

"These customs, furthermore, were not uniform. For example, education embraced two subjects of instruction and training, gymnastics and 'music'. The former reached primarily the body and the will; the latter, which included literary studies as well as music in the narrower sense, affected the intellect and the emotions. Sparta, surrounded by an unfriendly and subject people, was little more than an organized camp, in which self-preservation required a form of training designed to mold every citizen into the best possible weapon of defense. Individual welfare was therefore strictly subordinated to that of the community. Education was viewed as a function of the state, and physical hardihood, skilful use of weapons, self-reliant courage and iron discipline were developed by a type of education which was chiefly gymnastic and military. Literary training was neglected, and music, in the form of religious and patriotic hymns, war song and ballads recounting the deeds of heroes, was valued solely for its stimulating effects. At Athens, on the other hand, we find a much broader type of education, which came more and more to dominate the practice of her sister states and cities. Complete and harmonious development of the individual was the object sought, and the schools were private affairs, over which the state exercised nothing more than police supervision. Gymnastics was hardly less essential than at Sparta, but literary training occupied a prominent place, and music was esteemed for its refining influence on character and its contribution to social enjoyment.

A third point to be noted is that whatever may be said of Greek education applies to free citizens only, and hence takes no account of slaves and the foreign-born, who made up possibly as much as three-fourths of the total population--at least in the case of the larger cities. And even within these limits it was usually boys alone for whom provision was made. Unquote.