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ARTICLE I.—*Religious Endowments.*

THE legal term *mortmain* is frequently used, especially in common discourse, and sometimes in books, in a mistaken sense. It is sometimes confounded by well informed men, and even by lawyers, with another and distinct subject. Mortmain, in strict propriety, means the acquisition or holding of real estate by a corporation or body politic, having perpetual succession. The popular meaning of the word is the vesting of land or other property, either in a corporation or in individuals, in such form as that the produce or beneficial interest may become permanently applicable to religious or charitable purposes. The proper legal term descriptive of property thus situated, is Charities or Charitable Uses.

It may be useful to deduce succinctly the history of these two subjects. In so doing, perhaps, the best explanation can be given of the general principles upon which religious and charitable endowments are based in the jurisprudence of England and this country.

The prohibition to alienate in mortmain, or, in other words, to give or grant to a corporation, existed in the Roman law. Diocletian gave this rescript: Collegium, si nullo speciali pri-

such perversion can arise. This is one great reason for preferring the plan of having our Theological Seminaries under the control of the supreme judicatory of the Church, or of Synodical bodies deriving their life immediately from the religious community, to that of placing them in the hands of a self-perpetuating board of trustees.

ART. II.—*Education in the High Schools of Germany.*

1. *Zur Gymnasialreform, Theoretisches und Praktisches*, von Dr. H. Koechly. Dresden und Leipzig, 1846.
2. *Die genetische Methode des schulmässigen Unterrichts*. Von Dr. Mager. Dritte Bearbeitung. Zürich, 1846.
3. *Das Privatstudium in seiner pædagogischen Bedeutung. Eine Skizze als Beitrag zur Kritik unsrer heutigen Gymnasien*. Von Dr. M. Seyffert. Brandenburg, 1852.
4. *Das Schulwesen im protestantischen Staate*. Von Dr. F. J. Günther. Elberfeld, 1852.
5. *Alte und neue Bildung mit Bezug auf das höhere Schulwesen*. Von Wilhelm Scheele. Elbing, 1852.

IN placing the titles of these works at the head of our article, we do not intend to review them, nor even to give an analysis of their contents. They are to serve as an index of the nature of our remarks; they are to tell the eye as it glances over these pages—Here is something on education—*education in the German gymnasia*; and then they are to invite or deter the reader, as his interest may dictate. At the same time, they have a right to their place as being among the most important of recent publications on this subject, which is considerably agitated in Germany. Never, perhaps, at any previous period of the history of German civilization and religion, were the minds of its most earnest men in such a ferment in regard to the all-important question of the best means of educating the young, as at present. The storm of their late revolutionary and reactionary periods has just passed away; the shattered

fragments of some parts of their social and political fabric have either been removed out of sight, or they have once more, with great pains, been skewered in their old positions; the smoke and dust have dispersed, the earth has ceased to rock beneath men's feet, and they look wondering about. Foremost among the bewildered faces we recognize those of the educators of the age, almost at their wit's end from fright and disappointment; they at first look at each other significantly, then they whisper—they murmur something—and finally you distinguish their louder voices. "Those were our pupils," they say, "those were our pupils, that stirred up all this noise; those were our pupils that carried on these regicide proceedings; those were our pupils that made the sky ring with the hated terms of Socialism, Communism, and Red Republic;—and those were our pupils, too, that made such fools of themselves and such a laughing stock of their country at St. Paul's, in Frankfort."

The late events have opened their eyes to some enormous defects, either in their methods of teaching, or in their political institutions, or else in both, which, it is true, had been pointed out to them before, but which never assumed that distinct and actual nature which tangible effects now press upon their attention. They feel that something is wanting in their national existence, to which none of their previously applied means, meant to be preventives, had sufficient reference. Any one but a German perceives at a glance what this is. When he sees a man of brilliant parts lecture for six weeks on the accentuation of a Greek noun of the first declension, his thoughts are, "However great the learning this may require, however much research and ingenuity it may manifest, what is the accentuation of a Greek noun to the great interests and the loud calls of the race of mankind? Must the brightest talents of one of the noblest nations thus evaporate in artificial, self-created regions of inquiry?"

But what is the German to do? His is not the frivolity and facile vivacity of the Gaul, nor the "common-sense" utilitarianism and bread-and-butter philosophy of the Briton, nor the *dolce far niente* worship and Madonna-devotion of his Southern neighbour; but his is a mind bequeathed to him from ancestors who routed Varus' legions, who were proud to give their

vote in the *Witenagemot*, or who—conceived grotesque gods for their Walhalla. These are the characteristics of his mind still: a genuine love of liberty, a meddling, active, bustling spirit, and a fancy doting on the obscure and lonely, the wild and weird, delighting to roam in a region out of space and out of time. Take away from him his public life, forbid him to cherish patriotic (not merely *loyal*) emotions, repress his feelings of true manliness, the Roman *virtus*, so that he should feel that

“There is a bondage worse, far worse, to bear
Than his who breathes, by roof and floor and wall
Pent in, a tyrant’s solitary thrall:
’Tis his who walks about in the open air,
One of a nation, who, henceforth, must wear
Their fetters in their *souls* ;”

and he will, nay, he must turn to the realms of mere thought, and construct wild philosophies, build fanciful theories, and invent impracticable systems. What if the arts, what if learning flourish? “When the æsthetic element represses other and that essential interests, when its cultivation is carried so far that it tends to alienate man from these interests, then it is always connected with much insipidity and sloth, with much self-complacency, with an aimless craving for diversion, and a morbid desire for mere pleasure. Ever to look and to listen, to enjoy and to criticise, becomes ultimately a hollow, effeminate, sybaritic life, which tends to destroy even the noblest powers.”* And as to learning, it is undeniable that the Germans have done much for it; “but it is not good when a nation which possesses *every* element of progress and advancement, is confined to an exclusively literary existence.”† It is not good for philosophy, as without practical application it must run into mere theorizing; it is not good for practical life, for the *πράττειν* does not belong to the man who can exert the native powers of his understanding only on nature as distinct

* Rosenkranz, *Leben Hegels*, p. 349.

† This is the motto which a wonderfully clear-sighted German theologian (Hundeshagen,) places on the titlepage of a work which, although it appeared before the late German commotions, said some very true things on this subject. Its title is: *Der deutsche Protestantismus, seine Vergangenheit und seine heutigen Lebensfragen beleuchtet von einem deutschen Theologen*. Frankfurt am Main. 1847. 8vo. pp. 539.

from man, or only on the dead life of the past, and who can look at the acting men of the present age only from a distance, and know them only from hearsay. Where the ideal and the real are thus divorced, there the development and advancement of life cannot go on in a healthful manner.

It is not strange, therefore, that the Germans should have partitioned off the subject of education also into so and so many categories, vacant shelves, which are there, whether any thing is to be placed on them or not; and it is owing to this among other reasons that their books on this subject are so little readable. We can often neither appreciate nor understand them, first, because we are not sufficiently conversant with the spirit that dictated them, the circumstances that called them forth, and the necessities they are intended to supply; and secondly, because they are so immeasurably in advance of us in the mere theoretical development of their system. Terms that seem to be to them the veriest household words, are to us as unintelligible as the terms *Holoptychius*, *Cricodus*, *Schilfglasierz*, or the opecculated species of the *dioptea* and *raphoneis oregonica* would be to some geognostic *Epimenides*, who should awake on one of these days.

