

Petinos

Supplement to the Proceedings of the Edinburgh Conference
of the World Federation of Education Associations.

A Sketch of the History of Education in Greece

A PAPER PRESENTED TO THE
WORLD FEDERATION OF
EDUCATION ASSOCIATIONS
CONFERENCE IN EDINBURGH,
JULY 1925

BY

J. GENNADIUS, G.C.V.O., D.C.L., LL.D.,
Sometime Greek Envoy to the Court of St James's;
Delegate of the Athens University.

EDINBURGH: 47 MORAY PLACE,
1925.

PREFATORY NOTE.

It should be explained that this pamphlet was originally intended to be a contribution to the Proceedings of the World Federation Conference. The Scottish Committee, however, felt very reluctantly compelled to request Dr Gennadius to substitute for his full and interesting account of Education in Greece a very much reduced summary.

On hearing of this decision, Mr Alexander Sivewright, a member of the Edinburgh Education Authority, very kindly offered to defray half the cost of printing the pamphlet *in extenso*. This offer was gladly accepted by the Committee, the members of which take this opportunity of expressing their hearty thanks to him and to Dr Gennadius for a contribution which they are certain will be highly valued by the Delegates.

G. C. P.

47 MORAY PLACE,
EDINBURGH, December 1925.



A Sketch of the History of Education in Greece.

THE unqualified acceptance by Greece of the principles of this Federation, and her wholehearted espousal of its objects, were signalised at the very outset of the movement by the presence of a Greek representative at the first Conference in San Francisco. Indeed it may be said in all truth that these principles lie at the very foundation of public education in Greece, which is absolutely unsectarian and free from any political propagandism. It aims at the formation of law-abiding citizens imbued with the conviction that they and their neighbours have a common interest in peaceful existence, and stand in need of each other's friendship.

It may therefore prove conducive to the promotion of the purposes of this Conference if I submit some account, however succinct, of education among the Greeks; the more so as intellectual culture and physical training have been, from time immemorial, the outstanding feature of Greek social development. It moulded the political life of the nation, it raised it to the highest pitch of civilisation, it maintained the race alive in adverse circumstances, and it made its regeneration possible after centuries of a barbarous and crushing servitude.

It is doubtful whether any other nation esteemed education as so primary a concern of the State as the Greeks held it to be, both in their prosperity, and in their darkest days under the Turks. In ancient Greece the principles and the mode of education were debated and determined by the wisest of Greek philosophers, and the training of the youth was enjoined and regulated by the laws of all the city states. (1).

It was thus that Greece rose in civilisation, freedom of thought (2), and humanism far above the surrounding races; and its culture proved so captivating, that we may consider, not as a form of panegyric, but as a sober statement of fact, the famous saying of Isocrates, that Athens had so surpassed all others in intellect and culture, that her learned men were received everywhere as teachers and guides, and had made the name of the

Greeks to signify, not so much the race, as the intellect; and that those rather were to be called Greeks who had shared the benefits of Greek education, than those who were merely of a common descent. And this continued to be so even during the Christian era; for not only pagans from all parts of the East, but even some of the Fathers of the Church made their studies in Greece. St. Gregory Nazianzenus has left us a vivid picture (Opera ed. Morelli. I. 328) of academic life in Athens in the Fourth Century. (3).

Greek colonists carried civilisation to the furthest confines of the Euxine, and as far as the Pillars of Hercules. The Greek colony of Marseilles became, not only a great commercial centre, but one of the principal seats of learning of that time. The conquests of Alexander spread Greek culture to the banks of the Ganges, and planted it in the lands of the Indus, there to flourish for several centuries. The language of the Greeks had thus become the common means of international intercourse all along the Asiatic and African borders of the Mediterranean, with Alexandria as the principal seat of Greek philosophy and literature; and its cultural influence was so great that there is no exaggeration in the statement of Athenaeus (iv. 184):—*Ἀλεξανδρείης εἰσιὼν οἱ παραδόντες πάντας τοὺς Ἑλληνας καὶ τοὺς βαρβάρους.* "It is the Alexandrians who have taught all Greeks and Barbarians.

The very Jews of Egypt were hellenised; (5) Josephus found Greek to be the one language in which to write their history; and it was through the Greek version of the Seventy that their Scriptures were made known to the rest of the world. The New Dispensation was first heralded to men in the Greek tongue. It was in the Greek schools of Tarsus (6) that Saint Paul imbibed that Greek learning which enabled him to become the Apostle of the Gentiles (7). The Greek Fathers, nurtured in the philosophy of Plato and Aristotle, formulated the dogmas of Christianity in Greek; the earliest general Councils of the entire Christian Church debated in Greek; and the Creed of Christendom was first drawn up in Greek.

Although the Empire which Constantine founded in Byzantium—the ancient colony of Megara—was Roman, Greek culture soon replaced the Latin official tongue; and we thus witness the unprecedented event of the lan-

guage and a conquering world power being ousted and substituted by the irresistible intellectual force of a subject race. For, as Gibbon reluctantly admits: "The subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasury of antiquity—of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy."

The Schools of Byzantium, having inherited the unbroken tradition of Ancient Greece, continued to produce men of liberal learning and culture, and to create a literature which, however inferior to models that remain to this day unrivalled and unsurpassed, is incomparably superior to the childish chronicles and monkish records of Western Europe, where men were still groping their way in a surrounding of clerical obscurantism and scholastic casuistry. The Arabs, at the height of their intellectual development, sought instruction in the schools of Byzantium (10), and, in spite of the pretensions and jealousies of the Papal Church, western scholars repaired to Constantinople for Culture; while kings and princes sent their daughters to the great eastern capital to acquire those polished manners and accomplishments which the western world knew of only by hearsay.

How immeasurably inferior was the culture of the self-flaunted Westerners, as compared to the much abused Byzantines, was made manifest during that criminal buccaneering expedition which goes by the euphemism of "the Fourth Crusade," when a band of hungry adventurers were hired by the covetous envy of Venice for an unprovoked attack on Constantinople. The blind barbarity of the western noblemen and knights, their hatred of the "schismatic" Greeks, not only destroyed for ever much of the literary and artistic heritage which was treasured in the city they pillaged and devastated, but was the main cause of the establishment of the Turks in Europe. And such was their contempt for everything connected with the literature and culture of the Greeks, that their rude soldiery (as Niketas Choniates affirms on irrefragable evidence) paraded the street carrying paper, pens and books, in mockery of the Byzantines as a nation of bookmen.

At the final fall of Constantinople to the Turks in 1453, Byzantine education and culture were still so far

in advance of the rest of Europe, that the learned Greeks who sought refuge in Italy and France, Demetrius Chalcondyles, Chrysoloras, Ioannes and Constantine Lascaris, Musurus, Theodorus Gazes, George Trapezuntius, Argyropoulos, Andronicus Kallistus, and others, became the chief instruments of that marvellous awakening which is known as the Renaissance, and which produced a new order of men, the Humanists. A new growth sprang up everywhere, a new thirst for knowledge, a new and refreshing sense of truth and beauty, a re-birth of the Hellenism of old, with its love of light and its spirit of freedom.

But over the devastated land of Greece herself there came the stillness of death and the gloom of the mortuary (11). The blighting steps of the conquering barbarian trod down every growth of knowledge, and extinguished all attempts at enlightenment. The rule of Islam, founded on a theocratic conception, disallowed all intellectual development not in accordance with the precepts of the Koran, and the Imams declared superfluous, and consequently *a priori* condemned, anything not included in their narrow teaching.

The position thus created is vividly set forth by Dr Quinn (*Education in Greece*, Washington, 1898): "The simple fact that these Christians were not free men; that they lived under a government that they regarded as a punishment from God, and which treated them as merely tolerated aliens; the fact that no career was under ordinary circumstances, open to the scholar save that which the Church afforded; the fact that the people were plunged in the abjectest poverty; the fact that it was a very dangerous thing for a parent to make his children too attractive by education or otherwise, because he thus increased the risk of their being appropriated for some harem or band of eunuchs or janearries—all these facts weighed heavily on the cause of education. Instead of not understanding the humble condition of education among the Greeks under Turkish rule, we are astonished to find so much of education there; astonished at the vitality of old Hellenism which did not entirely succumb even to Mahometanism. Hellenism seemed to be one of those mighty forces of nature which, when forcibly stopped in its regular flow, will burst out in outlets into other directions."

The thirst for learning innate in the Greek, suggested

many a subtlety; sacrifices in other directions were readily made so as to secure the advantages of education; Greek schools emerged again from the surrounding darkness, slowly, stealthily, in some remote spot or mountain retreat. But there only the merest elements of education could be imparted—reading, confined usually to the manuscript books of the early church service, the Psalms, the Catechism; writing of a sort; and the rudiments of arithmetic. There were no school buildings; the scholars met, when the teacher was the village priest, in the narthex of the Church, sitting crosslegged on some mat, for there were no benches. Or, if there was no priest, some villager with a smattering of book-lore, devoted a few hours to the task. Yet even such poor equipment was highly prized. The man who could read and write occupied a prominent position in the community, being looked up to as *γυμνασιολόγος*, a "lettered man"; and the child that showed a vocation for learning was the object of special attention and pride. To be addressed as *λογόμαχος*, "most learned," was the envied reward of great efforts and sacrifices. But such efforts could produce, at that time, only partial and slow results. For a broader and less fettered revival the Greeks had to look abroad.

The seed which the learned Byzantine refugees had sown in Italy fructified in 1513 in the establishment in Rome, under the auspices of Pope Leo X., of the famous Greek College of St Athanasius. The main purpose of this liberality was the undeviating endeavour of the Papacy to proselytise Greeks, in the hope of subjugating the Orthodox Church to Rome. None the less that college served to maintain among Greeks the tradition of learning and to produce as teachers some of those men who later brought back to the enslaved fatherland the torch of light.

Similar revivals occurred in other Greek centres in Italy. Venice had attracted a considerable number of Greek refugees who gradually formed a flourishing commercial community, and who, adhering to a great national tradition, founded there a Church and a school. This school was firmly established in 1593 as a communal institution and was so maintained till 1701. In the same city Thomas Phlanghinis, of Corfu, founded in 1664 a second school which continued till 1795; and the impor-

tance of the Venetian Greek community had become so considerable that we find in that city three printing establishments owned by Greeks, which during the 16th, 17th and 18th centuries produced most of the works composed by Greeks, and practically all the Service books used in Churches in Greece and the East.

Three other Greek colleges were established in Padua during the 17th and 18th centuries, when Padua had become the seat of a great University. They were due to the munificence of three wealthy Greeks, Peter Garphanos, a Cypriote, Gerasimos Palaocappa, and Ioannes Cottounios. In these colleges and in the Universities of France and Germany were trained those Greeks who became the organisers and teachers in the more important schools which began now to reappear in Greece. (12).

The increasing facilities of intercourse with the rest of Europe, the growth of wealth among the Greeks, consequent upon the development of their trade and shipping, the more frequent visits of western travellers in Greece, and, above all, the gradual emasculation of the Turk, the weakening of his military sway, and his dependence on Greek intelligence for international relations, rendered possible the gradual spread of education, and with it the revival of national consciousness and the unquenchable thirst for freedom.

The oldest of the establishments which thus became famous was the school attached to the Patriarchate some little time after the fall of Constantinople. Up to the other day it was still flourishing, after having been suppressed during the Greek War of Independence. The Patriarch had gathered around him such learned men as had survived the Turkish conquest, and with small beginnings, founded in the Phanar quarter the institution which came to be known as the "Great School of the Nation," *Μεγάλη τοῦ Γενναίου Σχολή*. In 1804 it was transferred to Xera Krine (the Dry Fountain—Kourou Chesmé) on the Bosphorus; but a few years later it was brought back to its former site, where in September 1882 it was established in an imposing and richly-equipped building. Its records speak of several eminent teachers (13), while it produced some noted scholars and prelates. Another Greek school, established in Constantinople by Manolakis, became noted by the fact that Alexander Mavrocoordatos, the founder of the great family of that

name, who had studied with distinction in Padua and Bologna, was one of those who taught there.

