

around plants that they may spring up perpendicularly so wise teachers place precepts and counsels around youth that it too may grow upright. How can we sufficiently condemn or despise those parents who, through negligence or ignorance, hand over the care of their children to persons incapable or infamous? When they do this through ignorance perhaps they are rather to be pitied than despised, except when the worse than worthlessness of the preceptors they have chosen has been pointed out to them. If, then, out of complaisance to a friend who importunes them on behalf of the tutor, or overcome by the adroit flattery of the tutor himself, they still retain him, what words are strong enough to censure their conduct as it deserves to be? For a man to employ a bad tutor at the instances of a friend, is as if, when ill, instead of availing himself of the services of the skilful physician, who would heal him, he, from a desire to please, betook him to the quack, who will kill him. "Jupiter and all the gods! Can a man who calls himself a father pay more heed to the wishes of his friend than to the interest of his child?" Socrates used to say that he would like to mount the highest point in the city, and cry with a loud voice. "Oh ye men, can any folly top yours, in that ye spend all your strength in amassing wealth, and bestow no thought upon the children to whom you will leave it?" Such conduct, says Plutarch, is like that of a person who pays great attention to his shoes and none to his feet. Some men are so avaricious that they will not pay money enough to secure a good teacher, choosing, rather, cheap ignorance than a more costly knowledge. Such an one once came to Aristippus to ask him for how much he would undertake the education of his son. "For a thousand drachmas," said the philosopher. "A thousand drachmas!" exclaimed the father, aghast. "Zeus! I can buy a slave for that." "Do," was the answer, "and then you will have two—him you buy and your son." "I resume," proceeds Plutarch; "and my words should be taken as oracles rather than opinions: a well-regulated education is of supreme importance; it prepares the way for virtue and happiness, and ensures their attainment and duration. All other human things are, in comparison, petty and worthless. Good birth is, doubtless, fine thing, but it is one we owe to our ancestors; wealth is valuable, but uncertain; fame is honourable, but unstable; beauty is enviable, but fleeting; health is precious, but precarious; strength is desirable, but it is open to the attacks of disease and old age; education is the only thing in us deathless and divine: is above the accidents of fortune, beyond the touch of calumny; disease cannot destroy it, old age cannot impair it; war, which, like a mighty torrent, sweeps all else away, cannot wrest it from its possessor." Stilpo, the philosopher, made a noble answer to Demetrius, (1) who, when he had razed Megara to the ground, asked him whether he had lost anything. "No, truly," said he, "for virtue is no part of war's booty." In the same spirit was the answers of Socrates, who, when asked whether he thought the "Great king" happy, said, "I cannot tell, for I do not know how far he is virtuous and educated."

In the present age of printing a man can influence his fellow-citizens far more through the press than through any other channel, hence the art of writing is cultivated carefully; but in times past, when the spoken word was practically the only medium for communicating thought, oratory was the art most in vogue. This was particularly the case in Greece, which

may at times be almost said to have been governed by public meetings, and where, therefore, in an especial degree, a man's weight with the masses depended upon his ability as a speaker. Plutarch, naturally, in a work on the education of Greeks, has a good deal to say upon the cultivation of oratory, which was so important a part of it. I pass over what he does say, and I shall only lightly touch on another subject which he dwells on—gymnastic exercises. These also necessarily occupied a large share of attention among a people with whom the culture of physical strength and beauty was almost a religion. "It behoves not to neglect violent exercises of the body," says Plutarch. "Send children to the gymnasium; there let them take just the amount of exercise which shall conduce to bodily grace and vigour, and shall stop short of fatiguing them so that they cannot attend to their studies; for, as Plato says, 'Sleep and fatigue are the enemies of learning.'"

From the time when Cain said "My punishment is greater than I can bear," till now, the matter of correction has received what may at least be called a fair share of notice. Of course, Plutarch speaks of it. I translate what he says into words of one syllable, that Lord Townshend or some other wiser-than-Solomonite may have it reprinted for distribution in infant schools:—"I say that we must lead the young to do what is right by kind words, and not, oh, ye gods! by blows, which seem to me to be more fit for slaves than for those who are born free. Blows make them to hate toil, both for the pain which they cause and for the shock with they give their pride. Praise and blame will do more with a child born free than all your blows, for praise will urge him to do right, and blame will stop him to do wrong." Plutarch, in a very marked way, excepted slaves from the benefit of a rodless rule. Perhaps some dear old lady will explain what modern teachers are to do with those children who, though ingenious in the original sense of the word, exhibit the vices of slaves. As Plutarch places the beginning of education earlier, he places the end of it later than schoolmasters can hope to do. He makes education commence in the infant and conclude in the man. He insists, and rightly, that the youth needs a far more watchful care than the child, for the faults of the latter are easily corrected, "being chiefly irreverence towards their masters and want of attention to their lessons," while those of the former are often grave and fatal. Plutarch concludes his book with a number of miscellaneous moral maxims to be impressed upon the minds of youth. I believe those who read this article through will agree with me in my estimate of Plutarch's book. He shows therein, that though he is no philosopher, yet he is a very sensible man, a clear writer, and a good story-teller.

DAVID SALMON.

—(In the Schoolmaster.)

### School Ventilation.

By DR. EDWARD WILLOUGHBY.

Since the passing of the Elementary Education Act of 1870, and the consequent formation of Schools Boards wherever the existing accommodation can be shown to be insufficient for the wants of the population, the building of new schools has gone on apace in every part of the kingdom, but we greatly fear that the question of ventilation has not received the attention it deserves at the hands of the architects of the new schools. The

1. Demetrius, when he plundered Megara, ordered the house of the philosopher to be left safe and unmolested.