If we open any one of the books mentioned at the beginning of this article, we shall find such systems as Basedow's, Pestalozzi's, Jacotot's, Hamilton's, Rudhardt's, and such methods as the deictic, the acroamatic, the mnemonie, the heuristic, the socratic, the catechetie, the eclectic, the genetic,* the calculating, and others, bandied about with a freedom that convinces us at once that what is Greek to us, is their vernacular. An endless refining of the *theory*, not of the *art*, of teaching, has produced all these designations: they are afraid, it seems, to let

* The *genetic* method requires perhaps a more serious word. It is advocated by some of the ablest teachers of Germany. Dr. Mager, the editor of an excellent educational journal, *Die Paedagogische Revue*, has been labouring for its ascendancy for many years. Herbart has been trying to introduce it in metaphysical investigations. In its application to education it is defined by one of its advocates in the following language: *Geneticam methodum cam dicimus instituendi aut docendi rationem, qua res naturali suo ordine et ita exponuntur, ut a simplicioribus ad composita; a causa ad effectum, a minori ad majus, a facilliori ad difficilium pergatur, singulorum tamen momentorum apte inter se conjungendorum diligentissima habita ratione.* (Lindner *De finibus et praesidiis artis paedagogicae secundum principia doctrinae christianae*, p. 29.)

natures do her work; all is artificial, and their motto appears to be the German poet's epigram:

"Nature hide from childhood's eyes and ears,
Methodless, confusing it appears."*

The mind of every reader, probably, who considers all these methods, or, at least, the fact of their existence, will at once start both a philosophical and a practical query. The first is, that this German way seems to be quite an improvement on good old Bacon, who, following Aristotle, said that only *Dux viæ sunt atque esse possunt, ad inquirendam et inveniendam veritatem. Altera a sensu et particularibus advolat ad axiomata maxime generalia, atque ex iis principiis eorumque immota veritate judicat et invenit axiomata media: atque hæc via in usu est. Altera a sensu et particularibus excitat axiomata, ascendendo continenter et gradatim, ut ultimo loco perveniatur ad maxime generalia: quæ via vera est, sed intentata.*† On closer inspection, however, we shall find those methods with their uncouth names to be but subdivisions, or, at best, modifications of what we have been in the habit of calling analysis and synthesis, observation and induction. "Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us."

And this may aid us in disposing of the second point, the practical query: Is it true that, with our vast educational interest, our almost infinitely diversified machinery of instruction, and every kind and grade of teaching, we should have nothing similar to the many methods which the Germans draw up in rank and file before us? We may answer in the words of Macaulay, who shows that a *government* may be strong and efficient without its being reared by line and plummet, and that it is only a refined and *speculative* phase of national existence which is inclined to systemization. "In rude‡ societies the progress of government resembles the progress of language

* Vor der Natur verbind dem Kinde Aug' und Ohr,
Verwirrend stellt sie sich ihm immethodisch vor."

† Novum Organum, Lib. I. Aph. 19.

‡ The kind reader will probably remember the adage: *Omne simile claudicat.* Moreover, the term may not be thought too harsh if we consider the age, the experience, and the intellectual speed and momentum which Germany has attained, as compared with this country of only seven decades.

and of versification. Rude societies have language, and often copious and energetic language, but they have no scientific grammar, no definitions of nouns and verbs, no *names* for declensions, moods, tenses, and voices. Rude societies have versification, and often versification of great power and sweetness, but they have no metrical canons: and the minstrel whose numbers, regulated solely by his ear, are the delight of his audience, would himself be unable to say of how many dactyls and trochees each of his lines consists. As eloquence exists before syntax, and song before prosody, so government may exist in a high degree of excellence long before the limits of legislative, executive, and judicial power have been traced with precision." It is thus with teaching in this country. There being but few attempts made to centralize the powers exerted, the energies expended, and the experiences gathered, uncounted methods may arise, and are actually arising, some doubtless extensively practised, all pursued with more or less success, or accompanied by failure, perhaps dying with the individual teacher, and affording no man a chance to give them "a local habitation and a name."

To become more intimately acquainted with ourselves, "to see ourselves as others see us," to be objective to ourselves, as it were, there is no better means than to compare ourselves with others, to look at others, their attainments, and their state. The sweep which intellectual activity in Germany has taken is so extensive, that whatever direction our national development may take, we shall certainly come into near proximity to some of the shoals and banks, of so few of which the Germans have steered clear. If we refuse to profit by the experience of others, we shall be obliged to experience the same mishaps, which will be so much the greater disasters in our case, as we are so much nearer the ultimate stage of the development of the race, as our progress, in any direction whatsoever, is, without exaggeration, a hundredfold more rapid than that of any nation of the old world has been, and as, by the accelerated flow of our nation's blood, any injury received must so much the more swiftly communicate itself to all parts.

If we are told that our system of education (if the singular number can at all be used) is the offspring of our character, re-

lations, condition, and circumstances; that it is what a German would call *naturwüchsig*, and that we ought not, we cannot imitate that of any other nation, our reply is twofold. The same objection is made by the Hindu to the Christian religion; he gives the same reason for refusing to examine its claims; and moreover we are not asked either to adopt or to imitate the German system; on the contrary, as a whole, we should most earnestly hope never to see it introduced into this country. That it is perfect not even a German would dare to affirm; but that it has some admirable, some excellent features which it would 'be well to "naturalize," there will be few, we presume, to deny. We will not tire the reader, and only ask him to consider Nestor's sage advice:

κάλλιόν ἐστὶ μεταλλῆσαι καὶ ἔρεσθαι
ξείρους,

or to cite higher authority: Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.*

Of most general interest among the works above mentioned, is the last one on the list, *Scheele's Alte und neue Bildung*. In a lively and pleasing style, with a thorough acquaintance with the subject, and a close logical coherence, the author pictures modern education, and evolves the historical necessity by which it has sprung from that of previous ages. He then criticises this modern system, and suggests the changes which the spirit of the age requires, and presents the necessity of other institutions of a high order besides those that mainly prepare for the study of one of the learned professions. The manner in which he shows the great importance of the Latin language, and how like Napoleon it still rules the nations, now from the grave as formerly from the throne, is well worthy of attention. *He* reasons mostly *ex concessis*. *We* should have to resort to fundamental truths to meet the doubts that are so often raised among *us* respecting the "utility" of the study of ancient languages; for the grounds on which their importance is maintained, are impregnable.

* We do not believe that this is an illegitimate extension of the principle. Nihil enim periculosius quam ea inrositas, qua fit ut nobis insipida sit quævis doctrina, dum probare, quæ recta sit, non sustinemus. (*Calvin*).—Pauli doctrina intelligenda est de hisce rebus, quæ adhuc incertæ hærent, et in ambiguo stant, et dum lis adhuc sub iudice pendet. (*Zwingle*.)

A dead language must ever retain the place assigned to it by the experience of many centuries, as long as it furnishes the means of education; as long as it presents a rich literature, the real treasures of which can never be disclosed by mere translations; as long as its grammar is exact and endowed with a variety of forms; as long as it furnishes materials for history; as long as it has an important bearing on the science of language, the complement of history; and as long as it contains the root of modern languages. Most of these requirements are found in the Greek language, all in the Latin. Drop the study of Latin, and you have removed the whole basis on which the literature of every modern nation rests. None of the languages of the present day contain the source of the history of the nation by which it is spoken; so that the history of the race from its remotest recollections, and their original oneness and mutual connection depend upon the record contained in some ancient language; we lose ourselves, if we drop this thread. Let us relinquish the study of Latin and Greek, and we have exploded that vast storehouse from which, almost exclusively, modern science draws its terms, its words, the very instruments by which a science or a discovery becomes the property of the world, from being the property of an individual. Moreover, what can we substitute for that which now is the germ of *the science of the age—the comparative study of language?* This claim is not arrogance. For neither astronomy with its unceasing discoveries, nor geology with its startling disclosures, has any reference to *man*. They may teach us the wonderful laws which regulate God's great universe; they may permit us to dimly trace a few facts in the history of the little planet we tread on, we live and die on; but what is it that draws the curtain from the inmost recesses of the past, opening to us a view upon the *nations* migrating from a common centre; that proclaims, in unmistakable speech, what pyramids and mummies, mounds and graves, skulls and buried arms fail to intimate clearly, namely, that men are a family of brethren; that confirms without hesitancy, that God "hath made of *one blood* all nations of men for to dwell on all the face of the earth," and that, however great the diversity of the tongues and dialects of men now is, there was a time when "the whole earth was of one language

and of one speech;”—what science is it but the science of language?—and the languages misnamed dead are at once its foundation, its material, and the field of its culture.