Turning now to Athens, the ancient seat of light and learning, we find that after the Turkish conquest, the first attempt at education was due to Philothea, the only daughter of the ancient and powerful family of the Venizeloi. Left a widow, she assumed the veil and devoted her wealth and her efforts to the succour of the poor, and the education of young girls. She was waylaid and beaten to death by some Turks in 1598, and her remains are now reverred in the Cathedral of Athens, of which city she is the patron saint (14). The great Athenian family, of which she was so illustrious a member, and which still flourishes, produced more than one of the Greek masters of those times, notably Joannes Venizelos, and Demetrios Venizelos, of whom Babin (15) speaks, spelling the name, as he apparently pronounced it.

The first regularly constituted school in Athens appears to have been founded in 1647 by Epphanus Hegoumenos, a Greek from Venice; and it is no doubt this school in which Babin found Venizelos teaching. It was still in existence in 1732, when Georgios Melos of Athens endowed it with a yearly income, intended to support one teacher and some scholars.

About a century later Georgius Soteris, a monk who also had studied in Italy, returned to Athens and bought a house which he converted into a school, and he himself taught there the so-called *Ἐγκύκλια Τράπεζα*—the elementary course of studies. In 1782 he left for Constantinople bestowing his school to the Community of Athens, to be continued as an "Academy of Greek learning."

In 1750 Ioannes Ntekas, another Greek from Venice, established another school in Athens, in which Joannes Venizelos taught. The school flourished until 1797, when, with the fall of Venice, the legacy of 2000 ducats which Ntekas had deposited with the Republic, disappeared. But the school itself was saved from extinction by a subvention granted by one of the Monasteries near Athens, and it continued to exist up to 1813.

In that year Petrates, the Abbot of the Monastery of the Asomatoi (the Incorporal Angels), which still exists at the foot of Mount Lycabettus, established a

School of Medicine in that monastery. It was suppressed on the outbreak of War in 1821.

The travellers and archaeologists who visited Athens during the closing years of the XVIII. century and the beginning of the XIX., revived among the Athenians, already sufficiently advanced in learning, the appreciation of the artistic value of the remains of their ancient glory. By the efforts of three of them, the Society of the Philomousoi (or Lovers of the Muses) was constituted in 1812, with the object of protecting the antiquities, establishing a museum and a library, and founding a school. They elected as honorary president Capodistrias, the future Governor of Greece, who was then the powerful Minister of the Tsar Alexander. Through his influence the Emperor of Russia and some of the Princes of Germany were inscribed as members of the Society, which included Lord Byron and other Philhellenes. The outbreak of the Greek War of Independence, which this Society also had, in a certain way, heralded, put an end to its activities (16).

Secondary in point of time, but not inferior in importance and in fruitful results were the schools in the capital city of Epirus, Joannina, that great stronghold of Hellenism, which Lord Byron found, under the famed Ali Pacha, to be even more Greek than Athens itself. Four schools flourished there successively, the first in the monastery of Spanos, on the little island in the Lake of Janina; the second founded by Manos Gioumas in 1675 with an endowment of 20,000 ducats, and suppressed on the outbreak of the War of Independence in 1821; the third due to the munificence of the Brothers Maroutsos in 1742, was closed in 1798; the fourth endowed by the Brothers Kaplanoi in 1797, was known as the School of Athanasius Psalidas, the master who had rendered it famous. This school also was suppressed, but it was re-established later with an extended scope. In Epirus we find Greek schools also at Arta and at Lakka of Delvino.

The establishment of well-organised schools now spread rapidly in every Greek land. To found some educational or philanthropic institution in one's native place became, for Greeks who had amassed a fortune, a sacred duty and a title to respect and distinction. Thus schools were planted in all parts of Greece, at Tyrnavos and Ambelakia in Thessaly, Melai on Mount Pelium, Salonica and

Moschopolis in Macedonia (where also a Greek printing press existed for a short time), Serres and Adrianople in Thrace, and Demitsana, in the mountain fastnesses of the Peloponnesus. Organised by the monk Agaprios in 1764, this latter school was considered as one of the best in Greece, and it attracted scholars from all parts of the country. It still exists, and enjoys the proud reputation of having fostered Germanos, the Bishop of Patras, who unfurled the flag of the War of 1821, and of Gregory the Patriarch whom the Turks, in revenge, hung at the gate of the Patriarchate on Easter Sunday of that eventful year. The school of Bytine (1773-1821) became also famous in the Morea.

The monasteries of Mount Athos always fostered learning. But in 1749 the great monastery of Vatopedion founded the "Athonian Academy" under the direction of Eugenius Bulgarris, who had previously taught at Joannina, and who had acquired fame for his wide learning. At a later date he was chosen by the Empress Katherine as Archbishop of Kherson in Russia.

More ancient and no less important was the Greek school attached to the Patriarchate of Jerusalem. It was but fitting that the sacred island of Patmos should also be endowed with a school.

The island of Chios had enjoyed certain immunities under the Turks; and the enterprising and thrifty character of the Chioites soon brought affluence and culture to the island; so that many a Chioite became distinguished in letters—foremost among them Koræes, whose fame and whose connections in France were instrumental in endowing the island with a library and a printing press, and in advancing the fortunes of its Gymnasium which numbered more than 700 pupils, attracted there from the surrounding Greek lands. All this culture was laid waste during the Turkish massacre of 1822. But Chios is now free again and prosperous, and its educational and philanthropic institutions are models of organisation.

The island of Mytilene had also a flourishing school; while just opposite, on the coast of Asia Minor, there stood the little Greek town of Kydonia, so named from the quince groves surrounding it. Its prosperity, its communal administration, and its model Ionian school, founded by its good citizen Saraphis, were the pride of the Greeks but an eyesore to the Turks who, therefore,

massacred the entire unoffending population, and swept the town out of existence, as soon as the revolution broke out in the Peloponnese in 1821. But the name and memory of Kydonia remain as an idyl. The fame of the place had attracted the youthful Ambroise Didot, of the great French publishing house of that name, who was on his travels in those parts in 1816. He was the bearer of a letter of introduction from Korae, who had taught him Greek, and he became so fascinated with the prim little Christian town, its hospitable and gentle inhabitants, and their model school, that for two months he sojourned there as a boarder, and with his Greek fellow students formed a society, the members of which bound themselves to address each other only in correct Attic Greek. On his return to Paris he presented his friends at Kydonia with a complete printing press, and in the privately printed account of his travels he gives the text of the "vow" of the members of the "Attic Society" of Kydonia.

On the same smiling coast of ancient Ionia, the great city of Smyrna had remained so thoroughly Greek, that the Turks themselves, unable to overmaster it racially, named it in despair "Gaour-Ismir," Smyrna of the Infidels. There were always Greek schools in Smyrna. But the most famous scholastic institution, the "Evangelic School," founded in 1743, flourished up to 1922, with a rich library, a museum, a periodical publication of its own, and a proud record of brilliant achievement in scholarship. The Turks left no trace of it when they burnt Smyrna in 1922.

In an opposite direction, on her western frontiers, Greece came into touch with the civilised world through the Ionian Islands, which had long been under the sway and the cultural influence of Venice. Thus, of all Greek lands, the "Septinsular Union" was the most favourably circumstanced for the spread of education; not that the Venetian oligarchy looked with any favour on the growth of Greek ideals; but under a Christian and civilised, albeit oppressive, Government it was not possible entirely to stifle enlightenment. The Machiavellian policy of Venice, was able to prevent the establishment of purely Greek schools, and imposed the teaching of Italian; but the attachment of the Greeks to their national traditions proved ineradicable. In 1656 the so-called "Academia degli Assicurati" (τὸν Ἐξήγορα Λογίων) was

founded as a private undertaking, and later on that of "Dei Fertilii" (Τοῦρίμων); while in 1732 a third "Quos Phoebus vocat Errantes" (Ἄκαδημία τῶν Ἰερωνάπολεων) made a start; but all these institutions proved short-lived; the machinations of Venice rendering their existence precarious and their fruits meagre.

The ground, however, had thus been prepared for a more permanent development. The French, immediately on assuming control of the Islands (1797-1799), organised a system of public education, established schools in all of them, and in the chief city of Corfu, founded a military school and a printing press. Their successors, the Russians (1799-1815) also patronised education, and the Plenipotentiary Mocenico struck medals in 1806, to be awarded to successful students. Two years later an "Akademy" was inaugurated in Corfu amid great enthusiasm, and, in accordance with the precedents of the French Revolution, the year 1808-09 was renamed the 647th Olympiad.

With the British Protectorate in 1818 more practical notions prevailed, and the Ionian Greeks, ever more conscious and more proud of their nationality, insisted that their laws and their parliamentary debates should be in Greek, discarding the use of Italian as the official language. The uprising of their brethren on the Continent, in 1821, revived the national spirit, and swept away the last vestiges of the Venetian taint. The new movement found a wise guide and a powerful friend in the person of Frederick North, Earl of Guilford. He was at the head of the Department of Public Instruction, and his personal munificence had already endowed with scholarships several young Ionians who were being trained in Western Universities as the future Professors in their own country, the Ionian Constitutional Charter of 1817 having sanctioned the eventual establishment of a higher educational institution. Frederic North's endeavours to realise his long projected "Ionian Academy" were opposed by the then High Commissioner, Sir Thomas Maitland, and by such of the self-styled "nobles"—the reactionaries and obscurantists—as he was able to recruit. Finally, however, on Sir Frederick Adam succeeding Maitland, and with the encouragement and support of George Canning, to whom North had appealed, he was enabled, on May 29th, 1824, solemnly to inaugurate the

Ionian Academy, he himself assisting as its first "Archon," robbed in the ancient Greek *chlamys*, and proud of the realisation of his noble and benevolent project. Of that institution, which proved to be the nursery of many an eminent professor in the future University of Athens, he remained the soul and guide until June, 1827, when he returned to England, there to die on the following October. His rich library he bequeathed to the Academy, after providing it also with a complete scientific equipment. That Academy, merged in 1864 with the University of Athens, stands as a mile-stone in the history of education in Greece: and the memory of Lord Guilford is revered by the Greeks to this day, together with that of Byron and others of the glorious company of British Philhellens.

Beyond the confines of their homelands, the Greeks had cast deep roots in some of the neighbouring countries in which, both for political reasons and because of the identity of religion, they found protection and achieved wealth. In Odessa, although a minority in respect to numbers, they mastered the trade and created the prosperity of that port. The need of a school they deemed as urgent a concern as their commercial pursuits. George Gennadius, fresh from his studies in Germany, was invited in 1817 to organise the school, thus initiating his memorable career as the "Great Master of the Race," *Μέγας τοῦ Έθνους Διδάσκαλος*. That school continued to exist until the other day, when the Bolsheviks entered Odessa.

From Odessa Gennadius was called to assume the direction of the famous School of Bucharest, where, as well as at Jassy, Greek culture and literature had flourished ever since the eighteenth century, under the enlightened auspices of the Greek Hospodars of Wallachia and Moldavia. They fostered, not only Greek education, but, being themselves men of learning and culture, were the first to give a literary form to the language of those lands, and it was under their administration that the art of printing was first established in that part of the Turkish dominions.

