or even largely failures. If they were doing all that may be expected of them we should not see so many of our best minds engaged in studying and suggesting how they may be improved. It is a fatal sign when individuals and peoples are so well satisfied with themselves that they see no need of change and have no desire for it. Judicious criticism is not grumbling, and fault-mending is not fault-finding. Yet nobody is the better for being told that things are amiss if it is not also suggested to him how they may be righted, or if the critic is himself unwilling to take a hand in the work of improvement.

"The smallest effort is not lost;
Each wavelet on the ocean toss'd
Aids in the ebb tide or the flow;
Each raindrop makes some floweret blow;
Each struggle lessens human woe."

It is a sociological quite as much as it is a spiritual truth that "none of us liveth to himself and none dieth to

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himself." Society is not in any of its stages a work of art that has come complete and finished from the hand of the master. Neither is it to be compared to an immature plant or animal that needs but to be placed in a favorable environment in order that it may attain its full development. It is a unique entity. While always imperfect, it may be brought continually nearer to an ideal perfection. It is an organism composed of an infinity of self-conscious but not self-constituted units. The rapidity with which it approaches perfection will be determined by the clearness with which its units apprehend the goal before them and the effort with which they strive to attain it. In other words, the progress of society will always be regulated by the wisdom with which the end to be attained is apprehended by those who constitute society and the will that is exerted toward its attainment. A strenuous life is good; a purposeful life is better.

C. W. S.

ATHENS, OHIO, September the twelfth, 1902.

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ASPECTS OF ANCIENT GREEK EDUCATION.

Ever since the revival of learning there has been manifest in all parts of the civilized world a great deal of interest in the educational agencies of the ancient Greeks. Not only have many scholars been led by a scientific curiosity to ascertain what could be learned about the internal affairs of so remarkable a people, but the larger public has to a greater or less degree participated in the inquiry or its results. Besides, there has also been a systematic and persistent effort to find out, so far as this was possible, to what extent the intense intellectual activity of the fifth century B. C. was due to agencies outside of Greece, and how far it was a native product of Greek genius. Historians have also sought to discover to what degree the intellectual development of this era was fostered of set purpose by the leaders of public opinion. Our own times have called into existence a large number of special works on education in ancient Greece, from the bulky volumes of Grasberger to the brief monographs whose name is legion. I am not aware, however, that Greek civilization was studied from the exclusively pedagogical point of view until the appearance of Cramer's two-volume work, entitled GESCHICHTE DER ERZIEHUNG UND DES UNTERRICHTS IM ALTERTHUM, 1832-4; though Professor Jacobs and others had written a good deal intended to throw light on certain phases of the general subject.

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For the last four or five centuries the Greeks have been our schoolmasters, as they were of the Romans of the older time, and the inquiry is certainly pertinent: Who were the schoolmasters of the Greeks? The search after the mysterious influence that made them a unique people is like the quest after many of the still undiscovered secrets of nature. We can describe results and set forth proximate causes, but there always remains a residuum that eludes our closest scrutiny. National characteristics are something for which no adequate explanation has yet been found. Anthropological and ethnological psychology is a historical, not a mathematical science; its data cannot be used for predicting the future. The adept can exhibit the *How* of many phenomena, not the *Why*. A nation's history is, no doubt, in a large measure, the resultant of the physical conditions in which it lives, but not wholly. The same soil and the same atmosphere have frequently nourished, and still nourish, nations of widely different mental characteristics. So, too, national traits often change—slowly, it is true—where physical conditions vary but little, if at all. Sometimes the great thinkers of a nation are the acme and culmination of its psychic forces; they are only *primi inter pares*. This is true of the age of Pericles, of Augustus, of Elizabeth, of Louis XIV. Sometimes they stand out like intellectual and spiritual monuments amid the general abasement or indifference which serve only to show that the spirit of their countrymen is not wholly extinct. Such was the age of Milton in his almost solitary grandeur, and in a less degree of Goethe and Schiller. The coryphæi of Italian literature form, for the most part, a small and hapless procession as they pass before our mind's eye; and some of the brightest intellects of ancient Greece seemed at times to be oppressed with the

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feeling of their loneliness. Whose was the fault I do not say: I only speak of the fact.

The progress of a people or a nation may be measured by its system of instruction; and as the people of the nineteenth century are taking an unprecedented interest in all that relates to popular education, there has been a growing desire to look more carefully into Greek pedagogy in order to ascertain, if possible, whether it contains anything of stimulus or warning for our times. Probably no one familiar with the facts would deny that the audiences that listened to the speeches of Pericles, or the coteries that gathered about Socrates, or took sides in the bitter forensic contests betwcen Demosthenes and Aeschines, were the most intelligent ever assembled for a like purpose.

