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teem was on his part fully reciprocated. Here is a striking difference between those who are really Christians, and those who are Christians in name only.

The Puritans, though like other human beings imperfect, were Christians, gospel men, good men, full of the Holy Ghost and of faith; and a great and good work it was theirs to do, a work of which we and all the world are now reaping the benefit, and blessings be on their memory and peace to their ashes; and let their revilers and the violators of their graves meet everywhere the contempt they deserve.

ARTICLE V.

CLASSICAL EDUCATION IN THE GERMAN GYMNASIA.

By Dr. Hermann Wimmer, late Professor in the Blochmann College, Dresden, Saxony.

THE political reformation of Germany, for a long time sought by philosophers and politicians, and fostered by the general desire of union, though its progress is now apparently stopped through the failure of the late revolution, is not likely to stand still until it has effected its object. The happy accomplishment of the revolution may indeed fall to the lot of a more fortunate posterity, but the passions of a revolutionary age will not cease to disturb the peace of the living generation, and to impress their stamp on the entire face of society. Changes are brought about to be changed again after the sun of freedom has risen; but these are now unavoidable, as the shadows of night precede the morning light. Professors have been writing in newspapers or speaking in parliaments; students fighting on barricades or haranguing the people in clubs; some are prisoners; others fugitive. In "the country of thoughtfulness and learning," a political pamphlet is preferred to a scientific book, and the speech of a noisy partisan to the lecture of a learned professor. All the institutions of learning, gymnasia or universities, will suffer from the vehement shock, and the vulgar reproach often brought against classical learning as not being practical enough, will now overwhelm the reasoning of its adherents, while on the opposite side the victorious governments do not feel bound to look graciously down on institutions which brought out that pernicious spirit of freedom and union. And whatever may be the state of

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classical studies in Germany for times to come, it is but too certain, that now the political clouds darken the light of philological learning; and while every year produces volumes of modern history, the study of by-gone times and nations is in danger of being set aside, before Greek and Roman ideas of republican freedom succeed in dethroning the kings. There is no doubt but this free and glorious country, destined by Providence to be the asylum of the old world, will take in the pilgrim and make him its own. For a long time Germany has been considered by the other civilized countries as the common teacher of philology, and from Paris to Kasan, and from Edinburgh to Odessa, one may find German professors of Greek or Latin in the chairs of the universities, and German books on the study-tables of the native professors; and in this country, too, philology looks up to Germany as to her mother-land. But in order to naturalize classical learning and to attain a similar or higher degree of perfection, there seems to be no better method than to observe the way which the German philologists themselves have gone, and to pursue the same as far as circumstances may direct. The following lines are intended to throw some light upon the subject in a practical way, by showing the organization of the German schools for classical learning. The writer of this article, who has gone through the gymnasium and university, and taught afterwards the ancient languages in a college for a series of years, indulges the hope that his statements will be regarded as true.

It will not be considered out of place, to commence the description of the higher education in Germany with a few words on the common school education. "The sad chapter in the year-book of the schools," as Mr. Horace Mann calls his chapter on Attendance and Non-Attendance, in his excellent Twelfth Annual Report, may be superseded in Saxony, where parents are required by law to send their children to school. The sixth year of age is the first year of attending school, and parents who keep their children away from school longer, without being excused by sickness, are subject to a fine. The regular course of common education extends to the thirteenth or fourteenth year of age, when the boys and girls are dismissed from school by public confirmation as evangelical Christians, after having gone three or four months, twice a week, to the minister for religious instruction and examination. Teachers, like all other officers, are appointed for life-time, i. e. they themselves can change, but cannot be changed; they teach winter and summer, lead the singing in the church, play on the organ, precede with their little choir the funeral; in short, the schoolmaster of the village is at the same time the cantor, organist and sexton of the church. The small city or town (Stadt) of about two thousand in-

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habitants and upwards is like the village (Dorf) in having but one school (though divided usually into two parts, one for boys and one for girls), but differs from it by having all the qualities of a village-teacher represented by several individuals; the rector or principal is teacher of the first class, the cantor is teacher of the second class, the organist is teacher of the girls, and the sexton is teacher of the smallest children. In the larger cities there are generally district-schools, as in Dresden; but Leipzig has one great burgher-school (Bürgerschule) with about ten teachers. The branches taught in all these schools are nearly the same, and do not differ much from what is taught here in town or grammar-schools; but while the boys of the peasants (the gentleman of the village has his tutor or governess, and the clergyman instructs his children himself) learn, besides reading, writing and counting, but little in history, geography and mathematics, the sons of the burghers acquire a good deal of knowledge in the same, and also in higher branches. The schoolmasters in the villages are now all bred in Teachers' Seminaries; but sometime ago there might have been found in the poorer districts, many teachers in small villages (such as have no church by themselves, but belong to a neighboring parish), who had very little education, and worked, besides, as carpenters or shoemakers for a livelihood. But now, since the income of teachers has been somewhat regulated and increased, there are even many candidates of theology teaching in village-schools, in order to support themselves in the long decade of expectation and to please the government, or some country gentleman who has the eventual disposition in regard to the ministry. A village schoolmaster has now in Saxony at least a salary of 120 to 150 thalers; there are, however, in the wealthier districts many places with an income of 300 thalers and upwards, as the interest of some old foundation in land or forest. It will be understood that the city teachers are paid at a far better rate. The tuition in the common schools is very low, and there are also free schools in the largest cities. Besides these common schools, there are in Leipzig a "Real School," in Dresden a "Real Gymnasium," so called in contradistinction from the institutions for *humanistic* or classical learning, and to be compared with the High Schools here; two (private) Mercantile Schools in Dresden and Leipzig, three or more "Gewerb Schools," i. e. technical schools in the manufacturing districts, one great Polytechnic institution with a school for architects in Dresden, a celebrated academy for miners in Freiberg, an academy for agriculturists and foresters in Tharand, five seminaries for teachers (it will be recollected that the first Normal school was erected in Germany at the beginning of the last century by Francke), an academy for drawing