“The tree of language branches the wide, wide world around,
Its wondrous roots are hidden in deep and solid ground.
Far in primeval ages wells up that source of power,
Creating *SPEECH*'s great wonders, e'en to this present hour.

* * * * *

The knowledge of these wonders 'tis we bring to the light,
The course which language taketh reveals its fountain's site;
Its billows murmur stories of deep significance,
Though neophytes discern but confused noise and chance.”*

“There is in fact no sure way of tracing the history and migrations of the early inhabitants of the world except by means of their languages; any other mode of inquiry must rest on the merest conjecture and hypothesis. It may seem strange that anything so vague and arbitrary as language should survive all other testimonies, and speak with more definiteness, even in its changed and modern state, than all other monuments, however grand and durable. Yet so it is; we have the proof before us every hour. Though we had lost all other history of our country, we should be able to tell, from our language, composed as it is of a substratum of Low German with deposits of Norman-French and Latin—the terms of war and government pertaining to the former of the superinduced elements, the terms of Ecclesiastical and Legal use to both of them—that the bulk of our population was Saxon, and that they were overcome and permanently subjected to a body of Norman invaders; while the Latin element would show us how much that language had been used by the lawyers and churchmen.”†

Language, then, being the storehouse of tradition, living on from nation to nation;—the clue of material and spiritual con-

* “Und so dehnt seine Zweige rings um den Erdenrund
Der Wunderbaum der Sprache und wurzelt tief im Grund;
Tief in der Vorwelt sprudelt der reiche Quell der Kraft,
Die, heut noch nicht versieget, des Wortes Wunder schafft.
Und dieser Wunder Kunde, die bringen wir herauf,
Den Weg zum Quelle zeigt uns der Sprachenströme Lauf,
Und ihre Wogen rauschen uns tief verstanden an,
Wo dumpfen Schall nur hören der Ungeweihte kann.

(Lorenz Diefenbach, Sprachforschung.)

† Donaldson, New Cratylus.

nection, which joins century to century—the *common memory of the human race*;—the study of its noblest representatives has little to fear from those opposed to it, though they be giants. Vandalism and a low utilitarianism cannot triumph. But those friendly to it—its professed friends and promoters—aye, there lies the danger. If at this moment thorough classical training is in jeopardy in this country through the encroachments of twenty subjects, which may all belong to what is called useful information, and may all tend to impart a knowledge of things (*realia*), but which have nothing to do with education proper, let us be candid and confess that the advocates of classical instruction themselves have left the door open for this host of harpies. If we, at any time, have had no well-defined conception of the real aim and object of education, if we have become formal, and lukewarm in our attachment to it, if the cry of the vulgar has been allowed to undermine our honest convictions, if our indifference has shaken men's faith in our sincerity, if we have set half-taught men and youths to wield that chisel which requires the steady hand of an artist like Arnold, if we have substituted the fact of having read so many pages for the ability to read them, if we have given Virgil and Homer to *children* to read, if we have let smattering take the place of grammatical firmness, if we have made boys learn by rote like parrots, instead of learning by reflection like men,—then we need not wonder if our sin has found us out, and of all our harvest-hope we have

“Nought reaped but a weedie crop of care.”

In a previous number* we gave an imperfect sketch of the method of instruction in the ancient languages, pursued in the German gymnasia. We proceed now to some other branches, and first to the Hebrew.

As a branch of instruction, the Hebrew language has a history of its own. It cannot be surprising that a new interest in the study of the Scriptures should be coincident in point of time with the Reformation; in fact, the advances which have been made in the grammatical study of the Hebrew language, have been due almost wholly to Protestants. That wonderful

* Princeton Review, October, 1852, p. 564, sq.

youth, the Franciscan Conrad Pellican, published his Hebrew grammar (*de modo legendi et intelligendi Hebræa*) in 1503, having compiled it without any aid except the Hebrew Bible and a Latin translation.* However, John Reuchlin is generally considered the father of Hebrew learning in Germany, for by his *Libri tres de rudimentis Hebraicis* (published in 1506) which contained both grammar and dictionary, he transplanted David Kimchi's learning into Christendom, and became the author of those technical terms which are still retained in the books treating of the Hebrew language. Thus aided, the Hebrew was soon introduced into the schools, and accordingly, we find that about the middle of the sixteenth century it was taught in the Saxon princes' schools, and in the year 1580 it was established by law as a regular branch of instruction; the same was the case in the schools attached to the monasteries in Würtemberg. It retained its place undisputed in the gymnasia, which sprung from these institutions, at least for such pupils as intended to study theology, until very recently, when voices began to be raised against it. It was said that it was favouring that one class of pupils, the future theologians, whilst nothing was offered in compensation to those who designed to devote themselves to law or medicine; that it was overburdening the student who had enough to do with his ordinary branches, that there was no reason why it should not or could not be studied with equal advantage, at least, during the first year of the University course, that the number of students of theology was so small in the gymnasia that it was unreasonable to waste the time of a teacher on a few, which could with greater advantage be employed in the instruction of a large class. Besides, the University must furnish the means to study the elements of the language, at any rate, since the students came there very unequally prepared, and since many do not resolve to study theology until they have entered the University.

Nevertheless, whilst the objections to the removal of Hebrew were so many and so great, these charges against its remaining were considered too slight and trifling. No student, it was

* Not long after the bolder monk of Erfurt had lifted up his voice, Pellican joined the Protestants.

said, ever complains that by adding Hebrew to his other studies in the gymnasium the burden became too great for him, since the study is voluntary; the language itself is much easier than Latin or Greek; it is not partiality to theological students to afford them the means of acquiring the Hebrew in the gymnasium, as other students may enter upon the study of law or medicine immediately upon leaving the gymnasium, whilst theology cannot be studied without an acquaintance with the Hebrew. As a language, moreover, it well deserves a place in the gymnasium, without at all encroaching upon its immediate object. For in the combination of sublimity of spirit, and simplicity of form, neither the Greek nor the Latin could bear a comparison with it. Besides, modern civilization rests after all as much, nay, by far more, upon the religion of the Old Testament, than upon Greek and Roman culture. If the latter, then, receives so much attention that the educated man may know the historical foundation on which he stands, does not the Hebrew language deserve at least an equal share of attention? On the other hand, if Hebrew should be dropped as a branch of instruction in the gymnasium, the theological course in the University would require to be lengthened by at least one year.* And would not thus the general standing of Hebrew learning be considerably lowered, since, at present, the student who comes to the University, has studied Hebrew for four, five, and even six years beforehand? Thus, too, the memorizing of paradigms which is so unpalatable to adults, falls in years when committing to memory is an ordinary, every-day affair.