It was especially in these lands, semi-independent, unmolested by the interference of Turkish officials, administered by a small Greek minority distinguished for culture and efficiency—it was here that the gospel of Greek freedom was openly preached, and that the seed

sown by inspired heralds, blossomed forth in strength and abundance. It was impossible to expound the literature of ancient Greece without arousing an irresistible will to freedom. And it should not be forgotten that the profession of Master, (*Διδάσκαλος*) held by a hallowed tradition in great honour among the Greeks, was, under Turkish rule, the only career—for those who did not adopt the more lucrative but less esteemed pursuit of commerce—the only career, outside Church preferment, to which the aristocracy of birth and mind among the Greeks could aspire. It is one of the most admirable traits in the Greek character that, to this day, a great Master holds in the esteem and respect of the people a place much higher than that of the professional politician. For it was a succession of great masters, men of high purpose, self-abnegation and spotless lives, who regenerated the nation intellectually and prepared its political redemption. The results of their efforts culminated in the early years of last century, when two such men stand prominent in the work of raising the mind and moulding the soul of Greek youth.

Adamantios Coray, born in Smyrna of Chiot parents in 1748, was educated in Holland and France and lived in Paris to the end of his days in 1833, too frail in body and too independent in mind to submit to the terrors of a life under the Turks. The strength he lacked in body was centred in the fiery soul which poured forth those appeals, irresistible in eloquence and persuasive in logic, dictating civic duty, counselling healthier modes of education, and laying down the principles of a purer style in language.

What Coray did from a distance and by the pen, George Gennadius accomplished at close quarters, carrying on war against the tyrant by word and deed. Coming of an ancient Epirot stock, he studied in Germany, and we have already referred to the beginnings of his memorable career at Odessa. No other great master has left his memory so deeply impressed on the national conscience as he has done by a life-record truly Socratic. The anecdotes relating to the marvellous effects of his teaching on the mind of his pupils have become almost a legend amongst Greeks. The following we quote from Dr Daniel Quinn's admirable paper on "Education in Greece" (Washington, 1898), p. 290:—

"The schools are nurseries of patriotism. The war, though smouldering patriotism which was so instrumental in keeping the schools alive, and which was in turn fostered into intense heat by these same schools, is well illustrated by an event which happened one day in the Greek school at Bucharest. George Gennadius was teaching, and this event is described in the writings of Alexander Rangabes, who was then present as one of Gennadius' scholars. Among the pupils were also the sons of Alexander Soutsos, Hospodar of Wallachia. Gennadius was interpreting Isocrates's celebrated Panegyric. The teacher read to his students the old sophist's description of the glory and splendour of ancient Athens. Becoming filled with ecstatic fire, he told the students to bar the doors. Then, shut in from all contact with the Turkish world outside, he made a burning comparison between the greatness of the past and the fallen condition of the present. Tears streamed down from his own eyes and every young Hellenic present wept and cheered. A few months later many of them followed Gennadius to the war as members of the Sacred Band. Thus it was the schools which the dull oppressors allowed to exist if properly bribed, became each and everyone of them a radiating point whence the hope of freedom glinted out. Indeed it was through the literature, and through the schools, and through the Church that the flame at last burst out. The young palikars were fired by the hymns of such as Rhigas, while the more enlightened were whetted with determination by the writings of such as Koraeas (21), and the teachings of Gennadius."

It was thus that the struggle for freedom was prepared and consummated, not by politicians, but by the great teachers of the nation; and Mr. Quinn concludes:—"Gennadius was in the midst of his lecture when a messenger rushed into the room with the news that Ypsilantes had passed the Pruth. He threw his books into the fire of the open grate, and rushed off, followed by his students to join the Prince. The young soldiers of the Sacred Band were true to the Spartan motto $\eta\ \tau\alpha\upsilon\ \eta\ \pi\epsilon\ \tau\alpha\upsilon$ and on the 19th of June 1821, four hundred of them lay, as a first holocaust to liberty, dead in their blood on the hill slope of Dragachan." (22).

The revolution was smothered in Wallachia, but had already broken out in Greece proper, on the memorable 25th of March (April 7th) 1821. The brilliant lights

that had gradually reappeared in Greece, as so many centres of learning, were suddenly quenched by the devastating tempest that now swept over the country. All the schools were either closed or completely destroyed. Not so the unquenchable love for learning of the Greek people. Early in the third year of the war, in the spring of 1822, the National Assembly at Astros voted a resolution calling upon the Government to introduce the Lancasterian method of teaching throughout the country; and later, the Assembly of Epidaurus, in drawing up the first Constitution of Greece, decreed that elementary instruction be gratuitous for all, at the expense of the State. It is to be remembered that this was resolved at a time when the whole of the country was but a smoking desert, because of the devastations of a war of extermination. All available resources had to be devoted to the efforts to free Greece from the Turks; but still local schools for children reappeared here and there, thanks to the efforts of the older men and of the priests, who could take no other part in the struggle. Thus we find that in 1824 a few young girls were being taught under the very shadow of the Parthenon, while their fathers were fighting for freedom. (23).

During that year a fresh effort was made to organise a system of primary education at least. A Committee of five drew up a scheme, and as a beginning a model, or "Central" school was established at Argos, with Gennadius as director. But the vicissitudes of the War compelled its immediate closure.

One of the Philhellenes then in Greece, Colonel the Honourable Leicester Stanhope, who arrived in Missolonghi in 1823, imbued with the principles of Jeremy Bentham, was anxious to spread knowledge by means of newspapers and, concurrently, by means of schools on the Lancasterian method. His activities, however, in this direction were not very successful, nor did they enlist the support of Byron, who was also then at Missolonghi, and who looked first and foremost to success in the war. (25).

Meanwhile private initiative had accomplished more than the provisional Government could undertake in those circumstances. We find that in 1828, while the war was raging, there were established and were supported by various communes in Continental Greece and the islands, no fewer than twenty-two primary schools.

From that time on, educational establishments rapidly multiplied. The *Spectateur d'Orient* (the very able periodical published by Greeks in Athens during the Crimean War) in its issue of August 22nd, 1854, contains a noteworthy article: "Situation de l'instruction publique en Grèce en 1829 et 1830." It shows that while the entire population of the provinces which went to form the Kingdom amounted to only some 700,000 souls, no less than fifteen thousand scholars of both sexes and all ages frequented fifty-five schools established in the Peloponnesus, six in continental Greece and forty-eight in the islands; thus giving an average of 46 scholars to every thousand inhabitants. The article concludes:—

"Ainsi, en 1829 et 1830, lorsque la guerre mettait encore la Grèce à feu et à sang, lorsque le pays était enseveli d'une extrémité à l'autre sous ses ruines, et que la misère écrasait toutes les classes de la société, l'instruction publique recevait néanmoins un développement tel, qu'il serait peut-être impossible d'en rencontrer un exemple dans l'histoire de tout autre peuple placé dans des circonstances identiques."

Most noteworthy of the schools established during the War were those of Oetea, St.-Peter in Kynouria, Tripolis, and in the islands of Poros and Syra. In the island of Aegina, where the Government of Count John Capodistrias was provisionally established, there were—besides the central refuge in which 495 orphans were maintained—five public schools, and the first gymnasium, or as it was then styled, Central School, founded in November 1829, in which Gennadius taught. But the fervour with which he continued to expound the teachings of ancient Greek literature in respect to liberty and individual initiative, was not pleasing to Capodistria's surrounding, whose conceptions of public instruction were those of the Tsarist Government. Moreover the Minister of Education was a certain Moustoxydes, a man of considerable erudition, but a Corfiote imbued with the traditions of Venice. Thus the Central School was threatened with closure, when Capodistrias succumbed to the attempt on his life in Nauplia.

The special Committee, however, which he had appointed in 1829, bore fruit in respect to primary education, in the development of which he took a great interest, often visiting the lower schools and personally examining the little children there assembled. (26).

On the arrival in Greece of King Otho (January 1833) the organisation of public instruction took a definite form, the following legislative measures having been successively promulgated:

- 6th February 1833, on Primary or Communal Education.
- 10th May 1834, on Scientific Societies and Antiquities.
- 31st December 1836, on Hellenic Schools and Gymnasias (Secondary education).
- 14th April 1836, on the Constitution of the University.
- 25th January 1842, on the Constitution of the Rhizaris Seminary.

This body of laws has governed practically to this day the whole educational system of the Kingdom, with such modifications and additions as were found to be necessary from time to time. Provision was also made gradually for technical, commercial and private schools, and other educational institutions, of which we shall speak after the following general remarks.

The whole system of education in Greece is controlled by the Ministry of Church matters and Public Instruction, Ἐκπαίδευσις ἐπὶ τῶν Ἐκκλησιαστικῶν καὶ τῆς Δημόσιας Ἐκπαίδευσεως, by the supreme Educational Council sitting in Athens, by certain local Councils, and by the Inspectors of Schools. This system, which was based on the German model, is divided into three great sections—the Primary or Communal, the Secondary or Middle, and the Higher or University education—the one leading up to the other, but each self-contained and sufficient for those who do not desire or need, to continue the next higher studies. The teaching is uniform in each grade through the Kingdom, and it is practically gratuitous from the lowest step to the highest, the fees payable in the Gymnasias and the University being very light. Moreover, there are numerous scholarships provided both from public funds, and from very considerable educational endowments. The establishment of private schools and colleges is free and optional, but they are all subject to Government inspection, and the curriculum must be such as to render certificates issued by such institutions equal in value to those of corresponding Government schools. Books to be used in tuition must, as a

rule, be approved of the Ministry of Public Instruction. There is hardly any dissent from the established Orthodox Church in Greece; yet attendance at the Catechism or the Bible class is not obligatory for pupils whose parents show sufficient reasons to object. In the lower schools the day's work begins after prayer, which is uniform and unsectarian. The scholastic year begins in September and ends in July, with short breaks at Christmas and Easter. Moreover, September is generally consumed in examining and verifying the qualifications of new applicants for admission, while the last month is taken up almost completely with the annual examinations. There are also several feast days to be deducted, so that not more than eight months in the year remain for actual tuition. Punishment with the rod is expressly forbidden by the Decree of December 12th, 1848; nevertheless it is not entirely absent from the lower schools. Expulsion, *ἀποβολή* from the upper schools is the punishment inflicted when admonition and reprimand have failed. Admission is then possible into some other school, but exclusion, *ἀποκλεισμός*, shuts all doors to the delinquent although an appeal to the Ministry is permitted before the enforcement of a decision which can only be taken by the concurrence of all the professors of the school. Special qualifications are fixed by law, and are required, for admission to the teaching staffs and for professorial appointments.

Primary Education, known also as *Communal*, or *Demotic*, because of the dependence of the lower schools originally from the several Communes, is gratuitous and obligatory for both sexes from the age of six to ten. The expense was formerly borne by the Communes, with occasional assistance by the State. But by a later enactment (1895) the whole expense, amounting annually to over seven and a half million drachmae (27) is borne by the State; the Communes being obliged to provide suitable buildings, excellent model schools now exist in most towns. The method of tuition is mainly the Lantarian, and the curriculum of four years' duration includes, both for boys and girls:—

1. Religious instruction: (catechism, sacred history, etc.).
2. Greek, reading, writing, grammar.
3. Arithmetic and geometrical forms.

4. Drawing.
5. Elementary natural history.
6. Geography and elementary Greek history.
7. Vocal music.
8. Gymnastics.

Communal teachers, *Δημοδιδάκται*, who are both male and female, must have undergone a three years' preparatory course in some Training School, *Δημοδιδασκαλείον*, (of which more anon). They used to be appointed directly by the Minister of Public Instruction, although much depended on the recommendations and often the insistence of the local Deputy. Transference was therefore frequent; yet permanence was not rare, and Professor J. Irving Manatt (28), met with the fine specimen of a teacher who had presided over the School of Spata, a village in Attica, for twenty-four years consecutively. But a recent enactment has transferred all disciplinary powers over Communal teachers to a Committee of Supervision for Communal education composed in each Nomos (province) of the Nonarch, the Gymnasiarch, a Judge and an Inspector of Schools; and this Committee has the initiative in proposing appointments, dismissals, or transference, through the Supreme Council of Education, to the Minister, who may veto such proposals, but who has now no right of initiation.

