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Art. I.—*Œuvres de Bossuet*, 4 vol. gros, 8vo., Paris, Firmin Didot, 1843.
Œuvres de Bourdaloue, 3 vol. gr., 8vo., Paris, 1837.
Œuvres de Massillon, 2 vol. gr., 8vo., Paris, 1844.

The age of Louis XIV. has ever been considered the most brilliant era for France. Under the conduct of the most renowned generals, it attained the highest pitch of military glory; under the encouragement given to philosophy, the most valuable discoveries were made in science; under the liberal patronage bestowed upon the fine arts, taste and genius achieved the most splendid triumphs. It was an age of truly great men—of warriors, politicians, philosophers, poets, historians—of such men as Condé and Turenne, Corneille and Racine, Descartes and Fontenelle, Montesquieu and Malebranche, Rochefoucauld and Pascal, Boileau and Rollin, and hundreds of others whose works still yield improvement and delight. It was a period too when eloquence of the highest kind lived and flourished. Not the eloquence of the bar; for its celebrated pleaders, in judicial contests, and the application of the law, seldom went beyond the strain of dry and logical reasoning. Not the eloquence of popular assemblies, for there were no such assem-

powering. Is not eloquence like this—the eloquence of warmth and passion—peculiarly suited to the pulpit? Must men be regarded as mere intellectual beings, void of sentiment and feeling? Is not this elevation of soul and style as well adapted to our age and country as to the age of Louis the Great, or the country of France? Would it not produce similar effects? Shall men be allured to our sanctuaries by artificial attractions rather than by the charms of eloquence; by the gorgeousness of architecture rather than by that most attractive of all arts, the art of speaking; by the fascinations even of music, rather than by that enchanting oratory, which, while it expands the understanding, touches the secret springs of the heart? That will please men long after external ornament ceases to gratify; satiated as they will be, in time, by other arts, they will never be weary in their attention to solid thoughts well attired, and well exhibited, in listening to a preacher habitually under the influence of strong passion, and speaking boldly, ardently, and simply.

May the time soon come, when there shall be multitudes of such preachers; when great numbers, embracing the whole truth, without any mixture of superstition or error, shall speak in the sublime strains of BOSSUET, with the energy and elevation of BOURDALOUE, and with the insinuating grace and melody of MASSILLON.

ART. II.—*The Gymnasium in Prussia.*

THE various forms assumed by associations for the promotion of science were divided by Schleiermacher into three classes: Schools, Universities, Academies. These names, as well as the division itself, have in view that perfect development of these forms which is only to be found in Germany, where the school may be said to be the place where the soil is broken by the plough and harrow, the university that where the seed is sown, and the academy that where the mature fruit is to appear. The latter, then, is an association of the learned as such, a body of *producers* of science; the university prepares the *con-*

sumers of science either to produce science in their turn, or to apply it to the purposes of society; whilst the designs of the school are merely to drill, train, exercise and develope the powers of the mind, as the *gymnasia* of the ancients were to strengthen and exercise the body and advance its muscular development. Hence the name *gymnasium*, which is applied in Germany to those schools whose main object it is to prepare the mental faculties for the reception of truth as imparted and acquired in the university, or, perhaps more correctly (as defined by law) "those schools which afford a preparation both as to form and matter, of a thorough, liberal, and especially classical education, which is necessary for the independent study of any of the sciences."

The principle, then, recognized by these gymnasia, and embodied in their very name, is not to furnish the mind with facts and truths; the amount of knowledge imparted is not, and is not to be, the measure of their activity; but it is the amount of mental action which such knowledge calls forth; the development of the mind is the object. Of course, time must be given for prosecuting a systematic course of training, for a course of intellectual discipline intended to bring out in orderly and healthful succession the several faculties of the mind, and to teach the possessor of them their right and appropriate use. The experience of ages has taught that the chief means for the accomplishment of this end are the ancient languages, which being languages of flexion exhibit by living, organic concrescences the different relations of words (and thoughts) for which modern languages use separate small particles and monosyllables, or adhere rigidly to a certain and fixed order of sequence in the arrangement of their words, so that the terms *living* and *dead*, as applied to languages, ought rather to change places. This flexibility of materials enabling them to form their long, perhaps complex, yet symmetrical and sonorous periods, adapts them admirably for the purpose of sharpening the faculties by evoking those exertions required to apprehend all the bearings of their expressive diction. It would be a strange delusion, therefore, to suppose that those who make Latin and Greek the basis of a liberal education, do it because they think the Roman *urbanitas*, or the Athenian καλοκἀγαθία its *beau*

ideal. Far from it; they choose these because they find in ancient literature the best means to aid the first development and to advance the further discipline of the youthful mind. The contemplation of the perfect classic form has, moreover, a moulding influence on the human intellect; the plastic appearances of individual life, as antiquity places them before our eyes, their vivid truthfulness, their grandeur, their sublimity, joined to their placid simplicity, cannot but tend to raise the soul to the love of the good and the great. Antiquity is ever the school of humanity.

As to their history, the gymnasia are an immediate offspring of the Reformation. The introduction of Protestantism in the sixteenth century was followed every where by the establishment of schools, for it was a saying of Luther, that "if the devil was to receive any sensible injury, it could only be by means of the rising generation, who should grow up in the knowledge of God, and spread and teach the word of God."* In fact, the reformed faith and education became inseparable in the eyes of the people, and when the Jesuits, recognizing this principle, and endeavouring to obtain the control of the education of youths for themselves, began to establish their schools, they were really suspected of a leaning towards the Reformation. The gymnasia, therefore, as well as the great educational establishments of England, and the great majority of such institutions in this country, owe their origin to the efforts of the Church and her members. In Germany, religious instruction was then the chief characteristic of these schools. The Bible and the Catechism, generally in Latin, were the most important text-books; singing was cultivated to an eminent degree; public worship was attended by schools in bodies. Religious elements were introduced into the common branches of instruction, even such as arithmetic, where, for instance, sums consisted in calculating the pecuniary value of some of Christ's miracles, as the feeding of the five thousand, the changing of the water into wine, etc. Latin was the only language used, and, in fact, permitted, even during the hours of relaxation. Our "exhibitions"