This subject is worthy of special attention, as the question has been raised here and there in this country, whether our colleges ought not to afford the opportunity of acquiring the Hebrew. If we consider the age at which most of our theological students enter the seminary, the almost general repugnance to learning the rudiments of a new language so different in cha-

* Præterea vix est, cur moneam, eum, qui theologiæ studere cogitet, non posse accedere ad academiam, nisi etiam linguæ Hebraicæ elementa et vocabulorum aliquam copiam memoria teneat. Nam qui in academia demum ad litterarum Hebraicarum elementa se applicent, eos partim cetera studia tardare vel omnino rerum suarum successum incredibiliter impedire, usus affatim docet." (*Nobbe De maturitate studiorum scholasticorum temporis Melancthoniani et nostri*, p. 28.)

racter from all which they may have learned before, the multiplicity of studies that devolve upon them during their theological course, short at best as it is, the value of the time and labours of a theological professor, a scholar, who must devote perhaps ten lessons a week, and even more, to the thankless drudgery of hearing recitations in grammar and mere translation—we may well wonder that our colleges do not supply this great want. Two or three hours a week during the Junior and Senior years devoted to Hebrew would be an invaluable benefit to our Biblical scholarship, and, may we not say, to our Church? And it seems as if colleges, with a very small amount of self-denial on the part of professors, could much more readily afford the means to study Hebrew, than French or German, which all of our colleges do. We are amazed sometimes at the amount of Hebrew learning apparent in some of the books from Germany; but we should probably be still more astonished to see boys of fourteen years of age translate sections of modern history or of Greek and Roman antiquities into Hebrew, as fast as the original is dictated to them; or to see theological students, in taking walks with their teacher, translate newspapers into Hebrew for pastime.*

Of the method usually pursued in the instruction of Hebrew the following is an outline. As soon as the student can read the text, he commits to memory the pronouns and the paradigm of the regular verb, the formation of which the teacher explains at the same time; that is, he points out the preformatives and affirmatives, and their significations; then comes the doctrine of the suffixes, with the necessary paradigms of nouns and verbs. At this stage of his progress, the pupil commences to translate some easy passage of Scripture, the teacher frequently giving beforehand the meaning of the words contained in the subsequent lesson, to supersede the necessity of the student's hunting for the words, which would take too much time from him at this early period of his advancement. Reading and translating are henceforth continued, whilst some portion of the grammar forms at the same time a part of every lesson. Now he learns the

* This has actually been the custom, until recently, in some of the institutions of Württemberg. The decline of religion went hand in hand with a decline in this part of their scholarship!

doctrine of the letters, their changes, etc. As soon as he is acquainted with the gutturals and their powers, he commits the verbs with their gutturals; as soon as he has learned the nature and changes of the quiescent letters, he learns the paradigms of the irregular verbs. The paradigm given in the book is seldom conjugated in the class, but generally some verb like it. During the reading lessons the teacher constantly causes the student to repeat what he has learned before, and explains what he has not yet learned, so that he becomes acquainted with some rules of the syntax, such as the uses of the construct state, of the tenses, the article, the particles, etc., long before he learns them in the grammar; or the teacher explains one of these phenomena, and requires the student to learn the rules concerning them for the subsequent lesson from the book. Reading the text correctly, and also writing the Hebrew character, are constantly kept in view; the latter is practised by written grammatical exercises, such as the conjugation of verbs, first after the model of the paradigm in the book and with its aid, afterwards from memory. In preparing his reading lessons the pupil is also required to write out the words, which he must look for in the lexicon, and commit them perfectly to memory. Translations from the German into Hebrew are also in use, mostly, however, in such a manner that, the books being closed, the teacher gives the German of some passages read shortly before, or even at any previous time, and requires them to be turned into Hebrew, *ex tempore*. The more advanced student is also required to turn parts of the New Testament, or of the Apocrypha, into Hebrew; German-Hebrew dictionaries are hardly ever used. There are also frequent exercises in the reading of the unpointed text.

The study of the Hebrew, which generally occupies part of the last four years of the course in the gymnasium, is generally distributed, so that in the first year the pupil learns the accidence and practises it both orally and by writing; in the second, he translates parts of the historical books of the Old Testament, continuing the study of the grammar; in the third, he reads select portions of the Psalms and Proverbs, still retaining the study of the grammar; and in the fourth year, select portions from the prophets are read.

German grammar is taught in all the gymnasia; the methods are numerous, and differ very considerably. Although they arose successively, most of them are still followed in different parts of Germany. Shortly after the Thirty Years' War, when the study of the ancient classics was considered the Alpha and Omega of an education, it was thought that native authors and speakers could only succeed by imitating the ancients. Translation and imitation were consequently the only means used to impart the art of writing; hence German grammar was Latinized, or at least cast in the mould of the Latin grammar. To this period belong all those "fabulous" German grammars, from Gottsched to Heinsius and Heyne. But when German genius broke loose from the fetters of such an artificial and unnatural system, and German literature became of age, grammar, stiff from long repose, limped after it; it commenced to be practical; in order to adapt it to the necessities of the middle classes, technical and theoretical instruction were completely submerged under dictation, composition, and all sorts of exercises in style, so that the living, correcting teacher, was the supreme arbiter of all doubtful questions. This system insensibly fell back again into the imitating method, only that native writers were now set up as the models, instead of the Greeks and Romans. This method was still further improved by the appearance of such writings as those of Goethe and Schiller, which were now made the subjects of regular study and analysis. But when the modern science of comparative philology arose, and the *Germanists* raked up the almost forgotten ancestors of the German language, the Old High German, the Middle High German, and various other German dialects, the "historical grammar," with its method, made its appearance, which ascends to the highest sources of the language, traces the history of single sounds, of individual words, and of entire idioms, goes into the minutest details of syntax and diction, brings to its aid, for the purpose of elucidation, every available light from collateral languages and dialects, endeavours to remove all that is foreign, and to evolve the real substance of the language in the greatest possible purity. This method produced a complete revolution, and every method that has arisen subsequently, has not been intended to supersede, but to complete it. Jacob Grimm is its father. The next in order is Becker, with the logical method.

He supplied the theoretical sub-structure of system to the materials gathered before, and educed the most complicated forms and phrases, logically and naturally, from some one fundamental principle. The latest method is the "psychological," which, based on William von Humboldt's popularized ideas concerning language, endeavours to exhibit the relations of the human mind to the phenomena of universal grammar, and especially of the German mind to the German language.

Connected with this is the subject of composition, which receives particular attention in most of the gymnasia. System is pursued in this as well as in everything else. The progress is gradual from the lowest class to the highest. The first exercises in this department are copying extracts; this is intended as a practice of the rules of orthography and punctuation, and as a means for producing accuracy. Next comes dictation where the same ends are had in view. Then the teacher reads or narrates historical incidents, fables, tales, or descriptions, which the pupil afterwards writes down from memory. This affords the first practice in what may properly be called composing, that is, constructing sentences and periods. These exercises are followed by amplifications: a few of the principal features of a narrative, description, dissertation, (these, too, in systematic succession,) are given, which the pupil is required to carry out more fully and to complete. This is sometimes varied in such a manner that merely words are given which are required to be formed into a narrative, etc. This, of course, exercises the imagination. Hereupon follow exercises in changing the form, *e. g.* narratives are to be cast into the form of letters; the subject of the same letter is to be addressed to different persons; poetry is to be turned into prose; fables, parables, etc., into moral disquisitions; a figurative style is to be stripped of its metaphors, and *vice versa*, etc. etc. Then *Commentaries*, poems (generally) are to be explained, unusual phrases and expressions to be rendered clear, the connection of the parts to be pointed out, etc. This is a very extensive subject, commencing with the mere paraphrase of a fable, and reaching to the æsthetical development of a tragedy. Next imitations: the form of a greater or less production is retained by a change of its contents; or, in higher classes, a

description of an object, a person, a place, is given as a model to be imitated by the application of its principles, arrangement, etc., in the description of another object of a similar nature. The same is done with dissertations and the like. After this comes analysis; then its opposite. After that is required the treatment of a given historical material from a given point of view. Then description: of minor objects, phenomena, localities, edifices, machines, costumes, paintings, statues, travels, real or fictitious, festivities, spectacles, etc.* Descriptions of character occupy the next place; not only of the character of individuals, but also of nations, parties, societies, orders, periods; nor are they of a historical character alone, but also of heroes, of tales, poems, and dramas, or of imaginary characters, etc. After this are generally placed parallels and comparisons of objects in nature, historical or poetical characters, works of art, etc. Then investigations or criticisms; hereupon dissertations, and finally speeches and orations.

It will be readily seen that many of these divisions as here enumerated, admit again of such subdivisions that they afford matter for exercises in all classes, perhaps; that is, three, four, or more of these species may be practised during the same year, not successively, but by the side of one another; but here again, the principle of proceeding from what is easy to what is more difficult, is carefully observed.