We are told by an English visitor, that Greek children make a pleasing impression on the stranger: "they are bright and diligent; they learn with great ease and they are obedient and respectful." They are examined twice a year, in February and July, although the latter date may be altered, if the gathering in of the grain and current crops interferes with the attendance of the children. The examinations are always the occasion of family and communal festivities. During the hot season it is not a rare occurrence to see a village school held out of doors under some shady tree—usually a plane—the national tree of the Greeks.

The law of 1895 extended elementary education to the remotest part of the country, reaching even the nomadic shepherds of the mountain districts, and introducing with education modern hygienic habits. In such places, where it is impossible to maintain a demotic school, a *Τραυματισχολέον*, or an A.B.C. school is established, in which the teacher need have no special training, but be of

good moral character and able to teach "the three R's" and the Catechism. He is often the local priest and is subject to the nearest Demoidaskalos.

Parents and guardians are penally responsible for the attendance of the children at a public or at an approved private school. When the number of boys and girls in a communal school (of which there is now at least one in each commune) exceeds 75, separate schools for boys and girls are established, and a special male and female teacher is placed over each of them.

From the small beginnings already noted, the primary schools in the Kingdom increased rapidly in 1860 to the number of 498.

In 1868 to 943 with 55,397 scholars of both sexes.

In 1895 to 2119 with 158,640 scholars of both sexes.

In 1910 to 3550 with 233,164 scholars of both sexes.

Of these latter 1305 were for boys and 680 for girls, while 1565 were rural or "agroitic" (A.B.C.) schools. Besides these there were 128 private primary schools attended by 11,990 children of both sexes. This brought the total number of children receiving a primary education to 271,844 and represented 9.31 per cent. of the total population; and this shows that there was, roughly speaking, one primary school for every 715 inhabitants.

These figures which are more eloquent than any comment I can add, refer to the old Kingdom. They have been materially modified on the annexation of the new provinces after the Wars of 1912-1913 and 1914-1920, as we shall see in the sequel.

SECONDARY OR MIDDLE EDUCATION.

With the exception of primary schools, there was in Greece, at the close of the War of Independence, no establishment in which higher teaching could be imparted. On the close of the War the Central School of Aegina, already referred to, was made, by the unremitting efforts of Gennadius, the centre of such instruction and the nursery of many of the professors as well as of some of the most distinguished civil servants of the new State. (29). The lack of qualified teachers had delayed the formation of Hellenic schools of which only three existed, in Syra, Nauplia, and Patras, when the law of December 31st, 1836, was promulgated.

By this enactment secondary education consists of an

"Hellenic" school, which has three forms, and a Gymnasium, which has four forms—the complete curriculum thus extending to seven years—after the German model, which the framers of the law, King Otho's German advisers, had in view. Attendance at secondary education is not compulsory, nor is it obligatory to continue the Gymnasium course, after completing that of the Hellenic school, which latter is a sufficient educational equipment for superior workmen and others engaged in such vocations.

In the Hellenic schools the study of the Greek language in its more grammatical form is entered upon, and the subjects taught in the Communal Schools, during the last two years, are continued and developed. For Greek, the text-books are Aesop, Xenophon (Anabasis), Lucian (Dialogues), Plutarch, Isocrates, Homer; during the third year also Latin, Mathematics (Algebra and Geometry), History and Geography, Natural History, Calligraphy and Drawing, and beginnings in foreign languages (English and French).

A University degree is a necessary qualification for a teacher in a Hellenic school. 'Ελληνοδιδάσκαλος. The head master is called Scholarch, Σχολάρχης. The initiative in appointing, dismissing and transferring teachers in the Hellenic schools, as also in the Gymnasia, rests with the Supreme Council of Education, as it does also in the case of Communal teachers.

There is now a Hellenic school in every town of any importance: in several towns there are two or three. The following statistics refer only to the territories of the old Kingdom of Greece, prior to the War of 1912:—

In 1871 there existed 114 Hellenic schools with 238 masters, and about 5000 pupils.

In 1895, 240 Hellenic schools with 660 masters and about 13,490 pupils.

In 1911, 282 Hellenic schools with 900 masters and about 24,729 pupils (of which latter 3106 were girls), representing 0.89 per cent. of the entire population. The annual expenditure amounted to 2,503,960 drachmae. Of private schools of this grade mention will be made hereafter.

The Gymnasia supplement the curriculum of the Hellenic schools and are preparatory to University studies. A general schedule, or programme of yearly studies, is

issued by the Ministry of Public Instruction. It is periodically modified and was developed and extended in 1855, 1867, and 1881.

The four years' course includes the higher study of classic Greek, Herodotus, Plato, Thucydides, Pindar, and the Dramatists, grammar and syntax; Latin (Nepos, Caesar, Tacitus, Virgil, Horace); Mathematics (algebra geometry, and trigonometry); Geography and History (Greek, Roman, Byzantine, Modern); Natural Science (zoology, botany, geology, chemistry); Foreign Languages, (French more or less obligatory, English and German optional).

All the Gymnasias follow the same programme, but the results vary considerably, in accordance with the efficiency of the professorial staff, the previous training of the students, their surroundings and conditions of life, etc. Each Gymnasium is governed by its own faculty, under the Gymnasiarch, *Γυμνασιάρχης*, who is himself one of the teaching body. Most of the gymnasial professors have been trained in France, Germany or Switzerland, etc.

At the end of the four years' course and after passing satisfactorily a last examination, the student is entitled to a Dimissorial, *Ἀπολυτήριο*, certifying that he has completed his studies. This certificate is a necessary qualification for certain public or private posts, or entry into the University.

The Government provides the annual expenditure for the Gymnasia which in 1912 amounted to 1,066,460 drachmae. In places, however, in which the population is not sufficiently large to justify the establishment of a Gymnasium, the community in their love for education, often undertake to provide the necessary funds by the voluntary contribution of a special tax. Thus in 1896 the people of the town of Nisison, in Messenia, levied and collected for this purpose a tax of one centime on each oke of figs or grapes produced in the district. (30).

The first Gymnasium was established in Athens in 1836 by George Gennadius, having under him some of his own pupils whom he had trained as professors.

In 1838 there were only three gymnasias, those of Athens, Nauplia and Syra. But in 1871 there existed 15 Gymnasias with 94 professors and 1800 pupils, and in 1895, 42 Gymnasias with 94 professors and 5062 pupils.

A recent law provides for an important modification in Secondary education. It contemplates the abolition of the Hellenic schools, their place in tuition being supplied by raising the course of the Communal schools to six years (six forms) and by extending that of the Gymnasia, also to six years. This enactment, of doubtful expediency or benefit, has not yet come into full operation.

HIGHER OR UNIVERSITY EDUCATION.

The University of Athens was instituted by the Royal Decree of December 21st, 1836, and in accordance with German custom, it was named after King Otho, *Ὀθωνέου Πανεπιστήμιον*. The measure was criticised by some as premature, considering the then lack of a sufficient number of qualified professors and of the indispensable equipment; but it was generally welcomed with joy, as bringing the Muses back to their immemorial home, whence they had been ousted for more than thirteen centuries, and as constituting the most powerful link of union between all Greeks the world over. The original decree was modified by that of April 14th, 1837, and finally the official inauguration took place on May 3rd, in the presence of King Otho and in great state. The Metropolitan of Athens blessed the undertaking, and the scene was so affecting, especially after the sufferings of the terrible War of Independence, that the King and many of those present were moved to tears.

The ceremony took place in the house of Kleantes (so-called from its owner) situated on the northern slope of the Akropolis, where the lectures continued for some time to be given. (31.) No better accommodation was then available in a town just rising from its ruins. An appeal was addressed to Greeks in all parts of the world, and, full of confidence in the future, the first stone of a new palatial building was laid on July 2nd, 1839, with only 27,790 drachmae on hand. On November 1841 the first wing of the new building was occupied. It is now, in its archaic simplicity, the most imposing structure in Athens. It was designed by the famous Danish architect Christopher Hansen.

Equally sanguine were the promoters in respect to the professorial body. Thirty-two men competent to undertake university work were needed. Were the lower scholastic establishment to be deprived of their teachers?

King Otho insisted upon all the most prominent men of letters in Greece being centred in the University—Mavrogordato, Argyropoulos, Gennadius (32), Apostolides—and with these such German scholars as had accompanied him to Greece or were sojourning there—Treiber for Medicine, Ulrichs for Latin, Ross for archaeology, Landerer for chemistry, Constantine Schinas was appointed first Rector, and Dr Ch. Aug. Brandis drew up the organisation of the University, which, after the German model, was divided into four faculties—Theology, Philosophy, Law and Medicine. (33).

On the fall of King Otho the University, by virtue of the Decree of October 20th, 1862, was renamed "National," and by the Organic Ordinance of July 1911, was recognised, under Government supervision, as independent administrator of its own property, which, meanwhile, had rapidly grown by means of legacies and endowments.

In 1849 Jannes Dombolis, a Greek merchant in Russia, left his entire wealth, to accumulate for sixty years, and then be devoted to the foundation of a University in memory of Count Capodistrias. But it was found neither expedient nor possible to equip adequately two such institutions in Greece. Therefore the old and the newly projected University were merged into one "the National and Capodistrian University," the former continuing to receive a subvention from the Government, and the latter subsisting on its own resources. The annual expenditure of both together amounted in 1916 to 395,000 drachmae. They are jointly governed by an annually elected Rector, *Πρόεδρος*, and a Convocation, *Σύνεδρον*, of the Professors. The Law Faculty was divided into two sections, the Science of Law, and the Science of Politics; while the Philosophical Faculty is now composed of three sections, Philology, Mathematics and Physics. The School of Medicine, again, includes Dentistry and Pharmacy. Each of the five faculties is presided over by a Proctor, *Κοσμητής*, and all five have seminaries, *φροντιστήρια*, attached to them. The body of Professors of each of these propose candidates for vacant chairs to the Minister of Public Education, who may veto the proposals, but has no right of initiation. Up to 1882 the professors were appointed directly by the Government.

Another class of instructors are the *Ψηφιστάι*, or

Lecturers, who occupy a position similar to that of *privat docentem* in the German Universities. They lecture as freely as the full professors, *Καθηγητάι*, but are not paid, and must choose hours not already occupied for professorial lectures. It is a kind of novitiate for the post of professor, and those who aspire to it must submit to the Dean of the school, in which they propose lecturing, a doctor's diploma, and a habitations dissertation. If these are approved of by the faculty, the candidate is given a day on which to deliver a Trial Lecture.

At the outset, in 1837, the Theological faculty numbered three Professors, the Philosophical fourteen, Law seven, and Medicine eight. In 1911 the entire staff consisted of 155 professors and lecturers.

With regard to actual students, *φοιτηταί*, their number did not exceed fifty-two during the first year; but the pupils of the highest class of the Gymnasia, and persons of repute and of some attainment, who were desirous to attend the lectures, were also enrolled as auditors, *Αυθοοιτάι*. Among the 75 who availed themselves of this privilege, it was inspiring to notice several of a mature age, government officials, and men of some leisure, who reminded one of the old days of Greece, when, not age or station, but love of learning attracted disciples to the philosopher. The number of regular University students increased rapidly; in 1847 they amounted to 250, in 1857 to 490, in 1867 to 1217, in 1887 to 2978, and in 1911 to a total of 3358, of whom 110 were enrolled in the Theological faculty; 252 in the Philosophical, 171 in the Mathematical, 1819 in that of Law, and 176 in that of Medicine. Of this total number again, 800 came from Turkey, Egypt and other centres of Greek life. For it should not be forgotten that the University of Athens was the only such institution in Eastern Europe, and that almost all the physicians, lawyers, etc., in those parts are sons of the Athenian Alma Mater. Not only Greeks, but, especially during the epoch anterior to the seventies of last century, Roumanians, Bulgarians, Serbs, and Albanians flocked to Athens in search of University Instruction.

