

education, in which, indeed, we hear of specialist teachers for the elder boys, was counting; the processes of addition, subtraction, division, and multiplication being carried on, with much labor, in the concrete, with the aid of the fingers, or of the counting-board and pebbles: so that, for instance, if it were required to find the product of 17 and 9, pebbles to the number of 17 would have to be placed 9 times over on the board, and the whole number then counted; a step in advance being afterwards made by the introduction of boards with lines to denote the fives, tens, fifties, hundreds, five-hundreds, and thousands, so that 3 pebbles placed in the line of the fives would represent 15, and so on. Moreover, the cumbrous system of numerical signs must in itself have presented many difficulties to the young learner.

This instruction, narrow enough in its scope, was, however, almost universally acquired; and that it was as early as it was widely given may be gathered from such traditions as that of Romulus and Remus learning to read at Gabii—of the waylaying of Virginia as she passed through the forum to her school—of the ill-famed deed of him of Falerii—as well as of more realistic presentations of school life, such as that which incidentally occurs in the interesting picture of the peaceful and industrious town of Tusculum, in the time of Camillus, where the “workmen were each intent on his own business, the schools buzzing with the voices of learners, and the ways thronged with people, among whom women and children mingled, going hither and thither as the affairs of each one took him.”

But over this simple and practical method of education a change was to pass: the utilitarian principle, which made it suffice to know the laws, to count, to read, and to write, was to be silently and completely transform-

ed by the spirit of another nation with another ideal. In the third century B.C., the inevitable result of contact with a superior but alien civilization had begun. The ideals of Greece had dawned on the narrow horizon of the Roman educator, and imperceptibly the new influence undermined his whole system. It first took the form of a necessity for learning the Greek tongue. In families that aimed at the higher culture, a Greek tutor, generally a slave or freedman of Greek extraction, appears on the scene; he taught his pupils to read Homer and other Greek poets; soon schools were opened for instruction in Greek language and literature, to meet the increasing popular demand, and the *grammaticus*, or teacher of Greek, threw into the shade the old *litterator* or teacher of reading.

Meanwhile Roman education was rapidly, if unconsciously, shifting its goal: its hitherto undiverted course towards a practical mastery of life was checked: it had caught sight of the golden apples dropped on the race-course by a mischievous goddess: it had conceived the idea of beauty as a thing for its own sake worthy of pursuit, and the homely prize of utility seemed no longer a fit object of endeavor. With this change of thought was mingled that curious desire to be some one else, which appears from time to time in the history of mankind, creating the oddest situations. It now became necessary to adopt not only Greek ideas, but Greek names for things, Greek customs, and actually the Greek language. From earliest infancy boys must have Greek nurses, pedagogues, and teachers, nay education itself must be to a great extent carried on in Greek. The charm that lies in imitation had seized on the minds of the conquerors of the world, and as time worked out its slow revenges, the well-bred Roman was a Roman no more. But the