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and painting, military schools, etc., in all of which the mathematical or technical instruction prevails to such an extent, as to leave very little or no place for the ancient languages. In some of these institutions, the Latin is studied a few hours in a week, but usually without any farther advantage than to facilitate the learning of the languages derived from the Roman, and to give a superficial acquaintance with those *termini technici* which form an essential part of the philosophical language of all nations.

The classical studies have their chief seat in the "*gymnasia*," where must resort all those who intend starting for professional life, and often those who wish to receive some liberal and scholar-like education, without desiring to make subsequently any particular use of their scholarship. The latter class was numerous in former times, before the many technical institutions, as above, had been erected, when the gymnasium was the only resort for such as wished to acquire some higher and more refined education than that which could be acquired in the common schools. Saxony, the Massachusetts of Germany, numbers twelve gymnasia, to wit, two in Dresden, two in Leipzig, one each in Meissen, Grimma, Freiberg, Annaberg, Bautzen, Zittau, Zwickau and Plauen. The average number of all the students in the gymnasia (Gymnasiasten) is about one thousand —just about the number of the students in the university at Leipzig, where the graduates of all the gymnasia come together to study their respective professions. The gymnasium consists, like the American college, of four classes. called Prima (Primaner = Seniors), Secunda, Tertia and Quarta, but each one of these classes is usually subdivided into two parts, Upper and Lower Prima, etc., which are in some scientific branches combined, but in the Latin and Greek instructed separately, so that a student has to pass properly through eight classes instead of four before he comes to his last examination (Maturitäts-Examen), which decides whether he is prepared to graduate and emancipate himself from the stern discipline of the college, and if he be, to what degree he is so. Yet let us not anticipate this happiest of all times in the life of a German scholar, but rather accompany the little man in his inflated state, the great Luther, Melanchthon, Kepler, Humboldt, Heyne, Hermann, Kant, Hegel, Lessing, Winckelmann, Göthe or Schiller in a nut-shell, to the great nursery of the Muses. In the average, we think, a German "Quartaner" is two years younger than an American freshman, and thirteen, fourteen or fifteen years old, but he is grown quite as old when he graduates, since his course comprises generally a term of six years. But now when we are settling our boy in some gymnasium, we cannot help exclaiming: There is nothing in the world like Ameri-

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can uniformity and German variety! Perhaps this involuntary exclamation will excuse our somewhat complicated statements, which an American might expect to be pretty simple and easy. Saxony has had since the Reformation, three great boarding-gymnasia, called *Fürstenschulen*, i. e. Prince Schools, because they were founded by the first Protestant princes, and were under the superintendence of the electoral government, or Klosterschulen, i. e. Cloister schools, because they were erected on the place and with the funds of old cloisters. These are in Meissen (schola-Afrana) near Dresden, in Grimma near Leipzig, and in Schulpforte (schola Portensis) near Naumburg in the now Prussian province of Saxony, and well deserve to be considered as the hearths of classical learning in the heart of Germany. There was a time, when the illustrious Illgen was rector or president of Schulpfort, that its fame reëchoed throughout Germany, and still now every German scholar will speak with reverence of the old sanctuary of Greek and Roman deities. Should we bring our boy into one of those gloomy and awful Gothic buildings, he might well look sad in entering the high walls which are to surround him for six years with but short annual intervals, and still look sadder after a month's experience, when he has perceived that besides the cannon balls from the officers if he does not his duty, he is subject to the rattling of small shot from a battalion of seniors, should he not please them. The only advantage of that old tyrannic usage, which, except its memory, the philanthropic character of the nineteenth century has destroyed in Europe and America, was to make the freshman soon become unconscious of the whole length of time for which he had been immured, and above all desirous to get rid of the performance of services to be rendered to his superiors by being transferred to a middle class, until in the highest classes he had become an easy convert to the doctrine, which he had hated in his state of inferiority. But the brighter side of the picture is to be found in the great educational influence, which the older adepts of sciene exert on their younger room-mates by appointed lessons of repetition and general superintendence of their studies.