When the fiftieth anniversary of the foundation of the University (35) was celebrated in 1887 it was computed that during that half century 14,029 students had been enrolled in its registers. In 1890 women students

were, after some hesitation, admitted to follow the courses, and with equal opportunity to qualify for a degree. The first two such Degrees for Medicine were conferred with high honours, ἰσοῦσα, on two sisters from the Island of Cephalonia in 1897. Greek women are noted for their literary and artistic aptitude; and their admission to University studies has been marked with success and beneficial results.

Students leaving the Gymnasia (or such private schools in Greece as are recognised equal to the Gymnasia) with a satisfactory Dimissorial, may enter the University without submitting to the preliminary examination which other candidates must undergo. The great Greek educational institutions which existed in Turkey were, since 1862, recognised as equal to the Gymnasia. They were the Great National School at Constantinople, the Theological and the Commercial Schools of Chalke, the Zosimanean School of Joannina, the Theological School of Jerusalem, the Evangelical School of Smyrna, the Gymnasia at Chios, Samos and Mytilene, those of Heracleion, Kydonia and Neapolis in Crete, and those of Salonica, Bitolia and Pilippopolis. Thus the University of Athens became the great Hellenic intellectual centre, whose light radiates to every corner of the Greek world. (36).

After enrolment, which takes place at the beginning of every semester, a student is free to follow such lectures as he pleases, unless he becomes a member of a laboratory or a seminar, when he must fulfil the tasks imposed or recommended to him by the professor. For the rest, the use he has made of his opportunities will tell at the examinations for a degree, for which two sets of studies are necessary, the so-called general studies, Γενικά Μαθήματα, and the special branch of science for which he desires to qualify. For general studies he may present himself after two years. But for a doctor's degree, Δοκτοροικαὶ Ἐξετάσεις, he must have completed a four years' course.

The degrees conferred are that of Licentiate in Theology. Ἰπολόγους Θεολογίας, of Master in Philosophy, and of Doctor in Philosophy, Law or Medicine. In Pharmacy a Diploma, but no degree is conferred. The Master's examinations, Δόσασκαλικάι Ἐξετάσεις, or Ἐξετάσεις Ἐλληνοδόσασκάλων, are open to those who have completed a two years' course in the faculty of philosophy and have suc-

cessfully passed the examination in general studies. The candidate is examined in Greek, Latin, Archaeology, and Mathematics.

To obtain a diploma in Pharmacology, the candidate must have completed three years in the University, and have already passed a written examination in botany, chemistry, pharmaceutical chemistry, physics, mineralogy, and geology, as well as on the subject of his experiments in the laboratories of chemistry and pharmaceutical chemistry.

On obtaining his degree as a Doctor of Medicine, a student must practise in the City Clinic for nine months, and then follows a further examination for the permission to practise, Ἰατρικαὶ Ἐξετάσεις, which are heavy, and include medicinal jurisprudence and midwifery.

Those who leave the University after completing their studies but without obtaining a degree are known as Τελεσιδοῦδάρτοι.

The conditions of examination for the doctorate, and the method of such examination, were first determined by the Decree of 19th May, 1842. But six years elapsed, from the foundation of the University, before a candidate presented himself. Anastatus Goudas, a native of Joannina, was the first to be proclaimed a Doctor of Medicine in the year 1843. He later became known as the author of the lives of illustrious Greeks during the Revival, before and during the War of Independence.

The fees payable at enrolment and examination were originally merely nominal. They have been gradually increased, but remain comparatively light.

Up to the beginning of this century honorary degrees were bestowed very rarely; the Theological faculty had conferred about a dozen, the School of Law only two—on Leon Gambetta in 1879 and on Zacharia von Lingenthal, the great authority on Byzantine Law in 1884—and the School of Medicine one, on Professor Rudolf Virchow, in 1879.

Besides the munificent legacies with which the University has been endowed from time to time by patriotic benefactors, in whose memory the University celebrates each year a solemn Liturgy on the 30th January, the feast of the three great Hierarchs (Saints Chrysostome, Gregory and Basile), various donors have established

yearly contests 'Αγώνες, ἀγωνοθεσία, which are open not only to students, but to all comers. They are judged by the University which awards prizes resulting from funds deposited for this purpose. The first of such contests was the Poetry contest, established in 1850 by Ambrose S. Ralli of Trieste. It continued up to 1860, and was revived in 1862, by Mr J. Voutsinas of Odessa. The Philological contest was founded in 1860 by Mr M. P. Rodocanachi, also of Odessa. From time to time other contests were inaugurated such as on Christian ethics, on the Moral training of the people, on the History of the Greek language, on Dramatic Art; and an anonymous lady set a prize for the best treatise on works against the Papacy. The Κοτρυγέας, 'Αγών was established by Dr Lotting, a distinguished physician of Boston

The University is richly equipped with those auxiliary establishments, without which it could not serve its purpose efficiently. Its own library, already considerable, has been merged with the National Library, which was first founded by George Gennadius at Aegina, side by side with the Central School, and was later transferred to Athens. It is now housed in the marble palace erected on the southern side of the University square, while the northern side is occupied by the resplendent edifice destined for an Academy (38) and now serving partly as the depository of the Numismatic Collection, which has been formed almost entirely by private gifts, and which already ranks as the fourth or fifth in importance in Europe.

To the rear of the University there rise two other large buildings, one containing the Physiological, Anthropological, and Pathological Museums, and the other the various laboratories—of chemistry, of experimental physics and pharmacy, the phytiological, histological, microbiological, pathological, anatomical and botanical.

Clinical work in the medical faculty is carried on in the Municipal Hospital and the Lying-in Hospital; while for Ophthalmic medicine the Eye Institute, which is in close proximity to the University, offers every facility. On the outskirts of Athens, beyond the Keramitos and on the Sacred Way leading to Eleusis, are situated the Botanic Gardens, popularly known as "Kaseki's," from name of the Turk who owned that ground before the Revolution.

On the Hill of the Nymphs, west of the city, there rises the elegant building of the Observatory, erected in 1842 at the expense of the late Baron Sina, a wealthy Greek banker in Vienna. Under its first Director, Dr Julius Schmidt (up to 1884), it produced valuable scientific results which have been added to by his successor Dr Aegenitis.

A training school (Αἰδοσκαλεῖον) for communal teachers was established in 1834 in Athens, but was abolished in 1864. In 1876, however, it was replaced by the *Ecole Normale*, founded by the munificence of the late M. Maraslis of Odessa. Two similar schools, at Trikkala and Corfu, are subordinated to it, and in each a three years' course is prescribed.

The education of women was systematised by the foundation of the Society of Friends of Education, Φιλανθρωπιτικὴ Ἐταιρεία, thanks chiefly to the efforts of Gennadius. At the outset, in 1837, its model school contained only 70 pupils, most of whom became communal teachers. In 1840, when it was endowed by the Greek merchant Arsakes with a stately building in Athens, the attendance had risen to 250, in 1874 to 1380, and in 1912 to 1500. The Society, which is now richly endowed (its budget amounting in 1910 to 515,601 drachmae), has established branch schools in Corfu (1868), Patras (1891), Larissa (1902), and elsewhere in Greece. The curriculum is similar to that of the Hellenic schools and the Gymnasia, with special courses for girls.

The Polytechnic School, Πολυτεχνεῖον, tentatively established in 1837, was originally intended to encourage the fine arts—sculpture, painting and architecture—and tuition was given only on Sundays and feast days. Gradually its scope was extended and regular professors were appointed. In 1863 and 1874 it was re-organised as a school of both the fine and the industrial arts. It is housed in a stately building, the gift of Sturmaras and Tositsa, rich Greeks, natives of Epirus, with a staff of twenty-five professors, five assistants, and some 400 pupils.

The first seminary established in Athens was the Rhizarian School, in 1842, so called from the two brothers Rhizaris, natives of Epirus, who, on the advice of their countryman Gennadius, bequeathed the whole of their

wealth for that purpose. This school has produced some of the most learned prelates in Greece. There are now three other theological colleges with 25 teachers and 127 pupils. In the Piræus, the port of Athens, there are two excellent evening schools for mechanics, with a three years' course.

In taking stock of educational activity in Greece, mention must be made of six commercial schools with 46 teachers, 366 pupils; of a high school for agriculture in Athens with two others in Larissa and Salonica; of several night schools for workmen; of evening schools for poor children under the auspices of the Literary Society, "Parnassus"; of an *Ecole Normale* for gymnastics; of a shooting school; and of other such institutions, maintained mostly by private bequests. Mention should also be made of the Odeion, an establishment similar to the French Conservatoire, for the purpose of training actors, singers and musicians, the latter chiefly as teachers of church choirs and in primary schools.

There exists private schools of all grades up to the gymnasium standard, which are subject to Government inspection. The principal one of these is the Varvakeion Lykeion with 28 teachers and 350 pupils. There are also commercial and nautical schools under private directorships.

The total number of secondary schools amounted in 1911 to 379, with 31,751 pupils (boys and girls), representing 1.21 of the population.

As already stated, the statistics and the information hitherto set forth refer to the old Kingdom of Greece. The results of the Wars of 1912-13 and 1914-20 doubled both the territories, greatly increased the population, and largely developed the organisation and the educational activities of the State. Unfortunately the abnormal conditions which unavoidably prevailed during the Wars, and the troubled times which followed and still continue, owing especially to the exchange of populations and to the unprecedented inrush of close upon a million and a half of refugees, have rendered next to impossible any precise data or statistics of the progress in the new provinces of the educational system which is being gradually applied there. The following figures, however, may be relied upon:

There are now in the whole of Greece 1562 Communal Schools for boys, 1099 for girls, and 4875 for boys and

girls taught together. If to these are added some 600 such schools quite recently established in Thrace, we obtain a total of about 8000 Communal Schools attended by 342,472 boys, and 227,185 girls, to which must be added 11,156 infants of both sexes attending A.B.C. schools, namely a total of 581,513 pupils with 6930 male and 3689 female teachers.

The Middle or Secondary education consisting of 480 Hellenic Schools, 107 Gymnasias, 11 Lyceums, 26 Training Colleges, and 26 other various institutions claim 85,942 scholars.

The various Faculties of the University were attended in the school-year just closing by 8789 students, of whom the Theological and Philosophical Faculties claimed 1323, Law 4067, Medicine, Chemistry and their branches 2839, and Mathematics and Physics 560.

The various fees paid by them to the University, which in 1918-19 amounted to 1,483,165, rose during last year to 8,515,259 Drachmae. This, in itself, is eloquent of the extraordinary rush (observed also in England) for University training, even when allowance is made for the rise in the fees payable during these latter years.

N.B.—Of the matter contained in this paper, the minor portion which relates to the organisation of education in the former Kingdom of Greece is on the same lines as the article I contributed to that standard work, Messrs Pitman's *Encyclopaedia and Dictionary of Education*, some three years ago.

1. Both Plato in the Laws and Aristotle in his Politics dwell upon this matter specifically and at great length; and Greek literature is replete with references to it.
2. No Greek city, even under the most absolute of "tyrants," ever sank to a condition so humiliating as that of Rome under the Empire, when, as Tacitus relates (*Life of Agricola*), not only authors were done away with, but their very writings were delivered into the hands of the executioner to be publicly burnt in the Forum; and he concludes: "We would have been deprived of memory together with the power of speech, if it were possible to forget, as it is to be silent."
3. The schools of Athens were finally closed by Justinian in 529. But learning was not entirely ousted from the city of Minerva. It revived later, and in 1240 we find John Basing, a Benedictine monk of St. Albans, and afterwards Archdeacon of Leicester, being taught Greek in "the immortal city" by the daughter of the Archbishop Michael Akominatos, Constantia, who, though not yet in her twentieth year, had attained to great learning. She was styled by Master John "a second Katherina," and he affirmed that, although he had been a student in Paris, it was from her that he acquired whatever he knew, not only in Greek, but in science also. On his return he brought back a large number of books and introduced into England the Greek numerals of which Matthew Paris (who records these facts) gives a detailed account, deeming them superior both to the Latin notation and to the Arabic numerals, which, however, did not come into general use until a considerable time later.
4. So also with the French humanists, when to be proficient in Greek was an enviable distinction, and when "un Grec" signified "un homme habile dans la connaissance du Grec" (*Litté*), and hence, to be efficient and clever in something: "être grec en quelque chose, y être habile." In the French literature of that time we constantly meet with such phrases as: "Nous sommes un peu Grecs sur ces matières-là; cet homme n'est pas grand grec" (he is not very capable); "qu'il s'avise de parler latin, j'y suis grec"; even, "ma marraine était grecque sur ce chapitre-là." Gradually, as in the case of many other words in all languages, the reference was narrowed to games and especially cards, which had later on become, in France especially, a universal passion. But there is no record of any native Greek being then in France, or becoming notorious in the game. It was ignorance of the history of language which mistook the term as one of opprobrium; and in the same mistaken sense it infiltrated into English, along with the introduction of other French social fashions at that time.