Nevertheless, the society they represented had in it the seeds of decay that soon developed into vigorous life and destroyed the organism in which they had planted themselves. In our day those to whom is entrusted the instruction of the rising generation are held to be largely responsible for its morals and its patriotism. Does a like responsibility rest upon the teachers of the ancient Greeks? Did these enlightened commonwealths fall into political disintegration because their schoolmasters were faithless to their trust, or fail through shortsightedness to point out to the rising generation the way of safety? Or did misfortune come upon all because no such state-constituted guardians existed whose duty and privilege it was to hold up persistently the true aim of life? The answer, at least in part, is that no state of Greece had a system of education, as the term is now understood; that the teaching of the sophists was well calculated to accentuate the inherent selfishness of the Greeks, and that the Greeks were cursed with certain fundamental vices which probably no system of

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education could have wholly neutralized. At any rate, they are quite as conspicuous to-day as they were at any time in the past.

The student of the history of education, beginning with the remotest times, can hardly avoid the conviction that the men who have made the deepest impression upon the life and thought of the world are the product of times when the state did but little for the enlightenment of the masses. There may be little or no connection between the two conditions, but we constantly find them existing side by side. In Athens, the era in which lived Socrates and Plato, Aristotle and Demosthenes is a conspicuous example Few men of antiquity have so profoundly influenced the thoughts of the world, beginning almost from the day of his death, as Cicero, yet he, in no sense, owed his education to the laws under which he lived; neither did Caesar, nor Horace, nor Virgil. Many of the countries of modern Europe have had their universities for four or five centuries, but in most cases their conservatism has been so pronounced that they afforded but little stimulus or scope for independent investigation. Some of them have not yet been aroused out of their mediaeval sleep, while others were stirred from their lethargy by intellectual forces which were created outside of the sphere of their influence and against which bars and bolts were powerless. We are almost forced to the conclusion that there is no necessary connection between a nation's greatness and its educational system, nor even between the former and the great men who are born upon its soil. If, therefore, we study systems of instruction with the hope of finding therein that which will show us how a nation becomes great, we shall almost invariably be disappointed. They do not make great men. They have chiefly a historical, rarely, if ever, a

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practical value. Much as there may be in the intellectual productions of great men—Socrates, for example, has furnished food for the mental digestion of millions of thinking people—there is little apparently in the age in which he lived to show that he was its natural outcome, though there is no doubt that if he had lived amidst a different environment his activity would have been directed in a different channel. Men of his type can not be called into existence at will. There is much truth in the statement that a nation's history is a biography of its great men. In the last analysis thought rules the world more than most persons are willing to believe. The truth, when steadfastly and disinterestedly proclaimed, is certain of a wider recognition than the bounds of a nation or the limits of an age. Why is the Greek education that produced the great men of the fifth and fourth centuries before Christ of more interest to us than that in which were trained Shakespeare and Milton, or Lessing and his contemporaries? Because all these fed more or less on the intellectual product of the ancient soil. In a sense, then, a study of Greek pedagogy is an examination of the sources from which the later comers drew their intellectual inspiration more or less directly. But they used these materials only as genius and talent uses such materials—as stimulus.

It is not the purpose of the present paper to furnish a history of Greek education. It is too brief for that. On the other hand, it is impossible in our day to write more than a mere sketch, for the reason that the extant materials are exceedingly scanty. There is only room here to record a few fairly well authenticated facts and to set forth certain inferences that have occurred to the writer during the quarter of a century that he has studied the subject. The scantiness of the material that has come down to us is

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sufficient evidence that the Greek public did not attach the importance to national education that is attached to it by the leading nations of the day. If the large cities of Europe or America were to be swept from the face of the earth as completely as those of ancient Greece, there is hardly one among the ruins of which would not be found unmistakable evidence that it had been the seat of great educational institutions. But the ruins of Greek cities tell us little of education. There were no buildings corresponding to our colleges and universities, as no Greek state seriously concerned itself for the instruction of its youth beyond the mere rudiments of knowledge. It is greatly to be regretted that we have so little definite information about Greek elementary education. Many writers have more or less to say upon education, but they tell us rather what it ought to be than what it was. While, therefore, it is comparatively easy to write a history of Greek educational theories, it is impossible to say much about Greek educational practice without feeling that a great deal of what we say is possibly erroneous. We know almost nothing of Greek school-rooms; the preparation required of teachers, though of their fitness they were probably themselves the sole judges; of the books and other appurtenances used, such as maps, globes, slates, etc. In short, on the external appliances for teaching, that are now considered well nigh indispensable, we have only the most meager information. It is probable that these things played a very subordinate part in the work of instruction and that the stress was laid almost wholly upon purely mental labor. Need we be surprised because such great results were produced by such meager means? Or is it not rather the great vice of modern pedagogy that it helps the pupil too much?