Besides these Fürsten schools there existed, thirty years ago, gymnasia called also Lycea or Gelehrten schulen, in nearly all the cities, of superior or inferior rank according to the size of the place. But some of them came short of what ought to be the end of a liberal education, and at the same time caused a good deal of trouble to the city-cashier, so that at last government and municipalities agreed in abolishing them. Others that were not sufficiently provided for by city taxes or income of tuition, though indispensable because situated in the principal cities of districts, now received assistance from the government,

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and the supply of the necessary teachers. And in such cases, of course, the government took the entire care and released the burghermaster and senators of any sorrow about the costly and glorious institution. These eight gymnasia are open schools without any lodging or boarding for students, who live at home or where they please, and attend school only at the regular recitation-hours. It is evident that a student's life in such a gymnasium, where he depends out of school entirely on his own will, differs essentially from that in a Fürstenschool. Between those two extremes, so far as the dependence or independence of a student is concerned, stand in Saxony two colleges of a peculiar kind, the Thomas school in Leipzig and the Blochmarm-Vizthum gymnasium at Dresden, which are half open, half boarding-colleges; consequently, and because of their being situated in large cities, less strict in their disciplinary character than Meissen and Grimma, and more so than the common gymnasia. The Thomas school is partly a classical, partly a musical institution; that is to say, more than half its students form the great vocal choir of Leipzig, celebrated for its performances on Saturdays and Sundays in the Thomas church, and at any time when sacred vocal music is wanted. These alumni, as they are called, have their tuition and board free, and make in the latter part of their college life even some money by their occasional singing. Naturally, only such boys have a chance of being admitted, as are endowed with a good voice and an ear for music. It will be understood, that under such circumstances, the Cantor is a chief officer of the school, almost as important as the Rector, and since the time of the great Bach, the place is hallowed and looked upon as the seat of some musical authority. No one could be surprised, if the one Muse had banished her sisters or kept them down in unworthy dependence; but men like Ernesti, Fischer, Rost, and Stallbaum, at the head of the college, could not but exert the greatest influence among their pupils and keep up the standard of classical learning against any attempt to encroach upon its right. This success was facilitated by the necessity of paying attention to the *Externi*, i. e. Not Alumni, who have nothing to do with any kind of musical training or performing. Some other city-gymnasia have the same institution of alumni-singing in churches and streets, but what is characteristic and of great moment in the Thomas school, is a poor appendage to others, though by itself valuable and sometimes indispensable.

The Blochmann-Vizthum college, combined from a foundation of and for the family of count Visthum, made in the beginning of the seventeenth century, and from the boarding-school of Dr. Karl Justus Blochmann in 1829, has besides its fifteen or more (Vizthum) free

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scholars, (the greater part of whom are poor boys not connected with the family, but according to the will of the founder clothed, fed, and educated as the companions of the young counts, to stimulate them by their zeal and diligence to equal accomplishments),— princes, counts, barons, Americans (during my appointment there, it had two Bostonians,) English, Polish (from the province Posen; Russians and Polish-Russians are not permitted to receive their education in Germany), and other foreigners; in short, it is the aristocratic college of Germany. Although the tuition for lessons and study-hours is one hundred and fifty thalers, while it is, in the other common gymnasium at Dresden but twenty-four thalers, yet the number of day-scholars amounts to about thirty. This institution is remarkable for having three parallel classes, Realgymnasium, the first class of which corresponds with the second of the *humanistic* or proper gymnasium; an experiment which was tried also, some time ago, we know not with what success, in Prussia. The young men in the Realgymnasium, generally, start in after life for some mercantile business or retire to their estates, acquiring beforehand a liberal and noble education, higher than the technical but inferior to the classical. They have an easier work than their hard studying brethren in the neighboring rooms, who contrive to keep themselves on a level with the "Realists" in mathematics, which are taught mostly in combined classes, and have, moreover, the study of Greek and Latin almost exclusively by themselves. The healthy situation of the college, the large and pleasant garden for playing, the arrangements for gymnastics, walking, bathing, etc., the noble society and high standing of the gymnasium, make it desirable for parents as well as for young gentlemen; and our boy, whom we could not help pitying at the entrance of the gloomy cloister school, if he could be transferred to the laughing play-ground in the Blochmann garden, would change his countenance and look gay once more.

Having given a short description of the different kinds of gymnasia in Saxony, before we come to the method of instruction, we beg leave to dwell a few moments on the subject of discipline, which is acknowledged to be as important for the success of teaching and studying as for the moral training in general. After what has been said about the difference of the institutions, and what is generally known about the different influence of the presidents upon the character of their colleges, no one could expect a uniform picture; and a description of those abstract features, which might be pointed out in all, would appear too vague and unsatisfactory. Therefore let us select one, the Vizthum college, the director of which, Charles T. Blochmann, is a disciple of Pestalozzi, having been teacher some time in the school of that great