* Wenn dem Teufel ein Schaden geschehen soll, der da recht beisse, der muss durchs junge Volk geschehen, das in Gottes Erkenntniss aufwächst und Gottes Wort ausbreitet und lehret.

and "commencements," consisting in speeches, dialogues, etc., probably derive their origin from this period, when dialogues and more complete comedies were performed by the pupils, in the church; the subjects were almost always taken from the Scripture narratives. Adam and Eve, the resurrection of Christ, the history of Esther, the conversion of Paul, were the usual themes which were arranged for performance by the teachers. In the church at Basle, the inexpressibles of Paul once caught fire from the light shining from heaven (a rocket); at another occasion, Haman slipped whilst on the ladder, and would have been strangled but for the hangman's acting out of character and cutting the rope.* But that new religious order, the Jesuits, raised to oppose the Reformation, remained not inactive. They imitated and improved upon the system of the Protestants. When Bacon turned his attention to the subject of education, he could find no better model for school-discipline and education generally, than the institutions of the Jesuits. *Consule scholas Jesuitarum*, exclaims he; *nihil enim, quod in usum venit, his melius.*† "The liberal education of youth passed almost entirely into their hands." "Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals." For the Protestants in their turn now began to imitate them. Their rigour was practised every where, and what they appeared to consider the acme of all training—a proficiency in speaking and writing Latin—was everywhere the standard of excellency, and the ideal of all educational attainments. But the fact was, education, as a science, stagnated, or rather, it had not yet begun to live, until a better spirit appeared to move over these lifeless elements. The principles of Franke and Spener displaced the dead formalities of the Jesuit schools and their imitations, and an active, fervent piety began to take hold of the minds of teachers. Still, the previous rigorousness in the treatment of pupils had not abated yet, when Rousseau's *Emile* began to be the text book of education for the higher classes, and soon after Basedow and his adherents gained the ascendency with their

* Löschke's religiöse Bildung der Jugend und der sittliche Zustand der Schulen imm 16ten Jahrhundert.

† De Augm. Scient. Lib. VI. c. iv.

new principles of "*Philanthropy.*" *Les extrêmes se touchent* was as true here as anywhere else. For Rules and Latin, No-Latin and No-Rules were substituted, *multa* took the place of *multum*, and shallowness and free-thinking were the results. Germany was on the road of losing her fame for classical education, when the disciples of Gesner, Heyne, Ernesti, and others opened the new era of philology. It is from this school that the present race of teachers have proceeded, who have made the gymnasia of Germany, and especially of Prussia, the admiration of the world. We propose to give a rapid sketch of the nature and working of their system.

The gymnasium was originally intended to consist of six classes, the lower three with a course of one year each, and the rest with a course of two years each, so that the time necessary to pass through a full course would be nine years. The age prescribed for entering the lowest class is ten years. But we must perceive here, that although these gymnasia are government Institutions both in name and organization, and although there exist laws for the regulation of the whole as well as for that of all the parts, yet the Minister of Public Instruction, as well as the provincial authorities, hardly ever command directors and teachers what to do; they suggest, recommend, or at most request, and leave so much to the discretion of the teacher that nearly all the laws on the subject receive considerable modification; as the circumstances of time and place may seem to require. We shall therefore refer to the existing regulations only when they are in full force. The truth is, this freedom left to every single institution, for its own uutrammeled development and action, produces as great a variety as we find in the individual objects of nature which belong to one and the same class; and perhaps not a single feature that we could describe as belonging to one gymnasium of Prussia, might be found in all the rest. We must therefore confine ourselves to such general characteristics as are really common to all, or may belong to any one without changing its constitution. In this very subject of classes, we find a very great deviation from the norm. It is true that none, perhaps, have a course which is longer than nine years, but the number of classes varies from five to eighteen; and

this variation arises from another requisition of the law which prescribes that none of the lower classes is to contain more than fifty pupils, and none of the higher is to go beyond thirty.

When it is said that nine years is the period of completing a course in a gymnasium, the long established practice in the colleges of this country of carrying forward all the students of a class in uniform and regular progression, so that the time of attendance is the only requisite for promotion, may perhaps lead us to assume something analogous in the gymnasia of Germany. But then we should be greatly mistaken. There, proficiency, a real knowledge of every branch taught in the lower class, is the only passport to a higher one, so that, in fact, very few, if any, complete a course in nine years. Eleven, twelve, and even more years are frequently requisite to obtain a *certificate of maturity* (Zeugniss der Reife, Maturitätszeugniss); not that it is impossible to go through the course required in the appointed time, but because younger boys hardly ever are found to pay that continued attention to their studies which is considered necessary. In the lower classes it is rarely more than two thirds of the pupils that are promoted to higher standing at the end of the year; the rest remain in the same class for another year. Should any of these be unfit for promotion at the end of the second year, or in the higher classes at the end of the third year; they are removed from the Institution. Pupils removed from a gymnasium for this or for any other reason, find it generally very difficult to enter another gymnasium. Promotions depend less upon solemn examinations, though these are held, than upon the general knowledge which the teachers have of their pupils' state of advancement. Those scholars, in respect to whom all the teachers of their class agree, are promoted without a special examination, or left behind, as the case may be; those upon whom they do not agree, undergo a special and strict examination, by a committee consisting of the teachers of the two classes interested and the director. Such examinations are very rare, as the disagreement among the teachers would only arise from the unequal proficiency of the pupil in various branches. But it occurs seldom that a boy is diligent in one branch, while he neglects another entirely, and if he should do this, he would be reminded by the teacher privately of the inevi-

table result of his course, which admonition has the tendency to stir up the pupil's attention to the subject.

