

ture of the Board will find that they will have considerable difficulty in fulfilling their pledges."

—It is stated in the *Educational News*, the organ of the Educational Institute of Scotland, that the Edinburgh University Council have agreed to recommend the recognition of the Chair of Education in the curriculum for graduation. This will put the prelections of that Chair at once on a footing of equality with those subjects that are usually regarded as constituting a liberal education; and no one can seriously dispute that they are fully entitled to be so ranked. Mental science, even in faint outline, and its application to the work of the schoolroom; the history of education in connection with the growth of methods; the leading educational systems of the world, and their growth from national institutions and national character—these surely constitute, of themselves, no mean curriculum; and it is no more than justice to all interested in the matter that the work of the Chair of Education should receive the recognition now accorded to it.

—NEARLY two hundred female students are in residence at Cambridge. Over fifty of them are studying science. They have a large chemical laboratory and a good scientific library.

Contributions and Correspondence.

THE SCHOOLS OF ANCIENT GREECE AND ROME.

BY J. A. CULHAM, B.A.

Delivered to the Students of Pickering College.

When we read the lives and writings of such men as Demosthenes and Cicero, Æschylus and his brother dramatists; are charmed by the playful humour of Horace, and the graceful finish of Virgil's masterpieces; weep with Moschus in sweetly mournful strains over the death of his beloved Bion; hear Pindar's wild music rolling with the triumphal car of the Olympic victor; and are taught the almost Christian teachings of the school of Socrates, it is interesting, at the same time, to know something of the early life of these men, the home influences which surrounded them, their sports, their schools and their masters. But our knowledge of this branch of antiquity is very scant. The historians of both Greece and Rome seem not to have considered how they would have popularized themselves with modern antiquarians by giving an account of the school systems of their countries; and the poets confined themselves to the gods, to heroes or to love. Plato, indeed, evolved a Utopia, in which he gave education a prominent place, and Aristotle criticised him; but neither gives a detailed account of the schools of his age. The system of entombing copies of the daily journals (which did not exist) in the foundations of their temples was not then known; or we might have read a half column advertisement of the advantages, sanitary and intellectual, of some popular school, the subjects taught, the honors won by former pupils, and the names and qualifications of the masters. As it is, we are indebted for our information to casual remarks of the ancient authors—as, for instance, where Horace speaks of his father bringing him to Rome for an education which the provinces did not afford; and where Demosthenes taunts his opponent Æ-

chines with having held the position of sizar in a school where the former was a pupil.

Leaving aside the question of the age at which education begins—whether in infancy, or when intelligence first shows itself in the eyes and pretty, winning ways of babykind, or only when the compulsory hermitage of the school-room is reached,—I shall avoid all possible omission of what may come within the scope of such a subject as the present, by attempting to give an insight into the life of the youth of ancient Greece and Rome, from the cradle to the University. (They had cradles, at least something corresponding to the modern luxury.) I shall deal separately with the systems followed by the two nations; for though resembling each other to some extent, they differ in details; and I shall deal in details, attempting criticism only where a radical difference warrants it.

To begin with Greece: Greece in her prime, before local jealousies—the bane even of modern communities—had warped patriotism to partyism; before the love of pleasure and the inroads of luxury had made sybarites of its warriors; before the selfishness of demagogues had begun to prey on the venality of its citizens and to cripple the efforts of its true statesmen. Grecian children, then, of this time, both boys and girls, passed their infancy and childhood, to the age of about ten years, in the nursery, under a mother's care, with their rattles and hobby-horses.

Toys are rarely mentioned. Probably they had but few; and probably, too, the great number of slaves owned by the best families, had something to do with the scarcity. The constant attendance of slaves on the persons of the young men, would lead us to suppose that their childhood had been schooled to consider that class as existing for their convenience and pleasure. At the age of five the separate education of the sexes began, or, I should have said, the boys left the nursery and their mother's care for the schoolroom; and the girls remained at home to wait for whatsoever the future might bring. Women, in this age, were held in low estimation. The most despicable class of modern times were then the only ones possessed of education; the rest were despised and neglected. Advocates of women's rights might say, and with some reason too, that the fall of Greece was a just judgment on the nation whose appreciation of the gentler sex was so low. The question, however, is a difficult one to decide, and I shall leave it with a sigh for the barbarism of an age that respected not its women. The boys were placed under a pedagogue, who was not a teacher, as the word would imply now, but a trusty slave, who was the constant attendant of his young master. The change from the freedom of home, from humming tops and blind man's buff; from visits to the market-place on holidays with their nurses, where they watched with delight the ancient representatives of our modern "Punch and Judy," and bought gingerbread from loud-voiced hucksters, the richness of whose dialect made their Billingsgate a by-word; from excursions to the suburbs, among the tall, waving plane trees, where they saw the pure Grecian sky reflected in purer water, the home of the nymphs of wood and stream—the fairies of their nursery tales—the change from all this to the constant companionship of a slave, whose smile never encouraged, whose reprimands and chastisements were ever ready—a slave, his master, his own huge shadow—gave him his first lesson in the leading principle of Grecian education—self-suppression. Greece was placed first; himself, his pleasures, his feelings, last. Poor boy! He must have felt as a modern boy often feels in the companionship of his elders, that he was not appreciated.

We have now our little Greek at school, accompanied thither by the pedagogue. And, by Greek, I mean Athenian; for there alone, of all the cities of Greece, education was not allowed its true value. He is at school, his feet sandalled, and wearing his tunic or smock,