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A leading trait of the Greeks, especially of the Ionians, was the desire to know. Paul tells us that even in his time many of them were constantly on the alert to find out some new thing. This desire in its inception is mere idle curiosity, but it is the foundation of scientific inquiry. From it sprang the fruitful growth of Greek, and indeed of all philosophy. It impressed the Apostle, because to his Oriental mind it was something almost incomprehensible. In the Homeric Poems but faint traces of it are manifest, and it was never very conspicuous among the Dorians, but reached its fullest development among the Athenians. To what it led is well known. It is related of many Greeks that they visited the older countries of the East in order to observe and study their institutions and their natural productions. Surprise has often been expressed, and it is certainly a matter of regret, that these quick-witted travelers took so little note of the speech of the people they visited. But there is reason for this. Language was regarded by them as a mere external manifestation of what was in the human mind. In itself it had to the Greek no intrinsic value. His own language was manifestly superior as an organ of expression to ahy with which he came in contact. If he could discover the underlying thought, of which speech was only the medium of communication, he was content. He concerned himself with foreign languages only so far as they had a practical value, and regarded them of no further importance, because they revealed no radical differences in the human mind. The case was otherwise when there was a question of foreign institutions and the history of foreign countries. Here was something radically unlike anything he could find at home.

The Greeks attached a high value to training both physical and intellectual. Every Greek city had its build-

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ings and grounds suitably furnished for gymnastic exercises, and to be unfamiliar with such exercises was regarded as the mark of a slave or a barbarian. In fact, the state concerned itself far more with such training than with training of the mind. But here, too, the principle was believed to be of chief importance. Greek writers have so much to say in disparagement of extensive information when acquired at the expense of thorough mental training, that this thought must have had a firm basis in public opinion. Plato regarded as the important principles of education, the correlation of all knowledge, the recognition of the unity of all sciences, the desire to pursue truth to its discovery, and the determination not to stop short of this goal. From this point of view Greek education was strictly rational and philosophical. It did not multiply issues. Indeed, it could scarcely have done so, because the intellectual product available for pedagogical purposes was limited in amount. Its aim was not to make professional men, but intelligent citizens. In this it served its purpose admirably.

How simple the most liberal course of study was to the time of Aristotle, when Greece was already in its decline! There was but little history in the modern sense of the term, and hardly any natural or physical science. The speculations of philosophers, though wonderfully shrewd in many cases, were hardly more than mere guesses. They thought deeply, and observed with some care, but their observation lacked accuracy for want of suitable instruments. There was no study of geography and no scientific study of music. It was made up chiefly of literature, practical politics, and some mathematics. We get a fairly accurate notion of what it must have been by subtracting what we know that it could not have included.

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What we see taking place in the case of individuals in our own day has taken place from time immemorial in the history of nations, and the Greeks were no exception. The parent who, by natural ability, has succeeded in acquiring a larger amount of knowledge than his fellows, soon recognizes the superiority that his attainments give him, and desires the same advantages for his children. He then endeavors by artificial helps, applied in the form of more or less systematic instruction, to transmit to them the benefit of his acquired knowledge and experience. When a considerable number of persons have reached the recognition of this advantage they strive to establish national systems of instruction. The Greeks, owing to their pre-eminent natural genius, fostered by advantages of soil and climate, unconsciously produced the Homeric Poems. Later generations recognized their value as a means of culture, and made them the basis of a national system of instruction. This literature was, however, spontaneous and unconscious, as indeed is all the earliest literature of every nation. But the product of the Greek muse was far superior to everything else of the kind. That it came into existence by a sort of inspiration was a fact well recognized by the Greeks themselves when they began to reflect upon it and study it. They saw that it could not be called forth at will, though many of them tried to do this by a scrupulous observance of a set of rules instinctively followel by the creators of Greek literature.

Sometimes a nation recognizes the superior value of a foreign literary product to anything of its own creation and makes an imported article the basis of its national instruction. The Romans followed this course and their earliest text-books were translations of the Homeric Poems. Somewhat similarly the school-books used in this country

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until a comparatively recent period were more or less close imitations of those in use in the mother country. In time, however, the Romans gradually laid aside their translations from the Greek and brought into general use the writings of native authors. And it may be added, we are having a like experience with the literature of Great Britain.

It has been stated above that Greek writers often speak of the evil effects producel upon the mind by the effort to know many things. This judgment is not only endorsed by the universal testimony of mankind, but by the experience of the Greeks themselves. When we come to the Alexandrian period, pre-eminently an encyclopedic age, we find how greatly the Greek intellect has deteriorated. There are few great thinkers, and no great men except autocratic political leaders. The Greek literature of this period is vastly inferior to that which preceded it. We have entered upon an era of great scholars who are often mere pedants—men sadly lacking in the power of original thought. Yet it was this highly artificial product that was chiefly admired by the Romans. We know more of it from its image reflected through Roman minds than we do directly.

Passing thence to Rome we are confronted with what may well be regarded as a peculiar condition of things. The Roman people manifested almost no interest in intellectual pursuits. The meager education they imparted to their youth was based on a foreign product. The lack of imagination is strikingly manifested in Roman mythology. Yet they exhibited a genius for government that is without a parallel in the history of the world, and created, without a model, a body of laws that subsequently became the basis of all European legal systems. In like manner the English people, at least before the present century, con-

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tributed but little to the original thought of the world, yet they have known how to extend their empire around the globe. Their educational system, until recently, took but little account of the common people, while that intended for the higher classes was founded on the intellectual creations of Greece, more or less modified by Roman ideas. Their legal system is likewise more original than any other now obtaining in Europe. It should be observed, however, that the comparative isolation of England was in some measure due to her insular position. Her history presents some striking points of comparison with that of Rome, so far as her experience with tributary nations is concerned, but England has rarely been guilty of exploiting her colonies for the benefit of the mother country. Rome did this almost systematically.