Let us accompany him, as he enters the lowest class and see, how and what he is taught. To enter that class, he is first examined and must be able to read fluently German and Latin text, to distinguish between the different parts of speech, to write in Latin or German character what is dictated, without gross orthographical mistakes, to repeat a narrative heard or read, to work out a sum in abstract and denominate whole numbers with the application of the four ground rules, and he must have some knowledge of Scripture narratives and of the geography of Europe. Let us suppose, then, that he has passed successfully, and enters the gymnasium. Some Monday morning towards the middle of April, at a quarter of seven he goes to school; at seven the bell rings, and all the pupils of the gymnasium, together with all the teachers, assemble in the Auditory (Hörsaal); here a hymn is sung by the singing classes, whereupon the director makes a short address; then the different classes go to their class-rooms, where the respective *ordinarii** dictate the schedule or order of lessons, which remains unaltered for one half of the year; he tells the pupils also what books they will need during that period of time, and dismisses them. The pupils then procure the books, and in the afternoon the regular order commences, that is, the pupil comes to school every day except Sunday, at 7 o'clock, and remains there until 11; on four days of the week until 12, as he has drawing twice a week, and singing an equal number of times, both of which are taught out of the regular school hours. In the afternoons, except Wednesdays and Saturdays, he comes to school at 2 and stays until 4; in the three higher classes, twice or three times a week, until 5, for Hebrew, which is also taught out of the regular school hours, as the whole class do not study Hebrew. Twice a week he attends the exercises in gymnastics, two hours each time, besides lessons in swimming, twice or three times a week, during the summer, and boxing, fencing, and (in some gymnasia) dancing lessons, in winter. Instrumental music he is taught at home,

* Every class is taught by several teachers; one of these is appointed by the director *ordinarius* of the class, and has the general supervision and control of the class as such.

several times a week. Besides all this, he has to prepare his lessons.—"Besides?"—Yes; he does not study in the school at all; the school hours are all for recitation, if this word can be used with reference to a thing entirely different from what is called by this name in this country. We had intended to abstain from comparisons, but no description, however minute, could better convey an idea of the *method of teaching* pursued there. The term "recitation," cannot be translated into German, and the expressions "to recite, or say a lesson," are obsolete there. Here a pupil learns or studies his lesson, and comes to school to recite it; there he prepares his lesson and comes to school to learn it from his teacher. Here he is taught by his text-book, with the aid of the teacher; there he is taught by the teacher, with the aid of the text-book. Here the intelligent teacher, to guard his pupil from error, cannot but point out the occasional defects of the text-book, and if, as is sometimes the case, he is really opposed to the principles of the text-book, he must live in a sort of constant, minor warfare with it, although he may be aware how utterly inconsistent such a method is with the true principles of education; there, the pupil's confidence in his text-book is never undermined in this way, as he never feels that he is dependent upon it.

To describe the working of this method in the primary instruction in Latin, would perhaps be too tedious. We pass over, therefore, the first two years of his Latin course, and see him commence his first Latin author, Nepos. He has now been at Latin for more than two years—nine lessons a week—has repeatedly gone over the etymology and the principal rules of the syntax; he has applied these rules in translating about eighty pages in some Latin readers, both from Latin into German, and from German into Latin, and in writing about one hundred Latin exercises and *extemporalia;* he has also committed some Latin to memory, and is to have prepared for the next lesson, the first half of the first chapter of *Miltiades.* The preparation consists in writing out all the Latin words which the pupil has to look for in the dictionary, writing the meanings found, opposite the word, and committing them to memory. In class the teacher requires first a closely literal rendering of every word, then a free and fluent German translation. After

that, the teacher reads the lesson himself to the pupils in both ways, interspersing remarks and questions, pointing out the differences of idiom, usage, etc., between the text and the translation. Such remarks would be made, for instance, on *modestia*, that it does not mean "modesty" in that place, but that it must be taken in its primary sense of *moderation;* on *unus omnium maxime*, the force of every word and the peculiarity of the position as compared with the German; he observes that the metaphor in *floreret* in that passage cannot be rendered in the vernacular; *cives sui*, why not *ejus; qualem* "as;" *cujus* "of that;" *qui consulerent* "to inquire"—use of the subjunctive in relative clauses, what it expresses; in *tenebant* he finds an occasion to point out or to question on the use of the Imperfect; *his consulentibus* "on their inquiry;" besides the grammatical remarks on this he will also have to say something on the different meanings of *consulere*, and its different constructions; *id si fecissent* "if they did this,"—why subjunctive—change of tense and of position in the translation, etc. etc. The rules of the grammar previously learned are thus constantly repeated and impressed upon the memory, whilst new matter is being slowly and gradually, but steadily added. In the next lesson the whole of this process on the same section is gone over again, only with less assistance from the teacher, and if it was somewhat more difficult, a written translation is required of the same section for the next lesson. In this way, the class would require at least two full recitations for the whole of the first chapter, although they read faster when they become better acquainted with the style of their author. When now the Life of Miltiades is finished, the whole is read over again once, fluently, without reading the Latin; questions on the construction, etc., are put to the pupils at the end of every chapter. This reading being finished, the class are required, in the next lesson, to relate the narrative without the aid of the book, yet as nearly as possible in the language of the text. Once a week the teacher gives the German translation of one of the Lives not read in class, orally, requiring the pupils to translate it orally back into Latin, and to give an account at the same time, why they translate thus and not otherwise. The teacher aids them during this, by reminding them of similar constructions in

their previous reading, and finally he points out the differences in construction, position, expressions, etc., between their translation and the author. In the next recitation the pupils are required to translate the same lesson, orally, from the German into the very language of the author, still giving an account of the syntax of the portion, etc. In the lesson after that, they are required to recite the chapter both in German and in Latin coherently from memory. When the biography is finished, all the chapters are repeated together, and this custom of repeating the whole of what has been learned before, is sometimes kept up through two successive classes, that is, for two years. Thus the pupil obtains a certain stock of words, phrases, and illustrations of all the principal rules of syntax; he acquires a certain tact for the position of words in a sentence, which no amount of rules, however good, and however toilsomely won, could ever give.