The subject is always assigned by the teacher; the same subject for the whole class; it is generally one which does not go beyond the range of the pupil's knowledge or private reading, it gives the pupil generally an opportunity to show his improvement in the acquisition of certain matters that have been recently treated of in the class; the form of the composition, also, is always definitely given, whether it is to be an essay, or a speech, or a letter, etc., if it is to be a metrical composition, whether it is to be an ode, or a ballad, or a sonnet, etc. The minimum length also is prescribed. Such compositions are generally written once a fortnight. The teacher, on returning the corrected exercises to the pupils, tells them

* The Germans here make a distinction between *Beschreibung* and *Schilderung*, the latter being more elevated in style than the former.

how the class generally have succeeded in their work, reads and criticises some of the best and some of the worst, having previously classified and arranged all the compositions according to their comparative merits. Sometimes he reads a composition on the same subject written by himself, to show the class how the work should have been performed to be entirely satisfactory. Sometimes an hour will be spent by the teacher in narrating interesting stories, true or fictitious, or he will ask one and another of the pupils to do so; or some rare book will be read aloud. At other times the teacher will spend an hour in asking enigmas and riddles, which are frequently of a grammatical or etymological nature.

Arithmetic is taught in the lowest two classes of the gymnasium; text books are hardly ever used; very little, if any, cyphering is done in school hours; problems are dictated to be worked out at home, and written out, result as well as the work itself, in a copy-book, which is handed to the teacher in the next recitation, who, in the recitation after, returns it, with his marks noting the correctness or incorrectness of the several sums. The schoolhours are taken up partly with the explanation of new rules, etc., and partly with mental arithmetic; in this some scholars attain to great proficiency.

In Algebra the method is very much the same as that followed in this country, only that a text-book is hardly ever used, and the course is consequently slower but more thorough.

In Geometry the method is somewhat different. A text-book, again, is something the pupils in a majority of the gymnasia never hear of. The whole of the first year is spent in what are called the definitions and axioms, which with us are generally despatched in one or two lessons. The method followed subsequently is this: The teacher dictates a proposition, explains all the terms, and ascertains by questioning whether it is understood. Some one of the pupils is now required to draw the figure on the black-board which seems to be demanded by the proposition. If auxiliary lines are necessary, he is either led, by questioning, to find them himself, or other members of the class find them for him, or, if they are of a more complicated nature, the teacher draws them himself. The hypothesis is then stated, as well as the thesis (the thing to be

proved,) by some formula (if possible) resembling an algebraic one; then the demonstration is found by the pupil, aided by the teacher, in the same heuristic or zetetic manner to which we have had occasion to allude before. The pupils are allowed to take notes of the demonstration, provided their attention is not distracted by the operation, as they are constantly liable to have questions addressed to them just as much as the one who is engaged at the black-board. This demonstration is then fully worked out at home, when care must be taken to have as few words as possible, but represent everything by algebraic signs and by the position of the equations. All the propositions then gone through with in one lesson are repeated in the next without the aid of the teacher, when the pupils have an opportunity of supplying defects in their demonstration, and of correcting errors. For the lesson after this these propositions with their demonstrations are entered into a separate copy-book, which is handed to the teacher, at certain stated periods, for inspection and revision. The deduction of corollaries, the solution of problems, and the demonstration of minor propositions not treated of in class, constitute the remainder of the pupil's industry at home.

An important constituent part of an education is *the culture of the physical powers*. A number of melancholy experiences united to press this truth upon the attention of the Germans. But, as is usual with them, they discussed long and learnedly before they took hold of the idea, and introduced gymnastic exercises into their schools. The pedagogic difficulty with them was to determine whether these exercises were to be performed as play or as work. If they were to be considered as play, then it was contended they did not belong to the school as a school exercise, but considered as work they would seem altogether to concern only acrobats, jugglers, and so forth, or at best to constitute a part of the regular training of soldiers merely. After much had been spoken and written on the subject, a general assent appears to have been produced to the view which maintains that the aim of these exercises was to bring the youths of a school together in greater numbers, for the purpose of physical and corporeal development, so that, at the same time, they should not be left without supervision.

This was effected by the general establishment of *turnplätze*, gymnasia in the English sense of the word, where gymnastics were made a regular branch of instruction.

The principal methods followed are three in number, which bear severally the names of Jahn's, Spiess', and Ling's. That of which *Jahn* was the most prominent advocate, is the oldest. In 1793, Gutschmuth published his *Science of Gymnastics*, which is founded, to a great extent, on the ancient Greek art, and which was designed to awaken the attention of parents and teachers to the necessity of giving the body a healthful development, whilst the intellect received its due share of training and exercise. The means which he employed to effect this development was a union of vigorous effort with unrestrained sport. Though his endeavours did not fail to turn the thoughts of multitudes to this subject, yet the convulsed state of Europe at that time, the wars of Napoleon, and the general calamities in the train of contending nations impeded its full development and its progress. But during the time that Germany, and especially proud Prussia, felt the yoke of the Corsican oppressor, Jahn had given to the ancient and yet novel art a new impulse among the descendants of the Teutons. The general armament against France, which almost emptied the universities and gymnasia—(these youths were not pressed into the service, they were volunteers)—only stirred up a greater desire, among the remainder, for personal prowess, and bodily strength and vigour, all of which were greatly advanced by those gymnastic exercises. Jahn's system—if such it can be called, for it is merely a natural development and regular arrangement of play—is by far the most prevalent. To look at one of these places where youths are assembled for gymnastic exercises, one would think each one did just as he pleased, without rule or order; and, in many cases, his supposition would be correct. In fact, this system has no special reference to respiration or muscular action, and teaches only the use of limbs. All it produces appears to be agility, and perhaps boldness. Generally all the pupils of the gymnasium are divided and arranged, not in classes corresponding to those in the school, but in sections according to size and strength, and each of these sections is committed to the special instruction of a *πρωγυμναστής* (*Vorturner*); this latter is either one

of the older pupils, or one of the teachers of the gymnasium; and many of us would perhaps be surprised to see some of those learned professors, with whose names and books we have become familiar, and whom we represent to ourselves somewhat like the figure on the cover of Klotz's lexicon, lank, worn out, in gown and slippers, almost buried among musty tomes—to see one of these in the gymnast's linen roundabout, going through some break-neck motions and perilous ventures, or playing leap-frog *con amore*. A practised teacher of gymnastics superintends and directs the whole. These exercises take place in the open air, twice a week, for two hours each time, and generally only during the summer months.

But these gymnastics had their evils; they were found, in many instances, to engender a certain degree of bluntness, which soon became rudeness, a pride in personal vigour and strength, a spirit of defiance, and negligence of external forms and appearances, so that when it was found that the various societies of gymnasts (they existed to a very great extent among the people at large*) cherished a spirit of liberty by (at least during the time of their gatherings) obliterating distinctions derived from birth, by engendering a spirit of equality, and a democratic turn of mind, they were considered in those monarchies, as politically dangerous, radical, and revolutionary, and the public places for gymnastic exercises were closed.

Thus this beautiful art languished, at least in the northern parts of Germany, until Prussia, in 1842, again endeavoured to revive it; that is, in connection with the gymnasia. But, in the mean time, a new system had arisen in the south, that of *Spiess*, who, failing to find thoroughness, order, and method in the old system, wished to make the whole subject much more one of the real and recognized branches of an education. This system makes the attendance of the pupils obligatory, as at any other branch of instruction; the different classes of the gymnasium are taught by different teachers as classes, and not together with other classes, daily at least for one hour; in summer in the open air, in winter in a building; the order of sequence in the exercises, as laid down in the books on the subject, must be

* The *Turner* societies among the Germans in America are their offspring.

strictly attended to, and not deviated from any more than the rules of Latin syntax. There are, however, occasional pedestrian excursions of the whole gymnasium (including the teachers) for amusement, and partly for the exhibition of gymnastic exercises learnt before, and the practice of those for which there is no opportunity in a more or less confined gymnasium.