5. Of these Jews it is said (John XII. 20-23) that "there were certain Greeks among them that came up to worship at the feast;" and that when they asked to see Jesus, our Lord answered: "The hour is come that the Son of Man should be glorified," referring thereby to the importance of His Gospel being propagated through the Greek tongue.
6. Strabo (XIV. 5. p. 673) says that such was the eagerness of the inhabitants of Tarsos for philosophy and general culture that they surpassed the Athenians and Alexandrians and all others, and maintained schools of all kinds for intellectual training. *Τοιαύτη δὲ τοῖς ἐπιθετο ἀνθρώπων προσηγορία τῆς φιλοσοφίας καὶ τῆς ἐκείνων ἐπιπέδου ἡμεῶν παλαιὰ γέγονεν, ὡς ἰσχυρῶς ἀναφέρει καὶ Ἀλεξάνδριαν, καὶ ἐν τῇ ἐκείνων τῶν διδασκάλων ἐκείνη, ἐν ᾗ ὁ γὰρ καὶ διὰ τὸν τῶν φιλοσόφων καὶ τῶν λογίων γένεσθαι.* In Antioch, also there were, as in Alexandria, a library, a museum and schools, which flourished especially after that city was christianised. In Syria we also find famous Greek schools of law, namely in Berytos (Beirut), which, however, were destroyed by the earthquake of 551.
7. There is a considerable body of literature in support of the belief, now more prevalent, that our Lord spoke, and often taught in Greek. The first important treatise on the subject was Dominic Diodati's *De Christo Græce loquente*, printed in Naples, 1767. It was re-issued with a preface by Orlando T. Dobbin, London, 1843. Later works are the two of Professor Alve. Roberts, *Greek the Language of Christ and His Apostles*, London, 1888, and *A short proof that Greek was the language of Christ*, Paisley, 1893.
8. St. Basil's treatise on the benefits to be derived from the reading of ancient Greek authors: *Ἰπὸς τοῖς πρῶτοις, πῶς δὲ ἔξ Ἑλληνῶν ἀφελούμενο λόγων καρτερῶς, is a convincing illustration of the love of the Greek Fathers for classic truth and beauty, in strong contrast to the fear and hatred of all Greek on the part of the obscurantist papal ecclesiastics who prohibited Greek books, often inscribing on them, as a warning, "Græca sunt non leguntur."*
9. First director (Νομοφύλαξ) of the law school was Joannes Xiphilinus, of Trebizonde, who afterwards became Patriarch of Constantinople. The great work of the Codification of the Laws then accomplished, served as the basis of all later civil codes; and the "Roman Law" still taught in Universities is so called because it originally became known to the West in Latin. Zacharias van Lingenthal the great authority on Byzantine law, has pointed out that the Law School of Bologna, which later won fame, was modelled on that of Constantinople. Space will not here permit me to enumerate the services rendered by the Byzantine schools in every other branch of knowledge,

- theology, history, grammar, rhetoric, mathematics, astronomy, medicine, which Gibbon's blind hatred of Christianity and of the Greeks hindered him from recording.
10. During the reign of the Emperor Theophilus (829-842) the Khalif Al Mamoun sent a special embassy asking that a certain Leon be allowed to go to his capital as teacher. Leon was then a comparatively obscure man in Constantinople, but even as such he was prized by the Arabs.
11. In 1573 Martin Crusius, Professor of Greek in Tubingen, entered, after some difficulty, into correspondence with certain Greek ecclesiastics, eager to learn what had become of the Greek nation, whether it had survived, and whether there still existed such a place as Athens. This correspondence he published in his *Turograecia* (Basel, 1584), which remains to this day a treasure-house of information on the state of the Greeks at that time. Even at a later date Lanrenborgius (*Graecia Antiqua*, 2nd ed., 1661) wrote disparagingly: "Fiat quondam Graecia, fuerunt Athenae: nunc neque in Graecia Athenae, neque ipsa Graecia est." *Graeciae*, 1714.
12. An account of the organisation and of the curriculum of the schools, which began then to be re-established, will be found in Alexander Helladius's *Status praesens Ecclesiae Graecae*, 1714.
13. Among others the commentator of Aristotle Theophilus Corydalenus, who taught there when Cyril Loukar was Patriarch.
14. A sketch of her life was first published in Venice in 1775, accompanied by the Office which is said in her honour on February 19th. Some of her letters to the Patriarch of Constantinople are treasured in the National Library in Athens.
15. Père Jaques Paul Babin, a Jesuit, visited Athens about 1650, a few years before J. Spon, who published, at Lyons, in 1674, the report which Babin sent to his Superior: "*Relation de l'état présent de la ville d'Athènes, ancienne capitale de la Grèce, battie depuis 3400 ans.*" This exceedingly rare little volume was reprinted in 1854 by the Comte de Laborde. At pp. 55, Babin says that he met a Greek priest who had some knowledge of Latin and that the Archbishop of Athens was a scholar. He continues:—"L'éloquence et la philosophie n'en sont pas entièrement bannies, et j'ai parlé au Signor Dimitry Beninzelos, qui avant d'être l'un et l'autre dans l'état de Venise, en faisoit des leçons dans sa patrie à deux ou trois auditeurs seulement."
16. For an account of the Schools of Athens see, *Τὰ ἐν Ἀθήναις πρῶτα σχολεῖα* in the *Ἐβδομάς* of November 10th, 1885.
17. *Notes d'un voyage fait dans le Levant en 1816 et 1817*. Paris, 1821
18. A fairly accurate list of all the Greek schools existing in

- the eighteenth century is given by the priest George Fatseas in his *Παλαιατικὴ Γεωγραφικὴ*, Venice, 1760, 3 vols.
19. There is reliable evidence that Lord Guildford had also joined the Orthodox Greek Church, see I. *Ποσειδάειον*, Ἀνέκδοτα χειρογράφα ἀφορῶντα τὴν κατὰ τὸ δόγμα τῆς Ὁρθόδοξου Ἐκκλησίας βίβρατον τοῦ Ἀγγλοῦ φιλᾶλλου Κόμητος Τυκάρδου, Corfu, 1879.
20. To celebrate the fiftieth anniversary (1817-1867) of the foundation of the school the following historical sketch was published by Ch. Vouliodemos, the director and one of the pupils of Gennadius: Ἡ πρῶτη περιηγητικὴ τῆς ἐν Ὀδησῶν Ἐκκλησιαστικῆς Σχολῆς, 1817-1867. Ἐν Ὀδησῶν, 1872.
21. Ἀδαμάντιος Κοραΐς in Greek; but he himself wrote his name, in Latin character, Coray, instead of Korae.
22. Dragachian was a monastery a few miles distant from Rimmik in Wallachia.
23. See *Τὸ Παρθενονγενεῖον τοῦ 1824 ἐν Ἀθήναις* in *Ἐβδομάς* of Oct. 24th, 1887.
24. The Lancastrian (or as styled by the Greeks) ἀλλοθιδάταρκα, the mutual or reciprocal system of tuition, so called from Joseph Lancaster (1778-1838) was first made known to the Greeks by George Cleovoulas of Philippopolis, who became acquainted with it while studying in Switzerland, and who in a short *Ἐκθέσις πρὸς τὸς ἀλλοθιδάταρκαί* Μεθίσου published at Jassy in 1820, introduced it in the schools of that city and of Bucharest. It was set forth in greater detail in the *Ὀδηγός* translated from the French and published for the first time in Aegina in 1830, by S. P. Kokkoms, then director of primary education. This method had already been introduced into the Ionian Islands by Ath. Politis in 1821.
25. *Greece in 1823 and 1824 being a series of letters and other documents on the Greek Revolution*, by Colonel Spencer Stanhope, London, 1825
26. See *Τὸ Παιδεῖον τῆς Ἀγορῆς* *Ἰταβέλας*, in the *Ἐβδομάς* of October 26th, 1886.
28. "*Behind Hymettus*" in *Atlantic Monthly*, May 1894.
29. See *Φιλτροῦ Τεσσόν Ἀγῶς Ὀλυμπιακῶς*, Athens 1871, p. 28-29, where it is also stated that by his efforts scholarships were secured for the best of his pupils, who were sent to Germany to complete their studies and return to Greece as Professors.
30. In illustrating this extraordinary thirst for education of the Greek people Mr Quinn remarks: "In order to seize the advantage of an education the hardy young Greeks, especially in the provinces, often endure hardships that would make us shiver. The writer once visited four brave lads that were staying in Sparta for the winter in order to

- attend the gymnasium there, as their own native place had none. They had rented a small house consisting of one room with the ground for floor. He came in upon them as they were at dinner; the only food they had was a pot of macaroni cooked by themselves. Other than the four young heroes, the only bright thing in that room was the little stack of books they took bashful pride in showing me."
31. The first regular lecture was given on May 22nd by Professor Ludwig Ross, a Dane by birth, on the Aethraians of Aristophanes.
32. Gennadius soon resigned. On King Otto expostulating, he replied: "If we all make a jump for the University, who will take care of the lower schools? They are equally most important."
33. There was also considerable difference of opinion as to the designation suitable for the new institution. The similar establishment at Cordu had been styled "Academy." But 'Ακαδημία in Greek expressed something different. 'Ελληνο-μοναρχίον, Φροντιστήριον, were suggested. Παρδίαρχιον conveyed better the idea, but was rejected as rather an awkward term. Παρτιστήριον was finally decided upon as expressing all that is implied in the "Universitas Litterarum et Scientiarum" of the West.
34. Ludwig Ross published an account of the founding of the University in Putz's *Deutscher Museum*, 1853. It is re-published in Otto Jahns' ed. of Ross's *Erinnerungen in Griechenland*, Berlin, 1863.
35. The 75th anniversary of the University was again celebrated with even greater splendour, the whole of the Greek world taking part, and representatives of almost all European Universities attending. The two memorial volumes published on those two occasions are recorded in the Bibliography.
36. "The sons of the unredeemed Greeks have shown themselves worthy of the concessions made to them. They appreciate the blessings of education even more than do those raised in the Kingdom of Greece. You can perhaps find no such village in the country under the Crescent, be it in Europe or in Asia, or in Africa, without finding the poor rajah saving up his groats in order to send a son to Athens to study." Quinn.
37. An old Cretan, Barnabas by name, being anxious to help the University, but possessing no wealth, presented the astonished Rector with his pistols and his yataghan, with which he had laid low many a Turk. And a poor knife-grinder bequeathed to the University all he possessed—twenty drachmae.
38. Both these superb buildings, entirely of Pentelic marble and in the purest classic style, have been designed by Theophilus Hansen, the famous architect of the Rath-Haus and other buildings in Vienna, and younger brother of the Architect of the University.

BIBLIOGRAPHY.

Besides the sources referred to in the notes the following works may be consulted:—

ANCIENT GREECE.