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man. All the boarding students, about eighty, are distributed into nine rooms. The occupants of a room are under the special care of one of the teachers, who has generally an adjoining dwelling-room. He is interested in their moral and intellectual welfare, is applied to by the teachers who see anything in their pupils to commend or to blame, and by the parents who wish to hear something about their physical or spiritual health; he gives the allowance of money for buying books, clothes, or whatever they want; briefly, he is the representative of the absent parent, and enjoys usually the respect, confidence, and love of his pupils. They come but occasionally and for a few moments to their room, to get books or something else out of their secretaries, or in stormy days they are allowed to pass a leisure hour there; but the neighboring teacher has no oversight of them, unless he is disturbed in his studies by their noise, and then he gives them to understand, by knocking at the door, that he is at home, which generally suffices to prevent any further interference. The order of the day is exclusively committed to the Inspectors of the day. For every day are two professors entrusted with this responsible office, so that every officer has the ambiguous honor and the tiresome task of sharing with a colleague for one day of the week the command over the whole. On that day he must see that the students rise (at 5 o'clock in the summer, at 6 in the winter), must be present at the first breakfast, superintend the study hours from 5¾ A. M. to 8 P. M. (all study in four adjoining class-rooms), lead singing and praying in the chapel, keep order before the lessons begin, ascertain whether all the teachers in the nine classes are present, before he leaves for his recitation or lodging-room, must be in the garden at the time of second breakfast from 9¾ to 10¼, in stormy days go over the classes and rooms, and so again from 11 or 12 till 3, when the lessons commence again and continue till 4¾; and again from 5¼ till 8 are study hours, in which he must be everywhere and nowhere, and on Wednesdays and Saturdays he must be the walking or bathing-companion of half the section. At 8 is supper time; at 9, the great mass must go to bed, and only such students of the superior classes as are to be trusted, are permitted to study until 10, when the tired Inspectors take their last round through the bedrooms, to ascertain whether all are asleep or are likely to be in good order, and then, unless something extraordinary has happened during the day, satisfied with themselves and their day's work, they retire to their rooms. Except the day scholars, no pupil is allowed to leave the house to make a social visit without a ticket of permission from his special tutor, signed likewise by the Director, where the time of leaving is mentioned and the statement of the time of arriving and leaving again is expected from the

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hand of the visited person. The Inspector must be shown the notes immediately before leaving and after arriving, that he may know the whereabouts of his subjects, without inquiring any more after the expediency of the permission itself, and ascertain whether the statements of time agree, so that nothing besides the intended visit might have occurred. To be sure, it is hard for a prince or any gentleman of nearly twenty years, to say nothing about the difficulties in the college, to draw out of his pocket a little note and to present it to a gentleman or lady for testifying to his visit and his probity. We confess it is hard. But he who knows the weight of responsibility, does not ask how hard but how necessary it is. The inspectors have an easy work in the Fürstenschulen, which are almost without connection with the small towns, as they never allow any one to leave the college; but in Dresden, where most Blochmann students have either parents or relatives or friends, it is impossible to prevent visiting at least on Sundays, and if allowed, the responsible teachers or friends will gladly submit to the unavoidable arrangement. To infringe this law is scarcely practicable on the part of the students, as the names of all that pass the door are written down by the porter, to be compared with the names of those who went out with the permission of the ruling day-inspector. The history of the cloister-school reports some would-be heroic exploits of such as let themselves down the walls with aid of a rope, to spend an evening in a tea or wine party; but these cases have been, of course, rare, and unallowed exits; may have been even rarer in the Vizthum gymnasium, where the intercourse with the city is made easier. It is, from the special tutors, who have in the little community entrusted to them the right to bind and to loose as far as they think best, that trustworthy students of the higher classes get a dispensation of the above law in particular cases; but the highest disciplinary law, which makes as few exceptions as possible, in order that the rule should appear, not as a kind of moral censure and tyranny, but as the natural precept of general necessity and expediency, is sufficiently respected.—Besides the three or four study hours, under the superintendence of the two inspectors, which are considered sufficient for the necessary preparation and repetition, the students are bound to be in the garden, walking, running, playing, or exercising in some way. It is in this free time, also, that lessons on the piano, in singing, gymnastics, fencing, dancing, and riding, are given. Only the last hour of the evening is allowed to the older students for studying in their rooms. In this respect, the Vizthum gymnasium takes the extreme view, and, for aught we know, the practice of studying in the room, adopted by the other colleges, seems to be generally preferable to that of studying in full classes. But it is the authority of

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the older students, on which the practicability and the success of studying in common rooms, without the inspection of quite as many tutors, chiefly depends, and the character of the institution as well as the demand of rational supervision, seem to have been the causes of an arrangement not sufficiently comfortable to make studying the great pleasure of life, as one might experience in the common rooms of the Fürstenschool, or in the private chambers of students in city gymnasia. There is a conference of the twelve chief teachers on Saturdays, the Director being Chairman and the youngest professor Secretary, in which the great events of the week are spoken of and disciplinary measures taken. The private teachers have no access but in cases where they are particularly concerned. Every professor has the right of punishing, and the private teachers may apply for it to the inspector. To make use of that painful right, the teacher as such is but rarely forced, oftener in the quality of inspector, and it will be understood, almost never as special tutor. Corporeal punishment is forbidden. The common penalty is deprivation of one of the meals; the highest is imprisonment. It happens in the Blochmann institution, that to malefactors of inveterate habits flogging is applied, but only to those of the two preparatory classes, and by decree of the conference, and in presence of the Directors. In the common gymnasia, where professors and students meet with each other only in the recitation rooms, there is less chance of transgressing laws, the law of the classroom being but one, and that every moment impressed upon the mind of the would-be-transgressor by the presence of the law-giver and judge, but habitual indolence and laziness will meet with something more than a sermon on diligence, which would be like casting a brilliant pearl before a swine; a few involuntary study-hours for making a Latin ode appeals better and more successfully to the stubborn heart. It is never too late to mend; hence expulsion from the college is and ought to be a rare case, and such a victim has usually gone, before, through the dark hole called *carcer*, which is known to ninety-nine per cent. of the gymnasiasts more by name than by sight. There is, generally speaking, in the German gymnasia, a strict discipline, without any Spartan severity and without Basedow's philanthropical sweetness. Of course, there have been a great many students who never, in their college life, heard a harsh word nor saw a stern look; but others, who are not well prepared, or are inattentive, or noisy, or have written their compositions carelessly, or committed a misdemeanor that comes to the ears of the professors, are generally dealt with in good, plain German, and "without gloves," and a repetition may lead, by a long gradation, or rather degradation, to the hole.—In the common gymnasia, the professors do not interfere

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with the private life of the students, unless some charge is brought against them by a citizen, and some of the gymnasiasts enjoy their lives pretty well in their way, quite in contrast with some fellow-students who work hard through half the night, and in contrast also with all the boarding students in Meissen, Grimma and Dresden.