Much more was formerly done for the acquisition of a large vocabulary, and a great number of phrases. One teacher of the last century, had his pupils commit, within one year, 16,000 phrases which he had himself collected, whilst he drilled them on these phrases in 160 exercises, which they wrote during the same time. Now very little is done for laying up a stock of words, except what has been described above, and that pupils are required to know perfectly the meaning of those words which they meet with in their ordinary reading. The latter is tested once a week by the *extemporale*, which is a Latin exercise written in class, without the aid of any book whatever, whilst the teacher is pronouncing the German. Here and there, but yet very seldom, a "knowing" smile on the face of the teacher, or an exclamation, *take heed! cave! cujus modi?* and the like turns the pupil's attention to some grammatical difficulty. Of words which are new to the pupil, the Latin is given by the teacher, but of a word which has occurred in his previous reading, or in any of the previous exercises, the pupil will in vain expect the teacher to tell the Latin. To watch the countenances of a class during such an exercise, and to see mirrored so distinctly the various emotions and mental efforts—hope, fear, meditation, recollection, resolution, in some instances even despondency, but, here and there a brightly flashing eye, as if exclaiming, εὕρηκα! is apt to convince one that such a soul-

engaging exertion must tend to arouse the sluggish energies of the mind. These *extemporalia*, though they sometimes consist of coherent narratives or descriptions, are nevertheless always merely an application of rules and forms learned shortly before. As a class is never dismissed, or (to speak more *à la Prussienne*) as the teacher never leaves the class-room before the close of the hour, they write during the whole of it. When the bell rings, the teacher collects the exercises, takes them with him, corrects them, or marks the mistakes, returns them in the next recitations, and reads the new order of sitting; for *extemporalia*, in all but the highest classes, are generally written *pro loco;* it is this which gives them the vast importance in the eyes of the pupils, stirs up emulation, and stimulates to exertion. The greater part of the hour, then, is filled up by the teacher's reading the exercise to the class, as it ought to be, making remarks, at the same time, on the principal mistake which the class or individuals had fallen into. In these exercises everything is taken into account, syntax, idiom, position, etymology, orthography, calligraphy, and even punctuation; and yet exercises are not very rare, in which the only mistake, perhaps, would be a comma omitted. Nor could this be traced to a fact such as that the exercise would be too easy for the particular standing of that class; for the same exercise of another pupil may have twenty and more mistakes, or be returned as "wholly incorrigible."

But to return. Slow as the process appears to be in that mode of reading described above (the same is adopted in reading the first Greek authors), yet this very method imparts an *ability* to read, and to read *fast*, such as we would perhaps in vain look for, even in this country of lightning-speed in every thing. We hear of instances where nearly the whole of the Iliad is read in one year, by three, or even by two lessons a week, whilst the Odyssey would require only three-fourths of the year; this includes committing to memory numerous shorter and longer extracts; we have even one case where an eminent philologist reads twelve books of the Odyssey with his pupils, in less than six months by *one* lesson a week.* In some gym-

* Köchly, Zur Gymnasialreform, p. 34.

nasia the students of the first class read the Iliad during their first year, going through a whole book in a single lesson; in the second year they are required to show their acquaintance with the Odyssey by narrating the contents of a book coherently in Greek, changing at the same time the Homeric speech into the Attic dialect.

We have now shown two extremes in the method of reading the classics, both of which are adopted, not only so that the one prevails at one gymnasium, and the other at another, but, as we have already intimated, the one is the result of the other. Both of them have names among the Germans; the one is called the *cursory*, and the other the *dilatory* (statarische) method; and there was a time, though it was but a short time, when there were among the teachers of the gymnasia, advocates of each of these to the exclusion of the other. But the little skirmish had only the effect that both methods were more fully examined, improved, and their uses united. For, as we may already have observed, neither does *cursory* mean rapid and superficial, nor *dilatory* slow and tedious. For the right study of the classics they are both necessary, and in the mode of instruction now most generally adopted, they alternate; that is, either one author is read in the dilatory, and another, easier author, in the cursory manner, by the same class, during the same period of time; or different parts of the same author are read in these two ways; or the methods alternate in such a manner that one section is read dilatorily, then repeated rapidly, perhaps by a mere reading off of the translation, and with the impetus gained, the class reads the next section cursorily. The dilatory method effects that an author is thoroughly understood, in accordance with the degree of grammatical, rhetorical, literary, scientific, historical, and antiquarian knowledge the class may possess, so that every thing which possibly admits of an explanation and elucidation receives it, and the veriest niceties and minutiæ are attempted to be rendered in the translation. The cursory method serves mainly to show how much the pupil at his particular state of progress can do with a slight or perhaps no preparation, whilst it is intended to make him acquainted with the author and the matter more than with his language, and thus to interest him in

what he reads; difficulties are surmounted, but not, as in the other method, mastered; obscurities receive a short explanation, but not an explication. In the lower classes the reading of the Latin or Greek text is dispensed with in the cursory method, whilst in the higher, the student's reading the text merely with the proper intonation and emphasis is frequently deemed sufficient for the teacher to be convinced of his rightly understanding what he reads.

