of domestic animals to the sexual relations of men and women. It is not that he regards sex casually, for the reverse is emphatically true; in fact, he demands a degree of control and of self-control that has never been realized among any large population. The point is rather that he carries out a line of thought relentlessly and with little regard for difficulties that are manifest to feeling even when they are not explicitly stated. The unity of the state is to be secured; property and family stand in the way; therefore property and marriage must go. There can be no doubt that here Plato spoke the authentic language of doctrinaire radicalism, which is prepared to follow the argument where it may lead. On the score of common sense Aristotle's answer left nothing to be said. It is possible, he pointed out, to unify a state to the point where it ceases to be a state. A family is one thing and a state is something different, and it is better that one should not try to ape the other.

EDUCATION

However much importance Plato attached to communism as a means for removing hindrances from the path of the statesman, it was not upon communism but upon education that he placed his main reliance. For education is the positive means by which the ruler can shape human nature in the right direction to produce a harmonious state. A modern reader cannot fail to be astonished at the amount of space devoted to education, at the meticulous care with which the effect of different studies is discussed, or at the way in which Plato frankly assumes that the state is first and foremost an educational institution. He himself called it "the one great thing"; if the citizens are well educated they will readily see through the difficulties that beset them and meet emergencies as they arise. So striking is the part played in Plato's ideal state by education that some have considered this to be the chief topic of the *Republic*. Rousseau said that the book was hardly a political work at all, but was the greatest work on education ever written. Obviously this was no accident but a logical result of the point of view from which the work was written. If virtue is knowledge, it can be taught, and the educational system to teach it is the one indispensable part of a good state. From Plato's point

of view, with a good system of education almost any improvement is possible; if education is neglected, it matters little what else the state does.

This degree of importance being conceded, it follows as a matter of course that the state cannot leave education to private demand and a commercialized source of supply but must itself provide the needed means, must see that citizens actually get the training they require, and must be sure that the education supplied is consonant with the harmony and well-being of the state. Plato's plan is therefore for a state-controlled system of compulsory education. His educational scheme falls naturally into two parts, the elementary education, which includes the training of young persons up to about the age of twenty, and culminates in the beginning of military service,[18] and the higher education, intended for those selected persons of both sexes who are to be members of the two ruling classes and extending from the age of twenty to thirty-five. It is necessary to consider these two branches of education separately, as Plato himself does.

The plan for a compulsory, state-directed scheme of education was probably the most important innovation upon Athenian practice which Plato had to suggest, and his insistence upon it in the *Republic* may be interpreted as a running criticism upon the democratic custom of leaving every man to purchase for his children such education as he fancies or as the market affords. In the *Protagoras* he broadly implied that often they give less thought to training their children than to breaking a good colt. The Athenian exclusion of women from education falls under the same criticism. Since Plato believed that there was no difference in kind between the native capacities of boys and girls, he logically concluded that both should receive the same kind of instruction and that women should be eligible to the same offices as men. This, of course, is in no sense an argument for women's rights but merely a plan for making the whole supply of natural capacity available to the state. In view of the importance which education has in the state, it is extraordinary that Plato never discusses the training

[18] The compulsory military service of Athenian boys between the ages of eighteen and twenty was probably not yet in force when Plato wrote, though it was adopted not many years after, as Wilamowitz supposes, because of the *Laws* (*Aristoteles und Athen*, 1893, Vol. I, pp. 191 ff.)

of the artisans and does not even make clear how, if at all, they are to be included in the plan of elementary instruction. This fact illustrates again the surprising looseness and generality of his conclusions, since his unquestionable intention to promote promising children born of artisan parents seems to be wholly unworkable unless a competitive educational system made selection possible. On the other hand, he did not exclude the artisans and it is an open question whether those commentators, especially Zeller, are right who regard the omission as evidence of Plato's aristocratic contempt for the workers. It is at least true that he set no great store by general education, much as he relied on selective education for the more gifted youth.

The plan of elementary education sketched in the *Republic* was rather a reform of existing practice than the invention of a wholly new system. The reform may be said roughly to consist in combining the training usually given to the son of an Athenian gentleman with the state-controlled training given to a youthful Spartan and in revising pretty drastically the content of both. The curriculum was therefore divided into two parts, gymnastics for training the body and "music" for training the mind. By music Plato meant especially the study and interpretation of the masterpieces of poetry, as well as singing and playing the lyre. It is easy to exaggerate the influence of Sparta upon Plato's theory of education. Its most genuinely Spartan feature was the dedication of education exclusively to civic training. Its content was typically Athenian, and its purpose was dominated by the end of moral and intellectual cultivation. This is true even of gymnastics, which aims only secondarily at giving physical prowess. Gymnastics might be called a training of the mind through the body, as distinguished from direct training of the mind by music. It is meant to teach such soldierly qualities as self-control and courage, a physical keenness tempered by gentleness, as Plato himself defines it. Plato's plan of training represents therefore an Athenian, not a Spartan, conception of what constitutes an educated man. Any other conclusion would have been unthinkable for a philosopher who believed that the only salvation for states lay in the exercise of trained intelligence.

But while the content of elementary education was mainly poetry and the higher forms of literature, it cannot be said that

Plato desired particularly an esthetic appreciation of these works He regarded them rather as a means of moral and religious education, somewhat in the way that Christians have regarded the Bible For this reason he proposed not only to expurgate drastically the poets of the past, but to submit the poets of the future to censorship by the rulers of the state, in order that nothing of bad moral influence might fall into the hands of the young For a man who was a consummate artist himself Plato had a singularly philistine conception of art Or perhaps it would be truer to say that when he wrote about the moral purpose of art a certain puritanical, almost an ascetic, strain is apparent which seems in general out of character for a fourth-century Greek, though it is a strain which appears elsewhere in Plato Philosophically this is connected with the very sharp contrast of mind and body, most evident in the *Phaedo,* which passed from Plato to Christianity The poverty which Plato exacts of his rulers perhaps shows the same tendency, as do also the preference which he expressed for a very primitive (non-luxurious) sort of state at the beginning of his construction of the ideal state, and the suggestion accompanying the Myth of the Den that the philosopher may have to be forced to descend from a life of contemplation to take part in the affairs of man Obviously the rule of philosophers might easily become a rule of the saints Probably the closest analogue that has ever existed to Plato's ideal state is a monastic order

Undoubtedly the most original as well as the most characteristic proposal in the *Republic* is the system of higher education, by which selected students are to be prepared, between the ages of twenty and thirty-five, for the highest positions in the guardian class The relation of such a conception of higher education to the founding of the Academy and to the whole plan for a science and art of statemanship has been sufficiently stressed Unless it be the Academy, there was nothing in Greek education upon which Plato could have built, the idea was entirely and characteristically his own The higher education of the guardians was in purpose professional and for his curriculum Plato chose the only scientific studies known to him — mathematics, astronomy, and logic Beyond doubt he believed that these most exact studies are the only adequate introduction to the study of philosophy, and there is little reason to doubt that he expected the philosopher's special object