

country. His individual attainments were his country's gain and at his country's service. It seems sometimes as though the scholar's path is narrowing as he advances. If that be true, it is not a promise, but a danger. As the world enlarges the scholar should broaden with the rest. He should grow to the size of a statesman, and not shrink to the crippled stature of a critic. I wish every scholar in the country would enter politics. If he did there would be no danger of harm to him, while the gain to his country would be lasting and substantial. There are abuses to be corrected, but nothing will correct them but work, and work can never be effective unless the efforts of many are combined. All those struggling for the same destination should be willing to reach it, even by different roads, and each should remember that losing sight of another who has proceeded by a different path is no proof that that other has turned back. Nothing should ever be based upon impulse if conviction can be attained. The same forces aided by toleration will win a thousand times, and the next thousand times governed by distrust will fail. If you are stronger than others, more can rightfully be demanded of you, and above all other things remember this, that confidence is better than distrust, better as a weapon for you, better to encourage others who bear and realize responsibility."

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### EDUCATIONAL REFORM IN ROME.

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A.U.C. 550.

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**P**ERHAPS no educational movement has had a greater effect on the history of the world than the silent revolution which took place after the second Punic War in the

teaching of Roman children. It was a change not only in the subject-matter of instruction, and in the objects immediately aimed at, but it was also and essentially the introduction of a new ideal. "Poeticæ artis honos non erat," says Cato of the ancient Romans, and this was the key-note of that method of education which moulded the masters of the world. To them the uses of leisure were unknown. "I hate men that are inactive and of a philosophic mind," says some one in a play of Pacuvius.

The methods in which the utilitarian principle was carried out are, perhaps, less obvious than the principle itself, and the nature of the facts observed is of such interest as well to repay investigation. The immediate object of the Roman parent was to make his child a likeness of himself (an object, it may be observed, thoroughly in accord with the laws of human nature). The pattern was at hand; the life-framework was ready; to mould the child's plastic nature into the form required was a comparatively simple matter, and no great thought was, apparently, spent upon it. But, at the outset, let us observe one thing—that extraordinary product of modern civilization, the boarding-school, seems never to have appeared on the educational horizon of the Romans. They did not dream—one can well believe that they could with difficulty have formed the conception—of such a thing. And, for one reason among others, because they kept clear the distinction between imparting instruction to a child and educating him for life. School for them meant reading, writing, and arithmetic; but the bringing up of a child was a very different matter; and it would be difficult to decide which would have seemed to them the most extraordinary proceeding—to hand over the solemn responsibilities of parenthood to young men who had