Besides the above mentioned *extemporalia*, there is another element in the synthetic part of instruction, the writing of Latin exercises. This has always had its opponents; the reasoning of Locke on this subject was ever and anon produced anew. But since Locke's time to the present day, the objections raised have always had the effect of producing new and better methods, and of thus giving a vigorous impulse to that branch of instruction. Modern opponents add a new argument to the old ones, viz. that Latin has no longer the same claims which it has had heretofore. In the middle ages it was the language of all educated classes, then only of the learned world, and finally it was confined to classical philology. But now even the latter has discarded the use of the Latin to a great extent. This last argument, however, though its truth should be admitted—(yet this would only be for argument's sake; for neither the philological nor the learned world generally have set aside the Latin language entirely)—it is easily answered by the same plea which meets other arguments of a similar nature, namely, that the gymnasia do not profess to furnish the mind with information and things (*realia**) which will be useful in in future life; their solely recognized object, the character of which is clearly stamped upon their very constitution and name, is to train, drill, discipline; and for this the writing of

* It is from this word that the class of schools of modern growth receive their name, which do not recognize the classics as the basis of an education. *Real-schulen* is the German name. (The usual translation in English '*real schools* does not appear to convey a right impression to the mind of the English leader; *scientific schools* would appear to be a much better rendering.) These latter then, make it their aim to teach the *realia*, whilst the gymnasia teach the *humaniora*. These educate the whole *man*, the others merely impart a knowledge of *things*. As Dr. Eckstein once observed, the old adage, *non scholae, sed vitae discendum*, must be reversed to be true, when applied to the gymnasia.

Latin is found a valuable and powerful means. The chief difference between these exercises and the *extemporalia* consists in the fact, that the former are not written without aid and in school, but out of school, and with all the aid which the pupil can derive from grammar, dictionary, etc. They are of various kinds; in the lower classes they are merely translations from the German into Latin; in the higher they alternate with the making of verses, translating Greek into Latin, turning one style of writing, or the style of one period into another, *e. g.* a section of Tacitus into Ciceronian Latin, and finally Latin compositions. Though we say finally, we may add that in those classes where they are required, they are by no means as difficult as the translations of highly idiomatic German into good classical Latin required in the same classes. Until within a short time the method of dictating the exercises to be translated into Latin was all but universal in Germany; among the principal reasons for it, were the necessity of adapting these exercises always precisely to the capacities of the class, to their reading at the time, to those rules of etymology and syntax in which the pupils needed most practice; and also of preventing the possibility of copying the exercises of scholars of previous years. But some of the disadvantages connected with this method have of late become more prominent: the preparing of these exercises takes too much time from the teacher, who is already sufficiently employed; the dictating itself in school hours seems like wasting time, especially as there is a tendency in this utilitarian age to diminish the number of Latin recitations to favour other branches; and besides, the pupil must of necessity take down the German, and also the few Latin phrases that are given him, with such a rapidity that he usually writes so badly as scarcely to be able afterwards to read it himself, and thus he makes many mistakes which he could otherwise easily avoid, or he misunderstands the words of the teacher, and falls thus into gross and ridiculous blunders. Dr. Albani, in Dresden, gives a ludicrous instance of a pupil who wrote after the words "among the heavy-armed," *in der Mühle des Grafen Armaturae;* the teacher had given the Latin *inter milites gravis armaturae.* Books, therefore, of exercises to be translated into Latin are now being extensively adopted, and

some excellent ones have been published recently. As to Latin *versification*, we must take care not to compare their method with that pursued in the English schools, where a daily practice, continued for years, is designed to make the pupil a versifier. In Germany this exercise is only one of the many wheels of the whole machinery. Just as the Latin exercises generally are merely to give practice and thereby firmness in the rules of syntax, etc., so the metrical exercise serves merely to give the pupil an intimate acquaintance with the ancient metres and the laws of prosody; these verses are always the means, never the end. For this reason also, we shall not find in the gymnasia such a complete system of instruction in versification as we find in Eton. "Nonsense-verses" are unknown there, and would be regarded with horror, and whilst we find in all other instruction a very slow mode of progression, in this we see them leap numerous stages which appear indispensable in the English system. The results are apparent enough. It is not often that Latin verses are made public in Germany, but if those that appear occasionally, were compared with those that proceed from Oxford and Cambridge, it would be found that the former are made by the ear, and the latter by the eye.

The subjects for Latin *composition*, are always assigned by the teacher, and that to a whole class the same subject. They are sometimes of a purely grammatical nature; certain rules or a cycle of rules are to be explained or illustrated by examples occurring within a certain amount read by the student; or they are a coherent philosophical development of a certain set of rules. Sometimes it is a detailed interpretation of a section of some classical writer; or an account of the contents of a larger part of a historian, or the analysis of a speech, of a letter, etc. Most frequently the subject is taken from the literary history of antiquity; this also, of course, is generally connected with what has been read in the class.

The authors most generally read, are the following:—Latin: Cicero, Cæsar, Horace, Virgil, Ovid's Metamorphoses and Tristia, Phædrus, Nepos, Terence, Tacitus, Quintilian, Curtius, Livy, Sallust, Suetonius, Aurelius Victor, Eutropius. Greek: Homer, Xenophon, Thucydides, Arrian, Herodotus, Sophocles, Euripides, Plato, Demosthenes, Plutarch, Aeschines, Lucian. French:

Voltaire, Barthélemy, Fénélon, La Bruyère, Rollin, Montesquieu, Racine, Lamartine, Sue, Lafontaine, Delille, Mirabeau, Rousseau, Boileau, Molière, Buffon, Marmontel, Delavigne, Diderot, etc.* The editions used are mostly without notes. Latin is not made use of as a spoken language, except in the highest classes, during the lessons in which Latin or Greek historians are read. Large portions of Latin and Greek writers, both prose and poetry, sometimes the whole course of a class, are committed to memory, and frequently recited and declaimed. Diplomatic criticism is generally avoided, except in the highest classes, where a variety of editions in the hands of the students sometimes calls it forth; and then the teacher generally states the case, and leaves the criticism to his pupils; this is rare, however.

