nor discouraged, nor had I any more notion of educating myself than I had of flying."

At the age of seventeen he enrolled for a year of preparatory work at St. Stephens, and the following year, 1888, entered the freshman class. St. Stephens (now Bard College) is located on the Hudson about a hundred miles north of Manhattan. During Nock's student days it was a stronghold of classical education, but, he writes, "the college shortly expired; it was 'reorganized' off the face of the earth. There was no longer any function in the American educational system for it to fulfill. Even in my time there was none; it was running on momentum."

Some of that momentum, however, had been imparted to the young student, who discussed education in his commencement address, delivered June 16, 1892. Education, declared the twenty-two-year-old Nock, "is a process, not a result; a means and not an end; a methodical system of training, whereby our attention is disciplined, and we are enabled to exercise the functions of our mind in a precise and orderly manner; to form accurate conceptions; to represent our mental images promptly and faithfully; to reason with concentration. clearness and continuity; and to make our judgments and conclusions in a correct and logical manner." (Twenty-five years later, writing in *The Freeman*, Nock said it somewhat better, but not much: "The full fruit of education — logic, lucidity, the power of independent thought, largeness of temper, strong intellectual curiosity combined with a quick and active faculty of selection.")

The main lines are laid down here, and Nock did not depart from them—although he did add some refinements, and forty years later was to lay down one important disclaimer. The disclaimer was inserted after reading "Why We Don't Behave Like Human Beings," an essay by Ralph Cram. The major refinement consisted in the sharp distinction he was to draw between education, or formative knowledge; and training, or instrumental knowledge. The latter leads to cleverness and sagacity and is within the reach of nearly everyone. It is otherwise with education, the end of the educational process is wisdom, and not everyone is educable. It is simply a fact of nature that some people are immune to education; expose them to it and the exposure does not take. Refusal to face up to this fact of nature is prejudice; to insist that individual differences be overridden and one course of instruction be enforced on all alike is cruelty. Nock developed this point at length in the Barbour-Page Lectures, but it was implicit in his college course.

Writing in the twilight of his life, Nock was grateful for what the college had done for him, and equally grateful for what it had left undone. His boyhood reading in the classics, he wrote, had "set me on my way to see the men and women of antiquity as I have always since seen them, not as storybook heroes and heroines, but as people exactly like us, each with twenty-four hours a day to get through somehow or other, and for the most part getting through them quite as we do; people of the same instincts, passions, desires, ambitions, abilities, as ourselves, and employing them precisely as we employ them.

"This may seem a commonplace observation," he continues, "perhaps a stupid commonplace; yet it does point straight to the enormous difference between knowing history and understanding history. . . . Nine-tenths of the value of classical studies lies in their power to establish a clear common sense, matter-of-fact view of human nature and its activities. . . ." Warming up to the point, Nock goes on to say, "The literature of Greece and Rome comprises the longest, most complete and most nearly continuous record we have of what the strange creature known as *Homo sapiens* has been busy about in virtually every department of spiritual, intellectual and society activity. . . . Hence the mind which has attentively canvassed this record is much more than a disciplined mind, it is an *experienced* mind." This may sound pretty sombre, but there is a lighter side. The world "is a place to have fun in," Nock wrote, "and you can have ten times more fun and better fun throughout your life if you know Greek and Latin literature."

There are obvious gaps in such an educational program, vast unexplored continents, and Nock was the first to acknowledge them. He and his classmates were ignorant of any developments in the natural sciences this side of Aristotle and Pliny; they knew nothing of modern history this side of the Renaissance. They drew a blank in many other subjects. But each student had perfected the tools of learning, and so, "when a new idea or a new set of circumstances presented itself to us, it had free entrance to an unpreoccupied mind. There was no accumulated lumber of prepossessions or formula to be cleared away." The mere accumulation of inert facts is not education; achieving a methodology plus some skill in its use, is. St. Stephens spread a good contagion; it caught on with Nock and he spent the rest of his life perfecting his skills.

Nock had played baseball in college, and now he played several seasons of pro ball. Somehow he managed to sandwich in his divinity studies and in 1897 was ordained to the Episcopal ministry. During the next dozen years Nock served three churches, and in 1909 he broadened his ministry by joining the staff of the *American Magazine*. The next eleven years were years of apprenticeship, and then came *The Freeman*, 1920-24, regarded by many as the high water mark of American journalism.

A mission to England, in 1915, possibly on behalf of the State Department, put Nock in touch with Francis Neilson, lately resigned from Parliament and the author of a manuscript criticizing the policies that had pre-