If the aim and purpose of popular education is to train the young for intelligent action in institutional life, that of the Greeks was in a large measure a failure. As a political factor in the history of the world they accomplished little during their independence, after the repulse of the Persians. They had no comprehension of the importance of a regular and orderly development in the growth and permanence of a state. Almost every man of large views among them felt constrained for reasons of personal safety to keep aloof from the political turmoil that was constantly seething about him. Narrow selfishness usually took the place of broad patriotism. No services, however brilliant, no sacrifices, however great, could protect a citizen from the vindictive whims of the populace. Too many men were ever ready to sacrifice the commonweal for personal aggrandizement. The gold of the despised barbarian was always welcome to those who sought for the nonce to get the better of a rival. In no country has political animosity

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cost so many lives compared with the whole number of citizens; no where did this vindictiveness profit any man or any party so little. When the conflict with Philip, and afterwards with Rome, threatened the independence of the different States and the liberties of Greece; when only a united effort could repel the invader, such a unity of effort could not be brought about. Two millenniums later, when the Greeks sought to shake off the Turkish yoke the event proved that they had learned nothing in the long interim. Had it not been for the intervention of foreign powers Gréece would to-day be a province of the Turkish Empire.

A most important influence was exerted in Greek education by the Sophists or "Masters," as Bergh calls them. Though only a passing phenomenon, they fill a large place in the intellectual history of Athens during the fifth pre-Christian century after the repulse of the Persians, for the accomplishment of which Athens had made the largest sacrifices. A new and wider horizon opened up before her young men. The traditional education was found to be too circumscribed to meet the new conditions. At the same time the pre-eminence of Athens attracted men from various parts of the Grecian world who came hither to "make their fortune," as we say. The impressibility of the Ionic temperament, the eagerness with which all proposed innovations were listened to, and the readiness with which new enterprises were entered upon, especially by the Athenians exposed them to all sorts of influences, both good and bad. Besides, the democratic form of government which opened all public offices to shrewdness and a glib tongue, served as an attraction to ambitious spirits who were for any reason discontented with the conditions at home. Here there was a fertile field for the teachers of a new kind of eloquence; for men who professed to be able to qualify their

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pupils to talk equally well on opposite sides of the same question; for instructors who made little of facts but attached the greatest importance to words. Such professors were not only welcome to the champions of a democracy like the Athenian, but to a people like the Greeks, in whom the moral forces were always somewhat weak. The inherent centrifugal tendencies of the Greek political ideals was accentuated by the doctrine that made man the measure of all things, while conversely the doctrine found the more ready lodgment in minds naturally predisposed to receive it. Aristophanes, the arch-conservative, thus contrasts the old education with the new. The voice of the past, that of the "good old times," speaking to the youth, says, "Choose, with confidence, me, the better course, and you will learn to hate the Agora, and to refrain from baths, and to be ashamed of what is disgraceful, and to be enraged if any one jeer at you, and to rise up from your seats before your seniors when they approach, and not to behave ill toward your parents, and to do nothing else that is base, because you are to form your mind in an image of modesty. You shall spend your time in the gymnastic schools, sleek and blooming; not chattering in the market-place rude jests, like the young of the present day; nor dragged into court for a petty suit, greedy, pettifogging, knavish; but you shall descend to the Academy and run races beneath the sacred olives along with some modest compeer. If you do these things which I say, and apply your mind to these, you will ever have a stout chest, a clear complexion, broad shoulders, a little tongue, large hips, little lewdness. But if you practice what the youths of the present day do, you will have in the first place a pallid complexion, small shoulders, a narrow chest, a large tongue, little hips, great lewdness, a long psephism; and *this innovator* will persuade you

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to consider everything that is base to be honorable, and what is honorable to be base." After making all allowance for the license of the poet and the enthusiasm of a *laudator temporis acti* this quotation from the Clouds probably presents a view of the case as it appeared to many Athenians toward the close of the fifth century B. C.

While the activity of the Sophists was confined to a single century, the influence they exerted upon Greek education was ineffaceable. Moreover, we meet with teachers of this type at two or three periods during the first Christian centuries. While they differ from the older Sophists in minor points, they are their true spiritual descendants in the stress they lay on the ability to speak interestingly and persuasively on any topic, no matter how void of content.