Before we proceed, it may perhaps be necessary to answer a question which may have arisen in the mind of many a reader of the foregoing lines: What are the results obtained by this system? The answer to this question is not so easy, on account of the different points of view from which it may be regarded. We may answer it, by giving an account of the final examination which every one that passes from the gymnasium to the university must undergo, in order to matriculation in the latter; or we may attend a recitation, and observe how he answers questions put to him when engaged in the full course; or we may ask, what does the student know, when leaving any class but the highest? We shall endeavour to reply to each of these inquiries, and shall take the last first. Let us inquire, then, what must one know, in order to enter the highest class. The answer is so much easier, as there is particular provision made for those who have pursued a course in private, and in order to have something of the routine of the gymnasium for the final examination, enter *Prima*, or the highest class. The abilities of one of this class are tested as follows: In Latin, he must be able to give a fluent translation of Livy, Sallust, Virgil, and a select number of Cicero's Orations, and must possess a sufficient knowledge of history and antiquities to explain these authors; he

* None of these authors, whether Latin, Greek, or French, is read entirely; of by far the greater number, exceedingly small portions alone are read. Homer, however, should be excepted, for the whole of the Iliad and the Odyssey are read in many gymnasia.

must write an exercise free from mistakes in the accidence, and the principal rules of the syntax and idiomatic expressions, and also an *extemporale* corresponding to the requirements preceding. In Greek, he must readily translate Xenophon's Anabasis, Plutarch's Lives and Homer; difficult passages with preparation, easier ones without it; he must be thoroughly acquainted with the accidence, with the principal rules of the syntax, and with most of the Homeric forms. In German, he must be able to write compositions of the narrative, didactic, and epistolary style, correct, clear, coherent and logical, to make hexameters, pentameters, trimeters, &c.; he must be acquainted with the literary history of Germany, as far as the time of Luther, and have read some of the more prominent authors. In French, he must be able to read correctly and translate an easy prose writer fluently; he must possess a knowledge of the accidence of the language, inclusive of the irregular verbs, and have the ability to translate from the German into French, with the aid of the grammar and dictionary. In Hebrew, he must know the letters, vowels, reading-signs, the principal accents, the pronoun, the rule concerning the article, the principal rules of gender, number, and *state*, the noun with suffixes, the numerals and the chief particles, the verb, and read fluently. In Religious Instruction, he must be acquainted with the most important articles of faith and practice, with the books of the Bible generally, and more particularly with the historical books of the New Testament. In History, he must be able to give a general view of ancient history, as well as of that of the middle ages, and must show a thorough acquaintance with the history of Greece and Rome, Germany and Prussia. Geography: descriptive, mathematical, and physical; of political, mainly that of Europe, Germany and Prussia. In Mathematics: arithmetic, equations, with several unknown quantities, simple and quadratic; continued fractions, indeterminate analysis, demonstration of the binomial theorem, when the exponent is a whole number, arithmetical and geometrical progressions, theory and use of logarithms. Geometry: 1–4, 6, 11 and 12th books of Euclid; plane trigonometry. The elements of natural science, chemistry, electricity, magnetism, etc. The elements of Logic.

This appears like a formidable catalogue of requirements

from a youth of sixteen or seventeen, especially if we consider that these German examinations are very strict and minute. Yet it is certainly true that no one will be admitted into the first class, unless he has really acquitted himself creditably in all these branches, and none will be promoted from *Secunda*, (the class next to the highest,) to *Prima*, of whom his teachers do not believe that he would give full satisfaction, if examined in these subjects. But as we observed before, there is another aspect to the matter. Let us put the student to the test whilst in class, and listen to one of his ordinary recitations. Will he there show himself superior to one of his age in an educational institution out of Germany? Let us suppose that a section of Livy has just been finished, relating the affairs in Spain; the next chapter again narrates the progress of events in Italy. The teacher questions concerning the connection of the new chapter with what preceded; some of the better scholars will now give perhaps the whole of the preceding chapter from memory, but none will be able to point out the connection. The teacher then may give a close analysis of the whole book, perhaps, and particularly of the passage under review, and at another similar occasion the same point may be again referred to, and perhaps gone through with again. But at the end of the year, very few, indeed, will be able to point out the connection of the different incidents, or even to distinguish the framework of the history from the less essential parts. Isocrates' Panegyric Oration is to be read, and the lesson to be recited is the history of Greece at his time. Let the teacher now ask, When was the peace of Antalcidas concluded? and between whom? These questions will probably be answered correctly. But should he ask, Which were the most important events in the history of Greece at the time of Isocrates? or, What events during his lifetime induced Isocrates to advise to harmony and concord? he will probably receive no, or at best no correct answer. A dialogue of Plato's is read; at the beginning of the recitation, the teacher asks, What was the conclusion of the last lesson? Many a one will readily tell perhaps every thing contained in the last twenty or twenty-five lines. But if he should ask for the prominent points in the argument, so that light might be thrown on the conjunctions, particles, or pro-

nouns at the beginning of the new lesson, he will hardly ever receive a satisfactory reply. *C'est tout comme chez nous!* What phrenologists call individuality, does not appear to be the property of youth. But then, though these questions are asked, the teacher is fully aware that the matter of them is after all not belonging to the training to be imparted; for, then, reading a translation ready made would be much better, and cost less time and labour; but the object is the employment of the pupil's mind in the most efficient manner—no more; the acquisition of things and facts is merely incidental. And thus, though there appears to be no difference between a pupil of a German gymnasium and any other pupil, as far as a recitation just described is concerned, yet the difference in the end is manifest to all. Perhaps this is owing in a great degree to the steadiness of movement with which these gymnasia advance in the path which ages of experience have taught them leads to their goal, and to the full consciousness which they have of their own activity, and of the real object after which they strive. The teacher does not merely hear recitations, but he teaches, and the pupil learns—learns really, in the fullest and truest sense of the word; he does not imitate, he learns. Now, both teaching and learning are dependent on conception and apprehension; these, as all thinking, are operations of the mind; thought is immaterial, language is its body, the only instrument by which it acts or suffers. "*Jam verò domina rerum eloquendi vis, quam est praeclara, quamque divina! quae primum efficit ut ea quae ignoramus, discere, et ea, quae scimus, alios docere possimus. Deinde hac cohortamur, hac persuademus, hac consolamur afflictos, hac deducimus perterritos a timore, hac gestientes comprimimus, hac cupiditates iracundiasque restinguimus; haec nos juris, legum, urbium societate devinxit: haec a vita immani et fera segregavit.*"* To this catalogue we might add the saying of Luther, that *language is the sheath containing the sword of the Spirit.* Therefore the principal object of the gymnasium is to teach *language*, not *a* language, not the language of one people or another, of one author or another, but that "immaterial emanation of the human

* Cicero, De Nat. Deor. II, 59. Cf. Quintil. De. Inst. Or. II, 16.

mind" which presents itself to us, universally as the outward form of the inward thought.