The third and most artificial system is that introduced by the Central Gymnastic Institute, established at Berlin, which is to educate teachers of gymnastics, in as much as it is for want of these that gymnastic exercises have not been introduced yet into all the gymnasia, though the government ordered it about ten years ago. The difficulty was not that of obtaining men qualified to teach gymnastics, but men scientifically educated for the office of instructor, who should act as professors, and, at the same time, discharge the duty of teachers of gymnastics. The government attaches great importance to this office, because these teachers, with their pupils freed from the ordinary restraints of the schoolroom, are found to possess much more direct influence upon them than other teachers. It is also considered of the greatest importance that such teachers should be thoroughly acquainted with anatomy and physiology. The system pursued in that institution, and prospectively to be introduced into all the gymnasia, is that of *Ling*, a Swede, who divides the whole practice into four parts:

1. *Pedagogical gymnastics*, (subjective-active) which teaches us how to subject our own body to our will.

2. *Military gymnastics*, (objective-active) which teaches us to subject the will of another person to our own, (wrestling, boxing, fencing, etc.)

3. *Remedial gymnastics*, (subjective-passive) by which man endeavours to overcome those anomalies and diseases of the body which have arisen from some abnormal state or condition.

4. *Aesthetical gymnastics*, (objective-passive) which teaches us to manifest our thoughts and feelings by attitude and posture, or to express the idea of the beautiful by the movements of the muscles.

In some gymnasia, swimming, riding, and even dancing, are also taught.

Desultory and imperfect as this sketch is, it would be still

more so, should we pretermit every allusion to the religious position and influence of these gymnasia, the relation of classical studies to the Christian spirit in Germany, and the manner in which they are regarded by the earnest Christians there.

A quarter of a century ago, when F. Thiersch wrote his able work *Ueber gelehrte Schulen*, he believed he saw no greater foe to Christianity and to its spirit than the materialistic and utilitarian tendencies of the age, which endeavoured to banish the classics from the German gymnasia, or at least to greatly circumscribe their sphere. Nor was he alone of this opinion. Voices most worthy to be heard were raised in defence of a thorough and almost exclusive study of the classics as one of the chief pillars of a truly Christian education and sentiment. So much the more astonishing is it to see at the present time men of equal zeal for Christianity, charge the same branch of instruction with being the cause of a great part of the mischief in Church and State, recently experienced there. The fact is, thinking men had always followed with their sorrowing eyes the fearful inroads which Rationalism, infidelity, and hostility to Christ were making in their country: and proverbially slow as they are in perceiving the practical bearings of a subject, they met the enemy at impracticable points, and with inefficient weapons. At first the preaching of the word from Sabbath to Sabbath, faithfully and fervently, was believed to be sufficient to counteract the evil among the people at large; but by degrees they perceived that irreligion was on the increase, and that they would not succeed in sweetening the bitter waters without ascending to their fountain. At this point of time the field of theory became the arena of the combat, and the consequence was that Rationalism as far as its theoretic and literary pretences were concerned, yielded up the ghost. Nevertheless, its advocates continued to parade about the dead carcass, incredulous of its demise, and the people at large were as much exposed as ever to its deleterious influences. Believing scholars felt that their reasonings and arguments fell utterly powerless on the minds of those whose whole mode of thinking, whose *Anschauungsweise*, was *toto cælo* different from their own. To their schools of logic, then, to the Universities, they directed their view and their efforts, and much indeed was

written on University education and on the state of morals and discipline among the students. But all their discussions and investigations only convinced them more and more that they had not yet found the root of the evil. Now they turned to the gymnasia; and it is certainly true that it is from these that really proceeds the spirit that pervades and rules the life of society in Germany; for from these proceed all the ministers of Church and State, the royal officers as well as the representatives of the people, their judges as well as their teachers. And in what hands were these gymnasia?

In 1848, when Radicalism, leaning on the "glorious March-days," raised its head with unprecedented boldness, there was held at Berlin a large convention of teachers of gymnasia, in which it was moved to banish the Bible from the school, to cease teaching that the moral law is represented by the decalogue, to discontinue, thenceforth, requiring pupils to commit the Creed, and to prevent clergymen from giving religious instruction in the gymnasia.

But we are too hasty. How, it may be asked, came such a spirit of antichrist into institutions established by the Church, and required by the law of the State to instruct in the doctrines of the Christian religion? It cannot be denied that it had been engendered, fostered, and promoted, not by the classics, but by the mode pursued in studying and teaching them. When Grecian taste and refinement, Roman patriotism and heroism, the solemn dignity and wisdom of a Socrates, the self-denial and sobriety of a Stoic, the patience and perseverance of a Demosthenes, not to speak of the splendid images of epic and dramatic poetry, and of mythology; when all these were placed before the eyes of pleasure-loving youth in all their attractiveness, when the teacher studiously concealed their dark sides, or exhibited them only as necessary and pardonable evils, when the light of the word of God was never placed in contrast with the delusive, lurid fires of pagan poesy, the religious feelings were stifled, the sense of sin blunted, and the need of redemption was hardly ever experienced.

And such was the treatment of the classics for years and years. The whole race of modern philologists who constitute

the most important portion of the teachers in the gymnasia, proceed from a school in which the different elements of antipathy to Christianity, as they appeared respectively in Rousseau, Lessing, and F. A. Wolf are mixed. The *Darstellung der Alterthumswissenschaft* of the latter became the foundation of the classical philology of the present day. In this book Wolf utters the sentiment that the study of antiquity "constitutes the basis of the character of a perfect man; in the dedication (to Goethe) he calls it a "serious thought to enter into the whole worship of the inspired gods." Another corypheus of the same school, Heyne, says: "With sorrow I must confess that if I have not become altogether abandoned, I owe it more to the heathens than to the Christians." G. Hermann warns his readers against "the impious piety of those bats that talk as if man was wicked and could only obtain divine grace by believing."*

The disciples of such masters, of course, carried their own coldness and repugnance to the gospel into the gymnasium; they could not show to their pupils, that the law written in the hearts of the heathen was *also* a schoolmaster to lead them to Christ, and that with all their jocund view of life, with all their manly vigour, the very essence of their existence was a melancholy longing, a bitter resignation, a need of salvation without a power to save. Their visible efforts in groping after the truth, if haply they might find it, which, when pointed out by the Christian teacher, might themselves fill the soul with the preciousness of a Saviour, were never mentioned by those philologists. Even Epicurus had said, *Initium est salutis notitia peccati*; and if it was Anselm's dictum, *Credo ut intelligam*, Aristotle had said before him, *δεῖ πιστεῦειν τὸν μαιδάνοντα*. Plato says, that real goodness is neither natural to man, nor acquired, but that it is a gift of God, (*εἰ δὲ νῦν ἡμεῖς ἐν παντὶ τῷ λόγῳ τούτῳ καλῶς ἐζητήσαμέν τε καὶ ἐλέγομεν, ἀρετὴ ἂν εἴη οὔτε φύσει οὔτε διδακτόν, ἀλλὰ θεία μοῖρα παραγιγνομένη ἄνευ νοῦ οἷς ἂν παραγίγηται*.—Menno, § 42.)†

* *Impia pietas tenebrionum, hominem malum esse nec nisi credendo impetrare gratiam divinam dictantium.*

† What a contrast between this sublime humility of the truth-seeking spirit of the Greek, and the loathsome pride of the Roman: *Propter virtutem enim jure lauda-*

In the *Republic* (I. 5,) he describes a Grecian death-bed. "After a man," says he, "begins to think that he is soon to die, he becomes inspired with a fear and concern about things that had not entered his head before, for those *so-called myths* about a future state, which tell us that a man who has been wicked here must be punished hereafter, though he laughed at them formerly, then torment his soul with apprehensions that *they may be true.*" In another remarkable passage, he speaks of the two classes of men—the godly as most blessed, and the ungodly as most miserable, (τοῦ μὲν θεοῦ εὐδαιμονιστάτου, τοῦ δὲ ἀθείου ἀδλιωτάτου;* a former generation he believed to have been better and in closer community with the Deity, (οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες);† the knowledge of a just and benevolent God he taught to be wisdom and true virtue, the want of it folly and unmistakable depravity.‡ Sometimes the ancients are quite "orthodox." Cicero says, *In libidine esse, peccatum est, etiam sine effectu.*§ Plato teaches eternal punishment: *Gorg.* p. 525. *Phæd.* p. 113. But such, and an hundred like instances, never *occurred* in the teaching of those learned men.