The study of the poets in the schools of ancient Greece seems to have been about as follows: Boys are first taught their letters at school,—for be it remembered that girls do not go to school—and as soon as they can read a little, the teacher places in their hands as they sit on benches, the works of good poets, which they are required to learn thoroughly. How much of the teaching was oral we do not know, but some of it must have been from manuscript copies. "The purpose was not only to form the boy's literary taste, or to give him the traditional lore; it was especially a moral purpose, having regard to the precepts in the poets, and to the praises of great men of old,—'in order that the boy may emulate their examples and may strive to become such as they.'"—Jebb.

So late as the close of the first century B. C. Homer still holds his place in the schools as a text-book for children. It should, however, be remarked that some of the ancient philosophers objected to this universal use of Homer on moral grounds, and with good reason; but, so far as we

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know, their protests produced no effect. As usual, it was the *status quo* that so long held its ground against the initiative.

Here again our thoughts almost involuntarily turn to Italy and Germany, the home of music, poetry, painting and philosophy—countries until recently as badly governed as the states of ancient Greece. Only after centuries of internecine strife, disintegration, and the most wretched administration have these countries achieved a national unity, the permanence of which is by no means assured. Will their efficient educational system effect what the genius of the people aimed at in vain? It is not much wonder that practical people do not greatly concern themselves about national education. The Greeks were not lacking in patriotism. Their orators are never weary of calling up the memory of the heroes of Marathon and Thermopylae, and their hearers never failed to manifest a justifiable pride in the glorious deeds of their ancestors. But they could not be aroused to emulation and to a willingness to make similar sacrifices when occasion called.

Greek writers on education generally lay much strees on the importance of making the systems of instruction conform to the existing constitution. Speaking broadly, this means that where the established form of government is aristocratic, the young should be taught to respect it, and where democratic it should be looked upon with the same feeling. Socrates, as is well known, went to the farthest extreme in his reverence for the laws of his country, and voluntarily sacrificed his life to an edict that he held to be clearly unjust. He felt, as few men have felt since his time, that for no possible excuse should a law be evaded. Though a great admirer of the institutions of his native city, he was keenly alive to the pernicious influence of

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demagogues, a class of men who were ever ready to advocate any measure that promised to subserve their immediate ends. During his trial he tells his judges that he is divinely commissioned to act as a monitor to his countrymen, and that he dared not abridge his life by exposing it to the animosity of an opposing political party.

Convinced as he was that virtue and knowledge were reciprocally interchangeable terms, he believed that all that was needed to make a man virtuous was to make him intelligent. The corollary to this belief was that the form of government under which men live was unimportant. On the other hand, the chief thinkers of the Socratic school were not fully in accord with their master on this point, and nearly all exhibit a preference for the aristocratic constitution of the Dorians. The fickle democracies of their times wrought a feeling of disgust in the minds of most thinking men who were not practical politicians, and they looked to a government in the hands of a small number of persons to guarantee the State against ever recurring innovations. We have in these opinions some pretty clear anticipations of compulsory education as advocated in recent years by the majority of educators. It was held that a strong government should early take the prospective citizen in hand and instruct him in the political duties that pertained to the sphere he was intended to fill.

The ruinous effects of democratic government in Greece became, in the course of time painfully evident, yet it is not easy to see that, in the main, the aristocrats governed any better. Greece, indeed, found peace under the protection of a strong power exerted from without, but it was at the expense of all that had made her a conspicuous place in the history of the world. Plainly, the price paid was much too high for the value of the commodity.

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Many intelligent Greeks seem to have reached the same conclusion now held by not a few of our thinkers. An enormous mass of matter issues from the press in our day designed to warn the public against the dangers to be apprehended from an unenlightened democracy. The only remedy proposed is more intelligence for the masses. Our panacea is likewise a thorough system of instruction vigorously administered. In fact, the same view is generally held in Europe, and current history is a repetition on a large scale of the history of ancient Greece. The Germans expect to strengthen and perpetuate monarchy by a thorough and efficient system of public instruction; the English and French look for the same results from the same cause under a regime in which democracy is constantly growing in power and influence.

An important fact that should always be kept in mind in the study of Greek education is that even where it was not aristocratic it was always exclusive. It kept in view but a small portion of the actual population. The inhabitants of Attica, during the period here under discussion probably varied in number from 400,000 to 600,000. Of these from 20,000 to 30,000 were citizens. The remainder were slaves, with a small number of resident aliens. Women were entirely excluded from the benefit of systematic intellectual training. All they learned related exclusively to domestic affairs. The few women who figure in Greek history were, at least so far as Athens is concerned, of the class whose reputation was questionable. There were not lacking evidences of dissatisfaction with this state of affairs, but it produced no tangible results.

Slavery was an institution so firmly established in the social fabric of antiquity that we rarely meet with any who questioned its justice. Greek writers, almost without ex-

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ception, looked upon it as founded in the nature of man. They held that many men are servile by nature and only fitted to be in subjection to others. Admitting this reasoning to be correct, we are at a loss to see how they overlooked the fact that men often fell into slavery through no fault of their own. The almost inevitable fate of the vanquished in war was to be sold into servitude, a fate that bore heaviest on women and children. These rarely had the opportunity of choosing between death and bondage. The intense love of liberty that has always been a conspicuous trait of the Greek character makes it all the more remarkable that slavery should be regarded by them as the proper condition of many people, not excepting some that belonged to their own race.