It is the distinct recognition of this principle which induces the teacher to consider the ancient languages merely as the palæstra of the mind where its athletic powers are to be evoked and employed. Difficulties, therefore, so far from being removed, are sought in order to be encountered.

An instance will illustrate this. *The gymnasia teach the Greek accents;* not only the doctrine concerning them, or in a superficial manner, but they are made an integral and essential part of the pupil's acquisition. *Pronouncing* Greek according to the accents, and not according to quantity merely, is the uniform practice, as far as our knowledge extends. (Matthiae illustrates this mode of pronunciation by a musical diagram; Bloomfield's criticism on it is certainly shallow, to say the least.) Now we do not intend to discuss the question which pronunciation is the proper one to be followed, the German or the American; but the subject of the accents is doubtless one by far too much neglected in this country. Porson's strong language as quoted in one of our grammars is this: "*Siquis igitur vestrum ad accuratam Graecarum literarum scientiam aspirat, is probabilem sibi accentuum rationem quàm maturrime comparet, in propositoque perstet, scurrarum dicacitate et stultorum derisione immotus.*" The whole matter appears to stand precisely on the same ground as the Hebrew vowel-points; and yet, whilst we hardly find one or two small denominations among the legion of them in the land whose theology rejects the points, we find the philology of all united in rejecting the accents, practically at least. If we must pronounce Greek at all, why not in a manner as near as possible to the ancient mode?—Longinus quotes a passage from Demosthenes: Τοῦτο τὸ ψήφισμα τὸν τότε τῇ πόλει περιστάντα κίνδυνον παρελθεῖν ἐποίησεν, ὥσπερ νέφος—and says of it: ὅλον ἐπὶ τῶν δακτυλικῶν εἴρηται ῥυθμῶν.—But now the pronunciation current in this country will bring no "dactylic rhythm" into this clause; on the contrary, such words as ψηφισμα, κινδυνον, παρελθειν, εποιησεν—all of which have the penult long either by nature or position, would vitiate Longinus's argument. Nor can we accept such a close measuring off and dividing of words and syllables as Clarke undertakes, for that

would be neither prose nor verse. What Longinus appears to us to mean is, that as Demosthenes spoke it, the dactylic measure was heard, just as when we speak of the hexameters in the English Bible: Husbands | love your | wives and | be not | bitter a- | gainst them; Art thou | he that should | come or | do we | look for an- | other; or the second part of one: || and | wasted his | substance with | riotous | living—precisely like: ἵππους τε καὶ ἀνέρας ἀσπιδιώτας;* that is, the sentence does not consist of dactyls arising from the quantity of the syllables, but merely from the varying stress on them in pronunciation, what Quintilian would call the *numerus dactylicus*, in contradistinction from the *pes dactylicus*. But this dactylic rhythm *is* obtained by the pronunciation according to the accents; for παρελθεῖν is either an anapaest and belongs thus to the dactylic measure, or Longinus meant it for a dactyl with the secondary accent somewhat more marked than usually; the next ἐ, the augment, almost loses its character as a syllable in the rapid pronunciation of the orator, and between two long syllables, whilst περιστάντα would not invalidate Longinus's dictum, since he does not say that *the whole* sentence consists of dactyls, but ὅλον, *as a whole.*—The rest of the passage is also very instructive on this point. He goes on to speak of the fitness of the dactylic measure for epic poetry, as it imparts both harmony and force (εὐγενέστατοι καὶ μεγεθοποιοί); therefore to change the position of the words in the sentence from Demosthenes, or to substitute one word for another would impair both, so that we could not substitute ὡσπερεὶ νέφος for ὥσπερ νέφος.—But this can only be true, if we pronounce ὡσπερεί with the accent on the ultimate; for the American pronunciation would only change the solemn stride and stately stalk of the spondaic termination into the bounding and hastening, yet more usual (and perhaps more pleasant) hexameter cadence.—Plutarch tells us that Demosthenes was charged with pronouncing Ἀσκληπιός incorrectly with the accent on η, whilst this is considered correct by the

* Such hexameters are to be discovered occasionally in Cicero; Tacitus commences his history with a hexameter; Livy begins his with the first four feet of a hexameter; this last instance is mentioned by Quintilian and blamed: *Versum in oratione fieri, multo fœdissimum est totum; sicut etiam in parte, deforme.* But tastes differ.

method adopted among us. Dionysius Halicarn. says that the first syllable in ὁδός as well as that in ῥόδος is short, and yet that it is longer in ῥόδος than in ὁδός. He says it is owing to the letter ῥ preceding, but it is much more reasonable to suppose that he mistook in this instance *accent* for *quantity*, pitch for time, height for length.