It is true, the law requires religious instruction to be given in every class of the gymnasium at least twice a week, and the course pursued (with considerable variations) is that the lower classes are made acquainted with Biblical history, whilst the chief articles of faith are explained, and portions of Scripture and hymns are committed to memory. In the middle classes the life of Christ and the history of the Church under the Apostles form the subject of instruction. The highest classes read the New Testament in the original, in connection with Exegesis, Introduction, an Exposition of the principal doctrines, or Church history. Catholics and Jews are neither required nor expected to attend these recitations; the former are taught separately by some priest of the Catholic Church, who is compensated by the gymnasium, and where the Jews are numerous,

mur, et in ea recte gloriamur; quod non contingeret, si id donum a deo, non a nobis haberemus. (Cic. Nat. Deor. III. 36.)

* Theætetus, § 86.

† Phil. 16. Cf. Polit. 271.

‡ Theæt. § 85.

§ De finibus, III. 9.

a Jewish rabbi is generally employed by the gymnasium to teach these.*

But it needs no demonstration to affirm that the character of such religious instruction depends, after all, upon the person of the teacher, or else it would be inconceivable how these gymnasia could have acquired their antichristian tendencies. If we look at some of their text-books and catechisms, the case will be very plain to us. A change of heart is not even spoken of in some of the catechisms in use among them. The doctrine of a Redeemer is treated for the most part historically, and only so that he is shown to be the Messiah of the Jews. The Holy Spirit is a spirit engendered by enlightenment and instruction, a sort of mental development and a communication of clear ideas. A knowledge of self is insisted on, but not in the Christian sense, not a knowledge of one's sinfulness and dependence, but rather in the sense of Plato, a knowledge of how great our intellectual wants and capacities are.

And how is it with religious exercises? These vary indefinitely, as everything else connected with these institutions, not only in the different gymnasia, but also in the same one at different periods, under different directors. In most of them the teacher who teaches the first lesson in the morning, reads a hymn, more rarely a short prayer in prose; sometimes he repeats it from memory. The pupils nearly always consist of a mixture of Lutherans, Reformed, Roman Catholics, "German Catholics," Jews, (in some institutions the latter form nearly one-half of the pupils,) here and there a stray Baptist or Methodist also. But there is seldom a word heard in these prayers that could offend any one of them: the name of Christ is rarely mentioned. Sometimes, in a Protestant gymnasium, it happens that the teacher who instructs during the first hour of the day in a certain class, is a Roman Catholic. Under such circumstances we have known instances where the teacher would bring some Protestant prayer-book with him, and hand it to one of the pupils to read a prayer. The variety of prayer-books, also, is very great; every shade, from sound doctrine to

* In the Catholic gymnasia, the remarks made in regard to Catholics, will, of course, apply, *mutatis mutandis*, to the Protestant pupils.

the merest moralism, may frequently be found in the same gymnasium.

At the beginning of a term, the exercises of the gymnasium are introduced by all the pupils assembling in the "Hall," and singing one of those celebrated German hymns, after which the Director delivers a short hortatory address. In a few gymnasia it is customary for the teachers and all the pupils of their denomination, to unite in the celebration of the Lord's Supper once or twice a year. In some the morning worship is common, that is, all the pupils assemble daily, or at least on certain days of the week in the "Hall," and sing a hymn, after which one of the teachers pronounces a prayer. In addition to these exercises a very few have a religious address at the beginning of every week.

The only other religious influence which some may expect to find, is that of the singing lessons, where those great German *Choräle* and Oratorios are practised and performed. But in these the whole attention of the pupil is so much absorbed by the music and the mere mechanical execution, that the words make no impression upon him. We can really assert that in a number of gymnasia the name of Christ is not heard so as to make any impression or awaken any thought, except, perhaps, in the two hours specially devoted to religious instruction. Even in history, when the enormous change is to be spoken of, which marks its page shortly after the commencement of the Christian era, the professor will endeavour to show the cause to have been the migration of nations, or the downfall of the Roman empire, anything rather than the true cause, so that one who should not attend the hours of religious instruction, might be a pupil of a gymnasium for years, and remain utterly ignorant (for all that the gymnasium does to the contrary) of the great motive power of the civilized world, and the only true hope for a blessed hereafter. In fact, we could mention the case of a Jewish boy not below ordinary capacity, and rather fond of reading, who had been in a Protestant gymnasium for five years, and being once prevented by a cold from singing in the usual singing lesson, was sitting still whilst the class were singing Paul Gerhardt's glorious hymn, *O Haupt voll Blut und Wunden*. He followed the words as they were

sung, and the long drawn notes gave him time for reflection. But he soon found that he understood nothing of the hymn. The

. . . "Haupt, zum Spott gebunden
Mit einer Dornenkron!"

suggested to him many a painting and engraving he had seen ; but the next lines,

"O Haupt sonst schön gezieret
Mit höchster Ehr und Zier,"

were utterly unintelligible to him. He would doubtless have fallen upon a train of thinking which might have proved highly profitable, had not the last word of the next line, "*schimpfret*," which is obsolete, and seems to present an anomalous formation, given his thoughts a different direction.

As an index of the religious influence of the gymnasia, and its estimation among Christians in Germany, we would refer to the establishment of the *Christian Gymnasium at Gütersloh*, in 1851, in consequence of an action of the Convention of German Evangelical churches (*Kirchentag*), which met in Stuttgart, in 1850. Such a convention is a voluntary meeting of men from all parts of Germany, who are interested in the Church, and are endeavouring to find ways and means to stop the decrease of evangelical religion and true piety among them, and to further and aid schemes for the extension of Christ's kingdom. The School, as being the nursery of the Church, and entrusted with the intellectual and spiritual interests of the rising generation, her hope, could not fail to claim and receive a considerable share of their attention. It was generally conceded that the School was not doing its duty, that so far from being an ally to the Church, it was to be feared that in many instances the latter was injured by the School. Especially was this charged upon the gymnasia; and this feeling called forth the establishment of the above named institution, and of a similar one in Stuttgart, in both of which the prime consideration is the education of their pupils for the Church and true Christianity.

According to the Prospectus, the Christian Gymnasium at Gütersloh considers an education for the kingdom of God the highest aim and the ultimate object of all efforts at education.

It intends, therefore, to instruct youths carefully in the Holy Scriptures, to introduce them into the history of the kingdom of God, and of the Christian Church particularly, and to endeavour to convince them of the truth and the divine origin of Christianity—all on the basis of the Confession of Faith of the Evangelical Church. This end is also kept in view in the instruction in History and the Natural Sciences. Classical antiquity must be stripped of its “divinity,” the delusive halo with which it has been surrounded by an apostate, heathenish philology. But nevertheless, the classics will be taught with greater thoroughness and earnestness than has been done by the method which has sprung from the Pantheistic philosophy.

The action of the Convention awakened a general interest in the subject throughout the Protestant church of Germany, and at the Convention held in Elberfeld on the 15th of September 1851, it was found necessary to make the question as to the influence of the education of the gymnasia upon Christianity, one of the regular topics of discussion. In vindication of the gymnasia it was urged that too much was required of them; that their influence was over estimated; whilst, in fact, their tendency was towards a Christian education; that even the law required this of them. The speakers on this side endeavoured to show that even the various branches of instruction taken singly had a religious tendency. It was not *Protestantism* which excommunicated science. Those that designated the study of the heathen classics as unchristian, could not claim the example of Paul, and Basil the Great, and Augustine. It was Julian the apostate who wished to deprive the Christian schools of the study of the classics; but Luther, Melancthon, Spener, Francke, Neander, and others of this class knew how to esteem it. Even in the arrangement of their studies, the gymnasia recognized the Christian faith as a distinct element. If, therefore, the state of religion was low and deplorable, it was not the *gymnasia* which could be accused on account of it, but the whole Church, and parents, preachers, and teachers. *He that is without sin among you in this matter, let him first cast a stone*, exclaimed the chief speaker for the gymnasia.