NOTE.—It ought, perhaps, to be said that the Stoics taught, at least indirectly, if not directly, the natural equality of all and the universal right to freedom. Paul doubtless had this doctrine in mind in his speech on Mars Hill when he said that God had "made of one every nation of men for to dwell on all the face of the earth." But neither Christianity nor Stoicism exerted any marked influence on the status of the members of the body politic for many centuries, and therefore not on that of the slave. The early converts who were slaves, did not claim that their conversion gave them any title to freedom, and Christian masters did not feel called upon to manumit those in bondage to them. That in Christ "there is neither bond nor free" must not be understood as interfering with the social condition of those professing it any more than the same admission would have required the Southern white man to treat his blacks as his equals. The theory represented an aspiration that had hardly a perceptible influence on the fact. In like manner the dictum that "God is no respecter of persons" was equally held by the later Stoics and the Christians; but its practical effect hardly meant more than that the Christian master will treat his slave in a brotherly manner and the Christian slave will serve his master faithfully. The early Christian

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Freedom to do, at least within certain limits, whatever one liked, was a right that was always ardently maintained by the Athenians. Thucydides lays great stress upon this trait of his countrymen in the well-known oration that he puts in the mouth of Pericles. The Spartans who gave up their lives at Thermopylae desired posterity to know that this deed of patriotism was done in obedience to the laws of their country. On the other hand, the Athenians exhibited equal bravery at Marathon and elsewhere because they recognized that the liberty of all Greece was at stake. Theirs was a voluntary sacrifice for the good of their country, not mere obedience to law. It was a notable exhibition of individual prowess rather than obedience to tradition.

Nowhere was this love of liberty and the lack of it more strikingly shown than in the educational system of the two states. In Sparta the child became at birth, or even before, the ward of the state. It was trained by the state and for the state exclusively. We are astonished at the overwhelming power of tradition. But as this training was almost entirely of a military character, it was of little value except in times of war. The arts of peace received no attention, and the consequences could not be otherwise than disastrous. Sparta, like Athens, fell a prey to the foreign conqueror, and left behind no memorials of her former greatness. But Athens, even in her ruins, is glorious.

It is probable, however, that even in Athens the state, or a strong public sentiment, required the citizen to give his

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teachers were even more careful than the Stoics not to countenance anything that might cause them to fall under the suspicion of stirring up sedition. Their disciples seem to have been equally on their guard. It is worth noting, too, that under some of the Roman emperors the Stoics, no less than the Christians, were persecuted.

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boys at least the rudiments of an education; but no more seems to have been required, and there is ample evidence on record that not all Athenians were intelligent. If a citizen neglected the education of his sons it was a matter that concerned only the parties in interest and nobody else. There were laws to regulate the management of schools, but apparently none compelling their establishment.

The Greeks considered plenty of leisure as an indispensable prerequisite to liberal culture. They could not conceive that a person who was compelled to labor with his hands might also be an earnest searcher after truth. The importance of liberal culture being conceded, it was argued that plenty of spare time was necessary for its acquisition, and that it could only be had by relegating to slaves those callings that were necessary to provide the means of livelihood for all. The question does not seem ever to have been seriously considered by any one whether it was possible so to educate those who have to toil with their hands that they might find in their hours of relaxation the solace and enjoyment of a trained intellect.

The treatment of slaves in Attica was exceptionally mild. All the Greeks were simple in their manner of life and their wants were easily supplied. Nevertheless, the free citizen was expected to devote himself to philosophy and to politics, but not to a handicraft of any kind. The poorest were not without their slaves, whose duty it was to provide for their physical wants. It must not be inferred that because leisure and literature were here found together, the one was the necessary corollary of the other. The people of our Southern States before the War of the Rebellion were not lacking in leisure. A social system existed not unlike that which prevailed in ancient Greece, yet the South produced neither artists, nor literary men, nor philosophers.

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Even its politicians were as much of a failure as those of ancient Greece. The literary product of England did not come from the leisure class. The English nobility were often the patrons of literary men, but not themselves creators of literature. From these facts it is again evident that when we study the ancient Greeks we are dealing, not with a peculiar condition, but with a unique people.