We have mentioned already, that the proper gymnasium comprises four classes, usually with six or eight divisions, and have now to speak of the course preparatory to the reception into the Quarta or fourth class. As to what is required from the little candidate, we might expect perhaps high and full sounding phrases, requiring a thorough knowledge of the Greek and later grammars, just as if a boy were expected to know more when he enters than when he leaves; but, in fact, the claims made upon a new comer are pretty low. A young man that has, besides the common education acquired in the course of six years in all schools, a thorough acquaintance with the declensions and conjugations, and a superficial one with the small number of chief rules of the Latin grammar, some experience in translating easy sentences and some friendly relation to *Μοῦσα* and *τύπτω*, no doubt will succeed in the examination. But where do they acquire that? Either in a fifth class with two divisions in some gymnasia, or in a progymnasium in others, where a boy may enter without any examination.[1] For such colleges, as have no preparatory classes, boys are prepared in the languages, either in a city-school, where the Latin is taught by one of the teachers in public or private lessons, or, in the country, by a tutor or by the clergyman of the parish. Yet the best of the private teachers do not limit their ambition to getting their pupils into the ranks of the great populace of new-comers, but lower Tertia, or at least Upper Quarta, are the classes to satisfy them, although a clergyman who has successfully prepared his son for the lower Quarta of a Fürstenschool, may feel sufficiently rewarded for his pains. Candidates for higher classes come only from other gymnasia, and are shown their place without much regard to their standing in the school they left, but according to the result of the examination.

The time of a gymnasium life varies with the progress of the student in literary acquirements. There are generally semi-annual transfers from one division to the other, and in very rare cases it might happen that an excellent student would finish his course in four years, remaining in each division but half a year, and on the other hand, a first-

[1] Hegel attended in the fifth year of his age a Latin school in Stuttgard. When *seven* years old, he went into the gymnasium. But that college had *seven* classes, and Hegel was *eighteen* years old when he graduated (1788).

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rate idler might stay as long as eight years. Hence, the average number of college years is six. The student, advancing from one class to another, finds there a remaining stock of students superior to himself, if not in talents, at least in acquaintance with the studies and with the professor of the class. After a three months' study and experience the able student may leap over that boundary and put himself on a level with his older companions; and then he will be transferred with them to the next class. It is easier to do so in the inferior classes (lower-gymnasium, IV. and III.), where the order of the students is arranged according to their studies in the class, but in the upper-gymnasium more respect is paid to the time and common order, though some capital scholar will break through, while some sluggard will be left behind. There is, also, a good deal of difference in this respect between the different schools, some having only annual translations, while only a part of the classes are divided; however, the way of advancement is in all the same, except only in the Blochmann gymnasium, where four regular courses of one year and a half each, carry the student in six years through the four undivided classes. This latter arrangement, essentially agreeing with the usage in the American colleges, needs no further explanation, but the common German method of advancing without definite courses is worthy of some consideration.

It seems to me, that this question has both a literary and a moral aspect. In respect to the former, the chief objection will be, that thus the instructors themselves are prevented from taking a regular course in teaching the literary branches, or that one part of the students are always subjected to a tiresome repetition. In regard to the other, the objection is that the spirit of emulation is nourished too much, and will be likely to destroy the good fruits of education. The best and only answer to the first objection, as it seems to me, is that the German colleges are essentially classical institutions. Every one will bear in mind, that classic education is a building up, as it were, of atoms moving in the chaos of the human mind in a centrifugal as well as centripetal manner, and that it is not so much the object to construct in it a splendid palace as to make the active mind a comfortable house for noble ideas and sound learning. Leaning upon the literary products of a great mind, the instructor has the freest scope, in dwelling on new ideas, pointing out the new forms of old ones, construing unknown laws of language, and exhibiting those, which are known already, in a new point of view. It will appear thus far, that the supposed disadvantage vanishes or turns out to be an advantage. The teacher may go on in his author where he left off the last term, or commence a new book, nor will the elder students have a repetition, nor the new comers a

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task beyond their reach; nor is the teacher's mind allowed to stagnate, the desire of making the same food palatable for somewhat different appetites cannot fail to bring forth a greater variety, and this improves the character of the instruction itself.