The principal speaker on the other side of the question was

Dr. Rumpel, the Director of the new Institution at Gütersloh. He said that the very question showed that the necessity was recognized of the gymnasium's giving Christian instruction, but that it was not doing it. It was therefore not incumbent on him to demonstrate that the gymnasia were not Christian, but the burden of proof lay with the opposite side. He endeavoured to show, not that classical studies were of a dangerous tendency, but that the great philologists from whose schools the present generation of teachers had proceeded, had been alienated from the gospel. In their minds the spirit of antiquity had taken the place of the Spirit of God. Yet the treatment produced by this alienation was not confined to the instruction in the languages, but existed also in the other branches, such as History, Natural Sciences, and Mathematics. This whole current must be stemmed. Some *Christian Wolf* was needed for the classics. Some changes were undeniably needed; but as these were not, and could not be made instantaneously in the existing gymnasia, these *Christian* gymnasia had been established for Christian parents to have their children rightly instructed.

In the subsequent debate, various ways and means were proposed to bring the gymnasia back to Christianity. Professor Müller, of Halle, recommended chiefly the employment of theologians as teachers in the gymnasia. To this it was replied, that the attempt had been made to obtain such, but that the office of teacher was too toilsome a one, and offered too little compensation, to hold out sufficient inducement for theologians to enter it. Another minister thought that students of divinity ought to consider it a self-denying sacrifice required of them by their very profession, to offer their services as teachers. Some objected to the name *Christian* gymnasia, for the new Institution, and wanted the term *Church* gymnasia substituted for it. Others recommended the reading of Latin and Greek Christian writers in preference to the classics. Dr. Krummacher, of Berlin, closed the discussion with a characteristic speech, in which he said that the fault could not be justly charged upon any single agency; that it lay in the atmosphere, and that the religious teacher, as he was needed at this period, must be a very exorcist. The resolutions finally passed

were to the intent that as the existing (State) gymnasia were Christian institutions, in their fundamental arrangement, as well as by the requisition of the law, it was the duty of the Evangelical Church, and of every Evangelical Christian, to contribute by every possible means towards making them what they ought to be; that, however, private gymnasia were useful as supplying a want felt in some sections of the country, and as serving for models to the State gymnasia, which needed such a stimulus; and that the Convention was glad to see such an institution founded at Gütersloh.

At the charges implied in this, the teachers of the gymnasia raised a loud clamour, and numerous and ingenious defences were constructed; nevertheless, the general absence of the true Christian spirit in a large portion of the teachers, of a cordial faith in the Son of God, and of a hearty zeal for his cause, so evident to all, could not be supplied by the most ingenious apologies; besides, as they had conceded in the course of the debate that they left it to "the facts of history" to teach the pupil that the heathen were "aliens from the commonwealth of Israel," their position needed no further interpretation.

Yet it would be incorrect to suppose that all the gymnasia present this gloomy and cheerless aspect; that all the teachers had become apostate, and heathen or infidels at heart; or that corruption went on uninterruptedly, without a corresponding remedial power developing itself. The observer cannot have failed to mark that a better day is beginning to dawn in the conception and representation of antiquity. There are already pens busy showing that classical antiquity is of great importance in a *Christian* education; for its life and development are nothing but the unimpeded natural growth of the heart of man when left to itself. Both negatively and positively it points to Christianity. To exhibit this aspect of the bygone ages, and to lead the pupil to a perception of it, is the duty of the Christian philologist. Nor is this a mere ideal appellation; there are those that in all truth deserve it. To name only such as are somewhat better known on this side of the Atlantic, we would mention Lassaulx, a teacher in Bavaria, who has written a whole series of dissertations for the purpose of showing that all the mythology and religious rites of the Gentiles

were but a *σκία τῶν μελλόντων*, the types and prophetic annunciations of what was to follow. In his *Commentatio de mortis dominatu in veteres*, Lassaulx has collected a number of passages from the classics, which give us a vivid image of the gloomy despondency and despair which forms the background of the bright surface described in Schiller's *Gods of Greece* as unobscured gaiety, youthful pleasure in this life, imperishable beauty, a paradise full of peace, a heaven on earth. Lassaulx presses from the ancients a confession which shows us their dread, their horror in view of the vanity and perishable nature of all earthly blessings, and in view of the losses they meet with on the one hand and on the other, their forced indifference, and spiteful, defiant resignation.* Dr. J. F. Kurtz, in Russia, who is well known in the theological world, has written several books of a similar bearing; in his *History of the Old Covenant* he has some pertinent remarks on the pedagogical design of Paganism.

Nägelsbach of Nürnberg, a scholar and linguist as accomplished as he is modest, says, that in his investigations on this subject he could not but perceive the longing and striving of the human mind after the possession of the one, the living, personal God, without which the soul could not be at rest or peace, and for which no pantheism could compensate. "This seeking after God is the life-pulse of the whole religious development of Antiquity." All their attempts failed, and the life of the ancients would exhibit before us motion and progress without a guiding star and without a centre, were it not that we knew that God has a constant witness of himself in the conscience of man, which being itself the moral law of good and evil, affords foundation and security to the existence of man. It was this law "written in their hearts," which sustained the life of the world until the time when the mind of man, exhausted and weary from its unsuccessful search after the living God, received that as a gift of grace from above, which it had been constantly seeking after.†

In chronological order Creuzer should have been named sooner, but his theory is exceedingly liable to abuse, and has

* Some of Lassaulx's dissertations have been translated into English.

† *Homeric Theology*, p. xii, sq.

been abused by some of his English exponents. Still, in the preface to the third edition of his *Symbolik und Mythologie*, speaking of the unfavourable criticism the Rationalists had passed upon his work, he says: "They had begun to perceive that my investigations concerning the ancient religious systems led to a result which was diametrically opposed to their teachings. They start with the proposition that man is very good by nature, and needs only to perfect his reason to arrive at the highest felicity. But these investigations had shown that among almost all nations of antiquity there prevailed a vivid consciousness of spiritual corruption, and a desire after reconciliation with God." "Nor did my book please those who seek the utmost perfection of man in the element of beauty and in æsthetical manners." "Such æsthetic and poetic souls are loth to be reminded how deep the feeling of ruin and helplessness is, from which the sublimest poesies and the profoundest allegories of the ancients have proceeded."*

We have been somewhat more minute, in showing that there is a difference between the Classics as they ought to be taught, and the Classics as they have been taught, that the reader may not confound some of the admirable features of the German system of education with the evils resulting from that system as handled by godless teachers. We may rest assured that the Christian need not turn away entirely from those "ages dark, obtuse, and steeped in sense," but that he may still derive great lessons from the wanton childhood of our world, when matter "stole the style of gods," for though *Pride made the virtues of the Pagan world*, yet

"The Stagirite, and Plato, he who drank
The poisoned bowl, and he of Tusculum,"

who led an Augustine† and a Neander to the fountain of salvation, still point to Him who died to save lost man, and raised him from his moral grave.

* See in the *Studien und Kritiken* (1847, p. 211.) an account, how Ullman, the theologian, was influenced by Creuzer, the philologist, and how Creuzer's profound interpretation of the religious symbols of the Ancients cured Ullmann of religious scepticism.

† *Ille vero liber* (he speaks of Cicero's *Hortensius*, a philosophical treatise, only a few fragments of which are extant) *mutavit adfectum meum, et ad te ipsum, Domine, mutavit preces meas, et vota ac desideria mea fecit alia.* (August. Conf. III. 4.)