When we are examining Greek education it is well to keep in mind the important part played in it by the social habits of the people. In time of peace it was customary for many of the citizens to meet together almost daily for purposes of literary and philosophical discussion. That questions of this kind were not of interest to all is sufficiently evident; but that many took part in them is well attested, in spite of the fact that the political clubs of Athens and other Greek cities were the foci of all manner of schemes. No better school for young men can be imagined than these coteries, in which older men were the chief speakers, and where all questions of human interest were discussed over and over. It would not be difficult to name a score of men who might be found together in Athens at almost any time during the period here under consideration, whose conversation, if well profited by for a year or two, would of itself constitute a liberal education. How valuable such a privilege was no one in our day can so well appreciate as the solitary student. The Greeks had a strong aversion to the written character. On this point I can not do better than to quote the words of Butcher. Says he: "The severance between writing and the fine arts—beneficent as it was from the artistic point of view, and no less so from the point of view of convenience—was unhappy for the *prestige* of writing, which was long regarded by the Greeks as mechanical, symbolic—almost cabalistic. They

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dissociated from it the notion of organic beauty and artistic form. Now, as artists, they disliked all mere routine—all work that was merely mechanical. The free inspiration of the poet was checked by the use of conventional symbols; the epic and the drama depended, if not for their very existence, at least for their vitality, on the living voice and on listening crowds. Add to this fact that poetry, with its musical accompaniments, could be carried in the memory without external aid and appliances. * * * * Socrates says writing is the mere image or phantom of the living and animated word. It does not teach what was not known before; it only serves to remind the reader of something that he already knew. It enfeebles the power of thought. It is delusive even as an aid to memory, for it weakens and supersedes this faculty by providing an artificial substitute. Moreover, it has no power of adaptation; it speaks in one voice to all; it cannot answer questions, meet objections, correct misunderstandings, or supplement its own omissions."

The student of Greek pedagogy can hardly fail to be impressed with its weakness in what we call its moral elements. Socrates, indeed, taught that it was just as far from right to injure an enemy as to injure a friend, and his countrymen seem to have had a sort of vague notion that justice prevails in the end. On the other hand, the Greek orators in their harangues seldom appeal to any other motive than a rather narrow and short-sighted expediency. Whatever they may have thought, they seem to have felt that it was only by such appeals that they could produce the impression they desired upon their auditors. A kind of fatalism, either latent or expressed, runs through the entire body of Greek literature. It seems to have been admitted that men might do what they would, the event lay

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in the hands of the gods, who were often whimsical, and who often interfered in the best laid schemes of mortals without regard to their moral qualities. The religious belief of the Greeks, so largely formed and moulded by the Homeric Poems, had a deleterious effect upon their conduct. This was so keenly felt by men like Plato that they wished to exclude them from the list of educational books. But this was only a theory, and no one seems to have ever thought seriously of putting it into practice. These poems exhibit, along with much that is surpassingly beautiful, the most revolting scenes of inhumanity, unchastity, lying and deception. There could hardly be a greater contrast between the books now put into the hands of the young and those that were in the hands of Greek boys from their earliest childhood. The effect of this teaching, both direct and indirect, was of the most pernicious character. The qualities most conspicuous in Greek heroes of both history and fiction were rarely such as would now commend them for imitation.

There is nothing more prominent in the instruction of the young Greek than the extraordinary stress laid upon the cultivation of the memory. It is the key-note of the entire system. From the beginning to the end of his school days he was constantly employed in learning by heart the literature of his country. The case of a young man is recorded by Xenophon who was required by his father to commit to memory the entire poems of Homer; and there is nothing in the anecdote to show that the feat was regarded as exceptional. In this connection we may also remind our readers of the story told regarding the humane treatment accorded by the Sicilians to those Athenian captives who could repeat considerable portions of the dramas of Euripides. In this respect the later Greeks were doubt-

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less influenced by the earlier rhapsodists who were in the habit of reciting long extracts from the Homeric Poems at the various entertainments and assemblies so common among their countrymen.

Yet this method, now regarded as so objectionable, and which is so rapidly going out of use, not only produced great literary characters, but great thinkers, great historians, great physicians, great mathematicians, great scientists, great artists, and great orators. With these facts and results before us, is it not safe to conclude that but one thing is indispensable for the most efficient intellectual training of the young, and that is a thorough acquaintance with the highest literary achievements of the race? The example and experience of the ancient Greeks furnishes useful lessons for our time, both positively and negatively; positively, as showing that a small amount of knowledge may be so used as to produce intellectual excellence of the highest order; negatively as making plain the fact that something more than this is needed to make good citizens and guarantee the perpetuity of the state.

It is a remarkable fact, to which there is room here for only a passing reference, that our own day is the witness of a return to the fundamental principles of Greek pedagogy in the prominent place advocated for the study of literature. What the Greeks actually did we are strongly urged to do, namely, to begin the study of the best authors in the lowest grades and continue it through the highest. It goes without saying that the modern movement has no connection with antiquity, but is the outgrowth of a careful study of our social condition and needs. Nevertheless, something more than literature is necessary. Mere literature is a product that is too spontaneous in its origin to be a safe guide to conduct. We need to know history; we need to

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have placed before our young people the results of conduct, the political and social experience of the race, if we would have them learn the effect of human conduct on the happiness or misery of mankind. If the habitual practice of honesty, chastity, sobriety, truthfulness, self-denial for the good of others, do not in the long run bring the greatest good to the greatest number, and if the disregard of these virtues does not produce the opposite results, as shown by the experience of the older governments, where shall we find our sanctions for moral conduct?

