

things were necessary in order to fulfil the duties of a citizen and of the head of a household, namely, to know the laws and to be able to read, write and count. These things therefore must be taught. Sometimes the father taught them, sometimes an educated slave, who, perhaps, had other pupils besides his master's children; sometimes they went to school, the school being probably kept by a freedman, who assembled the children, boys and girls together, in a kind of booth or arbor attached to the house. The school times and holidays, it may be observed, were arranged with a view to practical convenience, the vacation lasting for four months in the summer, and the school work continuing without interruption, except on some public holidays, such as the Saturnalia and New Year's Day, throughout the remainder of the year. In truth, the working of a child's mind did not commend itself to the Romans as a subject of study, and the idea of arranging times of work and of recreation with the view of assisting its development would indeed have been a novel one. Their business was to provide him with the tools necessary for his work in life; his mind must take care of itself.

All parents did not share the feeling of Cato's father, who objected to seeing his son under the authority of a slave, and liable to be called names or to have his ears pulled by him when he was slow in learning, and not only preferred himself to train him to ride, to swim, and to fight, but also undertook the tedious task of teaching him to read, with his own hand writing out for his use in large letters narratives from history, that the boy might be provided from the outset with information likely to be useful to him in life about the deeds of his ancestors. Not a few, indeed, of the most highly educated Romans, including both Cicero and Atticus, seem to have been

taught, at least in their early years, by their fathers, and, on the other hand, schools continued to flourish from the legendary epoch down to the latest times; but the "educated slave" offered in all periods a ready and popular means of tuition, a system, it may be observed, of which the traces are discernible in far other climes and times, not having entirely died out with the generation of Charlotte Brontë.

The education which was required in the Roman slave-teacher was, however—at least, before the study of Greek was introduced—not of a high quality; though that the task was none the less laborious, for that may be gathered from scattered statements as to the means by which the infantile mind was induced to devote its unwilling energies to "learning letters, joining syllables, conning nouns, and forming sentences"; cakes and sweets being offered when the shrill little voice lisping the sounds came out with the right words—nay, flowers, trinkets, toys being pressed into the service, when, it is naïvely added, threats and the rod did not avail. One would think that a child of moderate astuteness might have scored a good many sweets and toys. Subject-matter for the reading-lessons was, at any rate in early times, somewhat scarce; portions of the writings of the poets were taken down at the teacher's dictation, afterwards to be got by heart; and the Twelve Tables of the law were a standing dish, of which, indeed, many Roman children must have had in after life the same kind of recollection that Byron had of Horace. The writing-lessons were probably more easy to enforce, the little one's hand being guided by the teacher, as it traced with the stylus letters ready cut in a wooden tablet, a further stage of advancement being to write on the waxed tablet from a copy. But the most difficult branch of elementary