As to the moral aspect, no answer is likely to satisfy him who does not consider ambition as an honest stimulus to education, nor him who, more indulgent, finds however in the German custom the way paved to the most dangerous emulation. There is a good deal of wisdom in Johnson's defence of the rod, when he says: "I would rather have the rod to be the general terror to all, to make them learn, than tell a child, if you do thus or thus, you will be more esteemed than your brothers and sisters. The rod produces an effect, which terminates in itself; a child is afraid of being whipped, and gets his task and there is an end on it; whereas by exciting emulation and comparisons of superiority, you lay the foundation of lasting mischief; you make brothers and sisters hate each other." But with the same right that Johnson in another passage of his conversation, and Goldsmith also, who call fear the only passion to conquer a child's natural laziness, we find the main spring of the education of the young in hope. Take the best student and ask him what it is that animates him so powerfully in his studies, whether love to his parents, or attachment to his teachers, or his interest in the sciences, he will sincerely answer, no; there is some influence from each of these sources, uniting with the general feeling of duty, but it is hope, more or less definite, call it even ambition, which gives life and vitality to my moral existence. He hopes for moral and earthly happiness, to flow from his present exertions, and derives from it a good deal of happiness for his present state. But how is he able to measure his exertions and his accomplishments? Only by comparison with others. If he be behind some of them, shall he not endeavor to equal them? And how can a few instances of perversion of the principle be an offset to so many instances that lead to love, wisdom, and every kind of virtue? To take away the entire influence of ambition from the work of education, is neither wise nor practicable. It inverts the natural order of things, regarding those as angels who are growing daily in flesh and blood, and forgetting that without the encouragement of ambition, an entire science or art may degenerate or fade away. Well; but the ambition must not be too much encouraged. We acquiesce. "The difference is too nice, where ends the virtue and begins the vice." Let us bear in mind, that the pupil is gaining at the same time more and more of moral ground, when he runs the risk of losing it by undue excitement; secondly, that external arrangements of that kind, to which all more or less willingly submit as to an old custom, exhibit much more of the

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beneficial than of the dangerous, the danger coming only from the manner in which the pupil is managed by the teachers; thirdly, that some allowance must be made for a few incompetent teachers, while the greater part, if qualified to give their pupils sound instruction, must be looked upon as sensible of the dangers of emulation, and capable of preventing them; lastly, that the school is not only the forerunner of public society, but also its image, the more true and instructive, the better the great features of human society are reflected. And as nobody would condemn society because it forces to emulation, or attack the notion of honor because it leads sometimes to pernicious ambition, so every one understands that the scholar-community has and must have the same elements, not only for immediate use, but to be regulated for after life. Now, since we cannot do without an incentive to nourish the hope on which the diligent student feeds, we believe that it is the most innocent way, after all, to give the students a chance of shortening their college life. It takes off a good deal of that vain ambition, which covets public show and originates from it, while it leads the stream of juvenile desire between its natural banks forward to the wide ocean. The diligent student does not envy his more able comrade for his petty honors before the eyes of the class or a few strangers, satisfied that he cannot stop him in his course; hand in hand they arrive at the great harbor, the University, where they perhaps float around different islands, until they lose sight of each other by mingling with the waves of the world.

But how is it with the sciences, which require a better regulated and more progressive course of teaching? They now fare pretty well, though some of them had rather a rough passage in former times. We allude especially to the mathematics. In some gymnasia the wind blew from two opposite directions; from the students, who were chiefly engaged in their classical studies, and from the teachers who contrived to kindle that blaze of attachment. And the professor of mathematics was not always the best pilot, or, if he was, he became at last exhausted by want of encouragement. The modern age has done a good deal in this respect, not only for erecting technical schools and other institutions of mathematical character for business men, but also for improving generally the study of mathematics in the gymnasia. We should think that the average amount of mathematical learning might not fall short of what Dr. Watts in his treatise on the Mind requires from a young man preparing himself for one of the three learned professions. History flourishes in the German colleges to a high degree, not only the history of ancient Greece and Rome learned by reading the various authors, but also the universal history of the civilized world. The

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professor of history may be sure to have an attentive class, eager to hear of old German liberty beside the Roman despotism, of the Teutonic race conquering the Roman Europe, first running wild in their bravery, then grafting Christian civilization on the healthy stems of the great empire under Charles the Great, or Charlemagne, and under the Hohenstaufen, of the Franks and Normanns in Gallia, of the Saxons and Angles in Britain, of the Longobards in Italy, of the sea-power of the Northmen, of the free cities of the Middle Ages, of the Reformation, and of the American Revolution. In history and mathematics generally, the divisions of a class are united. However, we understand that in those gymnasia where semi-annual transfers are in use, the teacher of mathematics may have a good deal of trouble, whereas history may be taught in short periods, and easily made intelligible to any one by brief introductions or some private study. We pass by geography, natural history and philosophy, which have only a short life in the lowest or highest classes.

The circumstance, that mathematics and history are usually taught by one professor each, facilitates somewhat the teaching, as it at least gives free scope to the professor to make his arrangements as he pleases, while the Greek and Latin are mostly taught by class-teachers. The average number of teachers is eight, five or six of them called professors in some gymnasia, upper-teachers in others; or according to their rank Rector or Director, Prorector or Rector, Collega III (Tertius), Collega IV (Quartus), etc., and two or three Adjuncti or Collaboratores. Each one of them has his respective class, with several lessons in the adjoining classes. It will be understood that this matter depends on the agreement of the conference, and that the colleges, therefore, differ from each other in this respect, sometimes considerably. But to a certain degree it exists even in the Blochmann College, where there is no difference of rank among the professors, and the teachers are appointed not for classes but their respective branches. However, there being four teachers of ancient languages, they have each, besides teaching in all, one class in which they have their chief work. What! four and more teachers, only to instruct in the ancient languages? Yes, and all these have their good week's work. And the ancient languages are not only equally taught throughout the whole college, but even to a greater extent in the highest classes. Besides, an American student has only three recitations a day, a German at least five lessons; hence it is obvious that a greater number of teachers is wanted in German than in American schools.