- CORRINGIUS (Herm.). De antiquitatibus academicis dissertationes. Helmstaed, 1651; Ed. secunda, 1074; recogn. Chr. A. Hermann. Gottingae, 1739.
- CAMER (Ad.). De educatione puerorum apud Athenienses. Marburg, 1833.
- CAMER (Fr.). Geschichte der Erziehung und des Unterrichts im Alterthum. Elberfeld, 1834-36.
- DAVIDSON (Th.). The Education of the Greek People and its Influence on Civilization. New York, 1894.
- GIRARD (Paul). L'Éducation Athenienne au 5^e et 4^e siècle avant J. C. 2nd ed., Paris, 1891.
- GRASBERGER (L.). Erziehung und Unterricht im Klassischen Alterthum, 1864-75.
- HERBERMANN (Ch. G.). Education in Ancient Greece (*American Catholic Quart. Rev.*, 1895, x., pp. 766-806).
- ΜΑΝΗΡΥ (I. P.). Old Greek Education. 1882.
- ΜΑΡΤΙΝΑ (C.). L'éducation des femmes dans la Grèce ancienne (*Rev. Contemp.*, 1857, iv., p. 266 ff.).
- NORBERG (M.). De educatione puerili apud Spartanos. Londini, 1796.
- VAN DER BACH (Ant.). De Institutione veterum Graecorum scolastica. Bonn, 1841.
- ZELLER (E.). Ueber die Wissenschaftlichen Unterricht bei den Griechen. Berlin, 1876.
- BYZANTINE EPOCH.
- ΚΡΥΜΜΑΧΕΡ (Karl). Geschichte des Byzantinischen Literatur von Justinian bis zum Ende des Oströmischen Reiches. München, 1897. 8vo. (Of this standard work there is also a Greek translation in 3 vols.)
- ΜΕΝΤΣΙΚΙΩ (Arsenius). De eruditione et re litteraria Graecorum aetatis Byzantinae. Moscow, 1849.
- ΣΚΑΒΑΛΑΝΟΒΙČ (N.). Byzantine Science and Schools in the Eleventh Century. (In Russian, in the *Christ. Slavic*, 1884, March-May.)
- GREECE UNDER THE TURKS.
- Ιεράδω (M. I.). Παδεία καὶ πτωχεία παρ' ἡμῶν κατὰ τοὺς τελευταίους αἰῶνας. Ἐν Κωνσταντινουπόλει, 1893. 8vo.
- Ζαβίλας (F. I.). Νέα Ἑλλάς ἢ Ἑλληνικὸν ἔθνος, ἢτοι Ἱστορία τῶν μεταδευτέρων Ἑλλήνων. (1453-1800), ἐκδόθη ὑπὸ Π. Π. Κερίαν. Ἀθήναι, 1872. 8vo.
- Κασσώδης (E.). Περὶ τῆς ἐν Δημητριάδι Ἑλληνικῆς Σχολῆς καὶ περὶ τῶν καθ' ἑαυτὸν καὶ τῶν πρὸς αὐτῆς διδασκάλων. Ἀθήναι, 1847. 8vo

- Κυριαξίου (Ετ.). Βιογραφία τῶν ἐκ Τραπεζοῦντος καὶ τῆς περὶ αὐτὴν Χώρας ἀπὸ τῆς Ἀλάσεως μέχρις ἡμεῶν ἀκριστοτέρου Λογίου, μετὰ σχεδίων, μετὰ ἱστορίας περὶ τοῦ Ἑλλ. φωνητικότητος τῶν Ἰταλιανῶν. Ἀθήνη, 1897.
- Κωνσταντῖνος Α., Πατριάρχου Κωνσταντινουπόλεως, ἐπιστολὴ περὶ τῆς Μεγαλῆς τοῦ Ἰόνου Σχολῆς (in Ἑλλ. φιλ. Ζῆλον., vol. II, p. 286 f.).
- Μυσταξίδου (Β. Α.). Ἱστορία τῶν ἐν Ἰωνίσι Σχολῶν (in Πατριάρχος, vol. x, pp. 55-70).
- Παπαζαφειρόπουλος (Π.). Περὶ τῆς ἐν Βυζύτι Ἑλληνικῆς Σχολῆς, τῶν πρώτων αὐτῆς διδασκάλων, καὶ τῆς ἐν αὐτῇ καταργήσεως Βιβλιοθήκης. Ἐν Ναυπλῳ, 1858. 8vo.
- Παπαδόπουλος (Γ. Γ.). Λόγος περὶ τῶν προγεγενημένων Ἑλληνικῶν Σχολῶν. (Ἐκδόσεις Ἑλλ. Παιδείου, 1856-7.) Ἀθήνη, 1857. 8vo.
- Παπαρῖος (Κ.). Σχεδίασμα περὶ τῆς ἐν τῷ Ἑλληνικῷ ἔθνεϊ καταστάσεως τῶν γραμμάτων ἀπὸ τῆς ἀλάσεως τῆς Κωνσταντινουπόλεως μέχρι τῶν ἀρχῶν τῆς ἐκστάσεως τῆς ἐκκαταστάσεως. Ἐν Κωνσταντινουπόλει, 1807. 8vo.
- Περὶ τῆς ἐν Κωνσταντινουπόλει Πατριαρχικῆς Σχολῆς (in Ἑλληνικὸς Φιλολογικὸς Ζῆλος, vol. xxxv, 1895, pp. 49-60).
- Σάββας (Κ. Ν.). Νεοελληνικὴ φιλολογία. Βιογραφία τῶν ἐν τοῖς γράμμασι διαπεφύκτων Ἑλλήνων ἀπὸ τῆς καταστάσεως τῆς Βυζαντινῆς ἄνω-κρητορίας μέχρι τῆς Ἑλληνικῆς Ἐθνεγερσίας (1453-1821). Ἀθήνη, 1868. 8vo.
- Νεοελληνικὴ φιλολογίας παρόρισμα. Ἱστορία τοῦ γνήθματος τῆς Νεοελληνικῆς γλώσσας. Ἀθήνη, 1870. 8o.
- Δημητρακόπουλος (Α. Κ.). Προσθίκει καὶ διορθώσεις εἰς τὴν Νεοελληνικὴν φιλολογίαν Κ. Σάββα. Ἐν Λαψίᾳ, 1871. 8vo.
- Ἐπανορθώσεις σφαλμάτων ἐν τῇ Νεοελληνικῇ φιλολογίᾳ τοῦ Κ. Σάββα, μετὰ καὶ τινῶν προσθηκῶν. Τεργέστη, 1872. 8vo.
- Ζακοπέλης (Β. Γ.). Ἡ Ὀκότης καὶ ἡ φυλάξια τοῦ Μεγάλου Ἀλέξανδρου, ἢ τὸ Σχολεῖον καὶ ὁ Λαδὸς (in Πατριάρχος, vol. viii, 1883, p. 197).
- Ζωογραφία γράμματων τῆς ἐν Ἰωνίσι Σχολῆς τῶν φιλοσοφῶν καὶ ἐπιστημονικῶν μεθρημάτων, τῆς τε πρώτης Ἑλληνικῆς γλώσσας καὶ τῶν αὐτῆς διαλέκτων, εἰς ἐπιλείψιν ἐγχειρομένου πρὸς τὴν κριτικὴν Κρίσιν Ζῆλον Κ. Καπάνη ἐν Μόσχᾳ διαβιβώτα. Ἐν Βιέννῃ, 1806.
- Φλαδαράκης (Θ. Ν.). Ἀνέκδοτα ἔγγραφα καὶ ἐπιστολαὶ περὶ τῶν ἐν τῷ Ἰηλιῶν Σχολῶν, καὶ τοῦ ἐν Ἀπρῆ (in Ἀριστεία, 1901, pp. 337-346).
- Χασιώτης (Γ.). Ἡ παρ' ἡμῶν δημοτικὴ ἐκπαίδευσις ἀπὸ τῆς ἀλάσεως τῆς Κωνσταντινουπόλεως μέχρι σήμερον (in Ἑλλ. φιλολ. Ζῆλον., vol. viii, p. 94 f.).
- CHASSIOTIS (G.). L'instruction publique chez les Grecs depuis la prise de Constantinople par les Turcs jusqu'à nos jours. Avec statistique, etc. Paris, 1879. 8vo.
- GREGOROVUS (F.). Die Legende van Studium oder Wissenschaften in Athen im 12 Jahr. (in *Zeitschr. für Geschichte und Politik*, 1888, vol. v, p. 805-817).
- GUYSS (P. Aug.). Voyage littéraire de la Grèce. 3^e ed. Paris, 1783. 2 vols. 4to., or 4 vols. 8vo.
- IKEN (Karl), Leukothea. Eine Sammlung von Briefen eines geborenen Griechen ueber Straatswesen, Literatur und Dichtkunst des neuen Griechenlands. Leipzig, 1825. 2 vols. 8vo.
- PAPADOPOULI (Nic. Commeni). Historia Gymnasii Patavini, post ea, quae haectenus de illo scripta sunt, ad haec nostra tempora plenius et emendatius deducta. Cum auctario de Claris cum Professoribus tum Alumnis ejusdem. Venetiis, 1726. 2 vols. 8vo.

VILLEMMAIN (A. F.). Lascaris, les Grecs au quinzième siècle, suivi d'un essai historique sur l'état des Grecs depuis la conquête musulmane jusqu'à nos jours. Paris, 1825. 8vo.

— 3^e ed. Paris, 1837. 8vo.

— Ὁ Ἀδάκκας . . . μεταφρασις ὑπὸ Χρ. Α. Πατριάρχου. Ἀθήνη, 1847. 8vo.

N.B.—Worthy of special attention in respect to this period is the monumental work of Emile Legrand (*Bibliographie Haléniqne ou description raisonnée des ouvrages publiés en Grèce par des Grecs aux X^e et X^vle siècles*, 4 vols., Paris, 1885-1906; *an X^vle siècle*, 5 vols., 1894-1903; *an X^vle siècle* (first vol.), 1918; and *Bibliographie Ioniennne, des ouvrages publiés par des Grecs des Sept-Iles, ou concernant ces Iles, du X^vle siècle à l'année 1900*, 2 vols., 1910), in which unrivalled treasure-house of bibliographical lore, not only the works cited are minutely described, but most valuable information is given respecting the authors and the condition of education among Greeks during those times.

THE IONIAN ISLANDS.

DE BIASI. La coltura Ionia (in *La Rassegna Ellenica*, Nos. 2-10).

Ἰφωμέως (Α. Μ.). Περὶ τῆς ἐν ταῖς Ἰωνίσι Νήσοις ἐκπαίδευσως (in *Ἡμερολόγιον Ἀσωνῶν*, 1873, pp. 215-226).

Ζακελλαρόπουλος (Ζ. Κ.). Σημειώσεις περὶ τῆς Ἰωνίου Ἀκαδημίας (in *Δελτίον τῆς Ἰστορ. καὶ Ἐθνολ. Ἐταιρείας*, I., p. 203 ff.).

Α. Παπαδόπουλος Βερφός. Βιογραφικὰ ἱστορικὰ ὑπομνήματα περὶ τοῦ Κέλυπτος Ἰωνόφρου. Ἀθήνη, 1840.

MODERN GREECE.

Βενθόλος (Γ.). Τὸ θεσμολόγιον τῆς Δημοσίας ἐκπαίδευσως. Ἀθήνη, 1884-92.

Βεργωτῆς (Μ.). Περὶ διδασκαλίας τῆς Ἑλληνικῆς γλώσσας. Ἀθήνη, 1872.

— Περὶ Μέσης καὶ Κατωτέρας Παιδείας. Ἀθήνη, 1872.

Ἰωάννου (Φίλιππος). Ὀλυμπιακὸς λόγος περὶ τῆς πνευματικῆς προόδου τῶν νεωτέρων Ἑλλήνων. Ἀθήνη, 1871. 8vo.