The extraordinary amount of attention bestowed upon athletic training by the Greeks has been referred to above, and is, moreover, a fact so well known that not much need be said about it here. Strength, agility, swiftness, and endurance were qualities of supreme importance to the citizens of states that were more at war than at peace. The Athenians strove to make sound bodies as well as sound minds; or, rather, they regarded both as of equal importance. The Spartans, on the other hand, almost wholly neglected the mind, but trained the body to the highest degree of efficiency. The practice of athletic games was more nearly universal among the Greeks than attention to moral culture. The various governments provided the necessary buildings and appurtenances with far greater liberality than they provided for schools. A collection of houses among which there was no gymnasium was not regarded as entitled to the name of city. It was especially in athletic contests that emulation and rivalry were stimulated to the highest degree. The Athenians, however, went farther and instituted literary contests, and their intellectual superiority is in no small degree due to this fact.

Sparta and Athens are usually spoken of as the leading states of Greece, but we do not always keep in mind that

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what we know of the achievements of Spartans comes to us through the records of their hereditary enemies, the Athenians. To the latter we may fitly apply the words of Longfellow and say that most of them are both "writers and fighters;" to the former the line of Dr. Johnson is more suitable, for they live to us only "To point a moral or adorn a tale."

As the moon and the stars would be invisible except for the illuminating rays of the sun, so Sparta and the lesser states of Greece would emit but a few faint glimmerings in the dark vista of history were it not for the light shed upon them by Athens. If we would form a just estimate of this remarkable people we need to keep in mind the small number of Athenian citizens at any time, and then consider that among this number were more men in a single century who profoundly influenced the progress of thought than ever appeared in the same length of time subsequently in the whole world.

While its true that the conditions under which they lived cannot again be restored, the study of this age, so prolific in great men, must ever continue to be one of profound interest. No wonder that Schiller, looking back from the troublous times in which he lived, should give vent to the feelings that burdened his sad heart in the beautiful language of his poem, "The Gods of Greece," the closing stanza of which reads:

"Home! and with them are gone
The hues they gazed on and the tones they heard;
Life's beauty and life's Melody:—alone
Broods o'er the desolate void, the lifeless Word;
Yet, rescued from Time's deluge, still they throng
Unseen the Pindus they were wont to cherish:

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Ah, that which gains immortal life in song,
To mortal life must perish!"

The genius of the Greek people, as expressed in literature and art, remained but a short time at the zenith of its glory. Greek history is not without interest, even to the fall of the Eastern Empire; but more than a thousand years before this event took place those elements of Greek social life that are the most important to posterity had virtually disappeared from the earth. The Alexandrian period was one of intense intellectual activity, but this activity was concerned almost wholly with the past. After Greece had become a Roman province, schools of rhetoric were established and maintained in nearly all the cities and towns of the East as well as in Greece proper. A knowledge of the Greek language was a common accomplishment in almost the whole Roman Empire, and there seem to have been few illiterates. It is a noteworthy fact that Paul wrote his Epistle to the Romans in Greek. Long after the separation of the Eastern from the Western Empire the great mass of the classical writings, as well as most of what had been produced in the interim, was still in existence, and much of it read in the schools. It is to the Saracens and, perhaps, in an equal degree to the inroads of the Crusaders that is due the immense loss of manuscripts that modern students so greatly deplore.

It is hardly possible to contemplate the history of Greece without a feeling of profound sorrow for her manifold misfortunes and a feeling of contempt for her wretched statecraft. All accessible evidence goes to prove that the lessons of the past have been almost wholly lost on the present generation, no less than upon their immediate predecessors for two or three generations. Nations have

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no guide for the future but the experience of the past, and if they refuse or neglect to profit thereby they are certain to reap the bitter fruits of their folly and shortsightedness.

It is a sad fact that though the people of Europe have been studying Greek life for at least five hundred years they have profited little by the lesson left upon record—as little as the Greeks themselves. The moderns appropriated from the ancients what gratified the taste, but gave hardly any practical attention to the things that would have made life a thousandfold more worth living. What would we say of the wisdom of that man who should give much attention to the art of dressing well and tastefully but should concern himself little about the laws of health? In theory no one maintains that it is better to look well than to be well; in practice this is the unconscious maxim the vast majority have followed. Of no people can it be said with more truth than of the Greeks: if the will of the majority had supported the wisdom of the intelligent—not the intellectual—minority, the history of the world would have been many times brighter.

NOTE.—Francis Galton, a severely scientific investigator thus expresses himself in regard to the Greeks, in his Hereditary Genius. "The ablest race of whom history bears record is unquestionably the ancient Greek, partly because their masterpieces in the principal departments of intellectual activity are still unsurpassed and in many respects unequalled, and partly because the population that gave birth to the creators of these masterpieces was very small." He then gives a list of the distinguished men produced between 530 and 430 B. C. numbering fourteen. After citing a quantity of facts, he says further: "It follows from all this that the average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own—that is, about as much as our race is above the negro. This estimate, which may seem prodigious to some,

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