We have arrived now at an important point of difference. It lies in the character of recitations and lessons. In Germany the student

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prepares for the lesson; here the student prepares by learning the lesson. In Germany he receives his entire lesson from the teacher; here he recites his lesson to the teacher. There he repeats his lesson at home; here he repeats it before the teacher. Briefly, there he learns almost everything from the teachers; here he learns the greater part from his books. We hope not to be misunderstood; it is the construction of the machine, not the managing of it, which we have drawn here in sharp lines; too sharp, indeed, to be entirely correct, as it is the case with all distinctions of that kind, and yet evidently characteristic. Generally speaking, an American student has for preparing his lesson double the time of the recitation hour; a German but half the time; besides that, private study being supposed and required as well there as here. Here the class or lesson-book is the fireman who makes the steam power, and the teacher the engineer who makes it run. There the teacher is both fireman and engineer, and the student needs to do no more than remember his last trip, and bring a supply of fuel for his further progress. Hence the greater number of lessons and teachers. It follows, likewise, that a German student usually has his pen in hand to make notes for recording and repeating, and on the other hand that the professor has the most unlimited liberty in teaching what and how he pleases. There is naturally a great deal of danger in that, but a method prescribed to the teacher in spite of his will, disposition or capacity, would bear even more bitter fruits than a method of his own choice, though it were not the best. Yet he is not free in choosing the author, at least so far as he might interfere with other classes, or transgress the established rule of the college on account of the successive order to be observed. That order, adopted by most of them according to the agreement of the most competent judges, is generally the following:

IV. Cornelius Nepos (Phaedrus).	IV Jacob's Reader.
III. Caesar. Ovid's Metamorphoses, (Tristia).	III. Xenophon. Lucian. Odyssey.
II. Cicero's Orations, or Cato and Laelius. Sallust or Livy. Virgil.	II. Herodotus. Plutarch. Plato's Crito or Io. Iliad.
I. Cicero's Rhetoric or Philos. Tacitus. Horace.	I. Thucydides. Demosthenes. Plato. (Euripides). Sophocles.

In establishing this order, not only the respective acquirements in the languages, but also the degree of judgment and taste have been taken into due consideration. It is not impossible to read, instead of Ovid, Horace's Epistles, since grammar, lexicon and teacher will make all passages some way or other intelligible, but the difficulties of the

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language will trouble the young reader of fifteen or sixteen so much as to make him laugh in hearing of the nice elegancies of diction. And for what all this? to hear a sermon of old Roman wisdom, for which he has neither sense nor ear. Whereas, there is easier access to Ovid, where a world of wonderful gods and heroes is changing before his eyes, and introducing him into the fabulous heaven of the ancients. He enjoys the contents, because he can have them without too great efforts; and he gets interested in the form, because it presents to him a pleasant diorama. Only where this balance is strictly regarded, there is great progress and real success to be hoped for. In case, however, that the balance is disturbed beforehand, and young men are farther advanced in their general knowledge than in the languages, it might seem preferable to read easy language with trifling contents, rather than not to understand in a fine poem the words or thoughts. In the Greek literature there is a good help for every capacity, old Homer, Peter Parley and Milton in one person, and the eternal source of Greek scholarship. In the Latin, Caesar and Cicero, the great masters of style, are likely to satisfy juvenile curiosity and the most scrupulous taste. Yet the choice of the author is something, but not every thing.

We proceed now to speak of the method of teaching the ancient languages. We hope to have removed already the expectation of uniformity in external as well as internal things, concerning the German method, and we shall be allowed to be brief in speaking on a subject, varying in every teacher's mind and mouth perhaps every year. The two different methods of reading the classics, the thorough and the cursory, and the third running between them, are promiscuously used. Let us compare the first with the artillery, the second with the cavalry, and the third with the infantry, as the head, the feet, and the large body of the army. The first is a heavy, cumbersome mass, moving slowly yet reaching far, and the only means to make a fortress surrender. It requires both learning and skill, and, if well directed, it breaks the battle-array of the enemies. So the first method is the chief instrument for making the pupil master of the classical field. It may appear tedious to stay long on the same spot, where the prospect invites to proceed, but the present place must be wholly conquered with all its environs, while the charms of the view around, the safety from an attack of enemies in the rear, and the consciousness of a sure and safe progress, will conquer the worst enemy, the vagrant laziness of mind. No grammatical point, which is not entirely subdued, is to be passed by, no beauty of style to be overlooked, no nicety of thought to be slighted. It is true, not a little learning and taste is required from the

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officer, to make it interesting and useful; for how can he make others at home where he himself is a stranger? Or how may he avoid the danger of dwelling long on those points with which he has been made acquainted just before, and of caring little about those which did not attract his special attention, as already known to him superficially? Instances of abuse have not been rare in Germany. Some dictated all the later notes of the best commentators; perhaps one whole page to explain a single verse, and added at last their own judgment; others made the foreign wisdom their own, indeed, but it was not well digested, it could not inspire much interest in classical learning. Still, notwithstanding all this, the danger was not so great as one might imagine, there being a variety of classical teachers in every gymnasium, who hold one another in check, or rather who supply the deficiencies of each other. Thus it happens even, that their foibles turn out as so many advantages for the student.