But our original intention was merely to show how these accents are managed in the school, and that there is certainly no part of the grammar more easy, more simple and more adapted to lead the mind to think than these dreaded accents. Let us take the change of accent and accentuation in declension. If the pupil looks at those variations offered in the paradigm without a guide, he will doubtless soon become bewildered; but let him know the few and simple rules by which these changes are regulated, and he has opened to himself an abundant source for the exercise of his reasoning faculties, whenever he declines a Greek word. Supposing, then, that he is acquainted with the three or four *general* rules of accent, the only rules for the declensions will be: (1.) The accent remains on the syllable on which it is in the nominative, as long as the quantity of the final syllable permits it. (2.) If the accent in the genitive and dative is on the ultimate, it must be the circumflex, if that syllable be long by nature. *Exception:* monosyllables of the third declension accent the ultimate of the genitive and dative. *Apparent exception:* The genitive plural of the first declension is always perispome (owing to contraction.) This is nearly all the pupil needs to know for years after he has commenced Greek. Now a word is given him to decline and the teacher asks: What will be the changes of accent in the declension of θεός? "None, except that the genitives and datives of all numbers will be perispome." Why? "Because the accent remains on the same syllable on which it is in the nominative, that is, the ultimate, and the genitives and datives have that syllable long by nature." What will be the changes in νεανίας? "I do not know that." Why not? "I do not know the quantity of ι." Does not the accent tell you that? "No; the accent only shows that the ultimate is long, as then the accent on the penult must be the acute, whether that syllable be long or short." It is short, then. "In that case the

only change will be in the genitive plural which in the first declension is always perispome." Suppose ι were long. "The additional change would then be in the nominative and vocative plural, and in the vocative singular, which would have the circumflex on the penult." Why? "Because words with the ultimate short and accented penult long are perispome." Why would the penult be accented? "Because the accent remains," etc., (Rule 1.) "What is the termination of the nominative and vocative plural? "Αι." What do you call that? "A diphthong." What is the quantity of diphthongs? "They are long." Can a word, then, terminating in αι be properispome? "Yes, because αι and οι final are considered short as regards accent." Would not then the dative *dual* also be properispome? "No, for the rule says: αι and οι *final;* not in the final syllable;" etc. etc. And so it is all through the declension of substantives and adjectives. In the conjugation of the verb there is but a single rule; *The accent is placed as far back as possible.* To this there is hardly more than a single exception, if the right view be taken. So that, whilst in declension it is necessary for the pupil to have the accent of the nominative given to him, nothing of the kind is necessary with the verb; and the variety of deductions is much greater in the latter, where the accent is variable by the rule, than in the noun where its *tendency* is to be stationary. In this manner the pupil learns to deduce from a single *principle* perhaps what at a superficial view appears to be nothing but arbitrary and capricious freaks of an endless variety. The answers to such questions as those given above—and they may be varied and multiplied indefinitely—enable the teacher at the outset to become fully acquainted with the capacities of his pupils, so that he knows how much or how little he can tax them; and the advantage to the faculties of the pupil is certainly superior to that arising from the working out of the most complicated problem in algebra, as that is generally done from a known or given formula, where the imitative propensities of the mind are often merely proceeding on a beaten track.

It is true, in our illustration of this catechetical mode of instruction we have supposed the pupil to be firm in the rules of the accent, and possessed of tolerable capacities. But supposing

him not to be well prepared, or of a somewhat dull comprehension, the advantages of this method have become still more apparent. In fact, it is used when subjects entirely new to the pupil are to be taught him, and that not only in grammar, but also in other branches, and especially in mathematics. Of course, this *heuristic* method, as the Germans call it—because the pupil finds the truths, as it were, by himself*—is a dangerous instrument, and can only be wielded successfully by a skilful instructor, or rather educator; for it will produce the same results and effects now, which it produced in the days of Socrates, after whose name it is most generally called. It will sometimes make the pupil shudder in anticipation of the exposure of his weakness, and the ensuing mortification. It will sometimes make the teacher unpopular, and even hateful in the eyes of the pupils. What Grote says of men generally, is fully applicable to boys. "To convince a man that—of matters which he felt confident of knowing, and never thought of questioning, or even of studying—he is really profoundly ignorant, in so much that he cannot reply to a few pertinent queries without involving himself in flagrant contradictions, is an operation highly salutary, often necessary, to his future improvement; but an operation of painful surgery, in which, indeed, the temporary pain experienced is one of the conditions almost indispensable to the future beneficial results. It is one which few men can endure without hating the operator at the time; although doubtless such hatred would not only disappear, but be exchanged for esteem and admiration, if they persevered until the full ulterior consequences of the operation developed themselves." (History of Greece, vol. viii.) We cannot refrain from adding the words of another able writer, who, speaking of Socrates, says, that in his conversations with intellectual youths who repaired to him for instruction, we see him using his peculiar method, "not for the purpose of perplexing them, though it has that effect most perfectly, but of eliciting their own latent strength and vigour—of developing their faculties in the search for truth—and of not merely teaching them truth, but teaching them the yet more difficult art of finding it

* The term *zetetic*, sometimes heard in this country, probably refers to the same thing.

for themselves. . . . The stimulus which it (this method) imparts, is a sufficient explanation of the fact, that they become more attached to such instructors than to a graver and more didactic pedagogue."* And this is invariably the case with more gifted and more industrious pupils.

Our limits oblige us to break off, rather than to close, at this point, and to postpone, for the present at least, the further account of the gymnasia, their method of teaching other branches besides those mentioned, their influence on the social, and especially religious life of the nation, their latest history, and other matters of interest to both teachers and preachers of all grades and stations; for to all of us, in our manifold private and public relations, applies the word of the German poet:

> Willst du dich selber erkennen, so sieh, wie die Andern es treiben;
> Willst du die Andern verstehn, blick' in dich selber hinein.

ART. III.—*Laws of Latin Grammar.*

A LIBERAL and friendly critic, in the Princeton Review, for July 1852, after bestowing upon the "Exposition of some of the Laws of the Latin Grammar" by Dr. Harrison, very flattering commendation, proceeds to point out some of the particular instances in which he differs from the author, and questions his conclusions. This is done in a kind and candid way, so as every way to claim the respect and confidence of the author, who finds in the censure, as well as in the approval of the reviewer, the considerate, and fair-dealing judgment of an upright and kindly disposed mind.

Had he the time and space requisite for the task, the author would be glad to set forth more fully some of the doctrines called in question, having a strong confidence that he would be able to satisfy his learned and candid reviewer of their truth. As it is, he proposes to note briefly some of the instances in which he thinks that a more careful examination of the author's views will satisfy the reviewer of their correctness,

* Ed. Rev., vol. lxxxvii., p. 188, Am. ed.