— La Graecia nel suo progresso intellettuale; discorso di Filippo Joannis pronunciato nella II commemorazione delle feste Olimpiche, e recato in Italiano da C. Triantafillis. Venezia (1872).

Καλέβουλος (Ε. Γ.). Τὰ ἐν Τραπεζοῦντι Σχολεῖα. Ἐν Κωνσταντινουπόλει, 1835. 8vo.

Κοκκώτης (Γ. Ρ.). Ἐγχειρίδιον διὰ τὰ ἀλληλοδιδασκτικὰ Σχολεῖα, ἢ Ὀργάνος τῆς ἀλληλοδιδασκτικῆς μεθόδου ὑπὸ Στραζίου, διεωθητοῦ τοῦ ἐν Παρισίῳ πορτοῦ Σχολεῖου . . . κατ' ἐγχειριστὴν τῆς Κυβερνήσεως μεταφρασθέν. Ἐν Ἀλβῆνι, 1830.

Δασκαλοῦ (Αικατερίνη). Περὶ φρονεσιῶν ἠθικῶν κήπων (in Πατριάρχος, 1880, vol. IV, 22 pp.).

Ἀλέξας (Χρ.). Ἡ ἐλάλησις τῆς νομισθερίας τῆς Μέσης Ἐκπαίδευσως ἀπὸ τοῦ 1821 μέχρι σήμερον μετὰ στατιστικῶν πινάκων. Ἀθήνη, 1821. 8vo.

Ευθεροῦ (Κ.). Συναρτικὴ Ἐκθέσις τῆς πνευματικῆς ἀναπτύξεως τῶν νεωτέρων Ἑλλήνων ἀπὸ τῆς ἀναγεννήσεως αὐτῶν μέχρι τοῦδε. Ἐν Κωνσταντινουπόλει, 1889. 8vo.

- Η δίδακκαλία τῆς Ἑλληνικῆς γλώσσας ἐν τοῖς Δημοτικαῖς καὶ Ἑλληνοκαῖς Σχολαῖς καὶ Ἰνστιτούτοις τῆς Ἑλλάδος. Ἀθήνησι, 1875.
- Περὶ Μέσης καὶ Κατωτέρας Παιδείας. Ἀθήνησι, 1878.
- Πανταζίδης (Γ.). Ἰνστιτούτῳ παιδαγωγικῆ. Ἀθήνησι, 1889.
- Πανταζίδης (Γ. Γ.). Δοκίμιον Παιδαγωγικῆς ἀγωγῆς πρὸς τοὺς διδασκάλους τῶν Δημοτικῶν Σχολείων. Ἀθήνησι, 1865. 8vo.
- Παπαδόπουλος (Χαρ.). Περὶ τοῦ σκοποῦ τῆς ἐκπαίδευστος τῆς Ἑλληνοβίου νεολαίας. Πραγματεία παιδαγωγικῆ. Ἐν Κερκίρῳ, 1885. 8vo.
- Περβίτης (Δ. Γ.). Προχειρίδεις πρακτικῆς ἀγωγῆς τῆς δίδακκαλίας τῶν μαθημάτων ἐν τοῖς Δημοτικαῖς Σχολαῖς. Ἀθήνησι, 1880.
- Σεργαῖος (Δ. Χρηστοβίτης). Οἱ δίδακκαλοι τῆς Κωνσταντινουπόλεως. Ἐν Κωνσταντινουπόλει, 1865. 8vo.
- Τὰ σχολεῖα τῆς Κωνσταντινουπόλεως, ἧτοι ἐκθεσις περὶ τῆς ἐνεστώσης αὐτῶν καταστάσεως κτλ. Ἐν Κωνσταντινουπόλει, 1865. 8vo.
- Χρηστοβίτης (Α.). Ἡ παίδευστις ἡμῶν καὶ ἀγωγή κατὰ τὸν 18 αἰῶνα (in Ἀμπερε (J. J.). De l'instruction publique et du mouvement intellectuel en Grèce (in *Rev. des Deux Mondes*, 1843, pp. 110—134).
- ANDRÉ (M.). Étude sur l'enseignement primaire en Grèce. Athènes, 1905, impr. P. D. Sakellarios.
- Die Stellung des Latein in den Hohern Schulen Neugriechenlands (in the *Berliner Philolog. Wochenschrift*, 1884, pp. 31—32.)
- DUERR (J. F.). Die kultur und das Bildungswesen der Balkanländer. Heft I.: Das griechische Unterrichtswesen. Unter Mitwirkung der Königlichen Regierung herausgegeben. Leipzig, 1910. 8vo.
- Eine Musterschule zu Ahten (in *Berliner Philolog. Wochenschrift*, 1884, pp. 31—32).
- IOHANNIS (P.). Public Instruction in Modern Greek (in *Amer. Journ. of Education*, 1862, vol. xii. p. 571 ff.).
- KRIPPER (Paul). Geschichte des Neugriechischen Volksschulwesens. Leipzig. 8vo.
- MARCELLUS (Comte de). Épisodes littéraires en Orient. Paris, 1851. 2 vols. 8vo.
- Mocenigo (Al.). L'Éducation publique en Grèce. Venise, 1881. 8vo.
- Pio (J.). Nogle Meddelelser om Sprog-og Skoleforhold i Graekeland. (Copenhagen, ca. 1880.) 8vo.
- Education in Italy and Greece (Depart. of Interior, Bureau of Educ., Washington), from an article in the *Hamburger Correspondent*, by J. Pio.
- PAPADOPOULO-VRETO (A.). Sul progresso e sullo stato attuale della publica istruzione in Grèce. Discorso. Napoli, 1841. 8vo.
- SKOUZES (A.). L'instruction publique en Grèce (Extr. du *Journ. des Economistes*). Paris, 1876. 8vo.

OFFICIAL REPORTS, ETC.

- Ο πρὶν ἑσπερικῶν Σχολείων Νόμος (τῆς 27 Σεπτ. 1856) καὶ τὰ πρὸς ἐπιτέλεσιν αὐτοῦ Βασιλικά Διατάγματα, καὶ αἱ κανονισμοὶ. Ἀβελὶ τοῦ Ἰωαννουέλου τῶν Ἑκκλησιαστικῶν καὶ τῆς Δημόσιας Ἐκπαίδευστος. Ἀθήνησι, 1857. 8vo.
- Χριστοπόουλου (Κ. Χ.). Ἰστορικὸν τῶν Ἑκκλ. καὶ τῆς Δημ. Ἐκπαίδευστος, ἑσπερικῶν καὶ πρὸς τὴν Α. Μεγαλειότητα πρὶν τῆς καταστάσεως τῆς Δημ. Ἐκπαίδευστος ἐν Ἑλλάδι κατὰ τὸ σχολικῶν ἔτος 1855—56,

- μετὰ στατιστικῶν σημειώσεων καὶ παρατηρήσεων. Ἀθήνησι, 1857. 8vo. 32 pp. (also in French).
- Δρόσος (Α.). Τῆ Α. Μ. τῶ Βασιλέϊ. Ἐκθεσις περὶ τῆς καταστάσεως τῆς Ἑκκλησιαστικῆς τῆς Ἑλλάδος καὶ τῆς Δημ. Ἐκπαίδευστος ἀπὸ τοῦ 1863 καὶ ἔχει τοιοῦτε. Ἀθήνησι, 1866. 8vo.
- Μαυρομηχάδης (Α.). Ἐκθεσις πρὸς τὴν Α. Μ. τῶν Βασιλέα περὶ τῆς καταστάσεως τῆς Ἑλλάδος καὶ τῆς Δημ. Ἐκπαίδευστος ἀπὸ τοῦ 1866 ἔχει Δεκ. 1868. Ἀθήνησι, 1869. 8vo.
- Μπουκουβάλα (Γ.). Ἐπετηρὶς τῆς Δημ. Ἐκπαίδευστος. Ἔτος α' (1901—02). Ἀθήνησι, 1902. 8vo.
- Στατιστικὴ τῆς Δημόσιας Ἐκπαίδευστος, 1910—1911 (in Greek and French: a bulky vol. in 4to, of 923 pp., with many plates and tables). Ἀθήνησι, 1912.
- Δελτίον τοῦ Ἰνστιτούτου τῶν Ἑκκλησιαστικῶν καὶ τῆς Δημόσιας Ἐκπαίδευστος 8vo. (Published in Athens monthly, beginning with January 1915; contains Laws, Decrees, Circulars, etc. relating to Education, and a bibliography of recent Greek publications.)

THE UNIVERSITY OF ATHENS.

- Ὁδηγία πρὸς τοὺς φοιτητὰς ἐκδόστῃς σχολῆς περὶ τῆς ἀλληλοσχολίας τῶν διαφόρων ἐπιστημῶν καὶ περὶ τῆς κατὰ τὴν ἐξοικονομήσιν τῶν ἐν τῷ Πανεπιστημίῳ σπουδῶν διατηρητέας μέθόδου καὶ τάξεως. Προστέτακται παραβέσθῃς πρὸς ἕκαστῶν τοὺς φοιτητὰς ἐξ ὁδῶν τοῦ Πρυτανείου καὶ τῆς Γεροντίας. Ἀθήνησι, 1838. 8vo.
- A later modified ed. Ἀθήνησι, 1853. 8vo.
- Ὁδηγὸς τῶν φοιτητῶν τοῦ Πανεπιστημίου Ὁδῶν, πρὸς τὴν παραβέσθῃς εἰς ἐπιστημονικῆν παιδείαν, μέθόδου εἰς ἐπίτευσιν αὐτῆς καὶ τοὺς νόμους τοῦ Πανεπιστημίου. Ἔτος Α. Πουροπόουλου. Ἀθήνησι, 1893. 8vo.
- Ὁδηγὸς τῶν φοιτητῶν τοῦ Ἑθνικοῦ Πανεπιστημίου, ὑπὸ Α. Κολιαλέξη καὶ Κ. Εὐαλοῦδου. Ἀθήνησι, 1893.
- Ἄθνη καὶ Διατάγματα περὶ τοῦ Ἑθνικοῦ Πανεπιστημίου ἀπὸ τοῦ ἔτους 1886—1895, ἐκδιδόμενοι ἐπὶ τῆς Πρυτανείας Α. Διομήδους Κορναίου. Ἀθήνησι, 1896. 8vo.
- Βάμβας (Ε.). Οἱ νόμοι τοῦ Ἑθνικοῦ Πανεπιστημίου. Ἀθήνησι, 1885. 8vo.
- Ὁργανισμὸς τοῦ Ἀθηνῶν Πανεπιστημίου. Ἐν Ἀθῆναις, 1923. Sm. 8vo.
- Καστῶλης (Ε.). Ἱστορία τοῦ Πανεπιστημίου (in Ἔσπερος, 1885, pp. 90—92). LeVêgue (Ch.). L'Université d'Athènes et l'instruction publique en Grèce (in *Rev. des Deux Mondes*, 1847, pp. 499—515).
- Κορβίης (Ν.). Περὶ Πανεπιστημιακῆς σπουδῆς δοκίμιον. Ἀθήνησι, 1858.
- Βικρίας (D.). Le cinquanteaire de l'Université d'Athènes (in *Revue des Etudes Grecques*, 1888, p. 78 ff.).
- Πανταζίδης (Γ.). Χρονικὸν τῆς πρώτης περινοστασιατικῆς τοῦ Ἑλληνικοῦ Πανεπιστημίου, κατ' ἐπιτομήν τῆς Ἀκαδημαϊκῆς Συγκλήτου. Ἀθήνησι, 1889. 8vo.
- La célébration du soixante-quinzième Anniversaire de la fondation de l'Université Nationale de Grèce (1837—1912). Athènes, 1912 (in Greek and French). 8vo.
- ZENIA. Hommage International à l'Université Nationale de Grèce à l'occasion du soixante-quinzième Anniversaire de sa fondation. Athènes, 1912. 8vo.