The cursory method we have compared with the cavalry. It is good to reconnoitre the battle-field, to take possession of open places, and to destroy the enemy, when he is put to flight. No one should expect more from cursory reading. On the whole, it is not often used in the German colleges, because it contains not much of educational element, either for character or for learning. However, we think it the best way to let it precede, and follow the first method. It acquaints the pupil somewhat with the language and tone of the writer, and thereby makes the following more thorough reading easier and more interesting. Here the professor must carry the student over the fences and ditches. It should follow not only that the pupil may enjoy the reading of a larger piece of poetry or prose, and excite lasting attachment to the author, but that it may throw light upon the past subjects, make suggestions better understood and confirm the knowledge of language and style by silent repetition. Here the student must carry the professor, who, however, will make a wise use of bridle and spur. Rapidity of mind and elegance of taste are the chief requisites for giving to the third method of reading the right turn and the best success. Everything good lies between extremes. Most teachers are common foot soldiers, neither laden with learning nor rapid in tasteful perception; neither fond of standing too long, nor of running too quickly, but they go duly on, as they are commanded by learning or custom. In modern times much has been done towards improving the method by uniting the obvious advantages of the thorough and cursory plan, in order to read more of the author without losing the right understanding and the acqnisition of the language. So much is certain, that the abuses of the first method have been greatly diminished, and that

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a fresher air blows through the schools. It remains only to hope, that what has been and may be accomplished by a judicious application of that method, will never be wholly lost sight of; thorough scholarship, to say nothing of the moral point, is not likely to be acquired by superficial reading and half-way explaining. It it not alone for reading Roman and Greek writers, but for learning the languages themselves, and for becoming acquainted with the moral and public character of the old Greeks and Romans, that the classics are studied, and even the knowledge of all this as such seems a trifle in comparison with the great intellectual and moral education, to be acquired by the very study itself. Still, manum de tabula!

For "author-lessons," a student is required to know all the necessary words and be able in some degree to translate the following chapter. Four or five perhaps get parts of it for translating. This being done, the teacher commences explaining by asking whatever the character of the passage and the standing of the students allow. In the lower gymnasium the Latin prose is used for repeating and applying the rules spoken of in the Syntax lessons; in the upper gymnasium grammatical remarks occur seldom, more frequently rhetorical, aesthetical and historical ones. Etymology is never lost sight of, but it is confined to Latin and Greek stems. The students are expected to make notes, to read them over at home, and are sometimes directed to learn the passages that have been read, by heart.

The editions of the classics used in the lessons are commonly without notes, and the use of such, as have all somewhat difficult passages explained is forbidden during the lesson-time. A good teacher keeps the whole class alive chiefly by questioning, and only when nobody has found the right or could find it, he formally begins to instruct. For, although the professor is the only source of instruction, the character of classical teaching is such, that it may be easily interwoven with any kind of examination, and few questions, proposed by an experienced and skilful teacher, will be so difficult as not to find among the many youths of different acquirements and abilities, at least one who could give a satisfactory answer. We mean an answer that gives a part of the point in question, and leads successively to the full explanation, which afterwards the professor in a few words recapitulates. But however correct the single remarks may be, that instruction only deserves to be called skilful and elegant, where every following question seems to originate from the preceding, and the whole series of remarks appears to be more or less internally connected.

In Prima, *criticism* is practised to some extent, and, we believe, not unsuccessfully. To be sure to discern hair-breadth philological nice-

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ties, or to judge of the genuineness of a passage or a single word, belongs to the sphere of the professional study of philology; yet not only to give the result with some suggestions about the foregoing researches, but also to lay before the seniors such critical points to be decided as are not beyond the reach of their learning, will undoubtedly strengthen the power and acuteness of judgment in an interesting and profitable manner. But the judgment of the professor himself respecting the choice of the critical point of discussion, and the manner in which it is managed, are in the department of education, where method is everything, the chief point to be inquired after. That young men of about twenty years acquainted with language and literature, are qualified to play sometimes the part of critics, is evident, and they ought to be practised in it.

There will be more doubt about the utility of *speaking Latin* in Prima and partly in Secunda. Of course, the authors are translated into German, but generally explained in Latin. Besides, there is one hour a week set apart in some colleges for Latin conversation. It is true that the students become more familiar with the language in many respects, but the correctness of language and elegance of style are not always much improved by it. Agreeable as that acquirement is, and even necessary as yet for the students to understand the Latin lectures in the university, it is to be considered as subordinate to the achievement of a correct style, and only when the speaking is well balanced by continual exercises in writing, will it exert a great and wholesome influence, and become an essential part of the classical discipline of mind.

The exercises in *writing Latin* are duly appreciated in the German colleges. In Quarta and Lower Tertia, where the syntax is accurately reviewed in three or four hours a week, short exercises, suitable to fix the learned rules by application, are made during and between the lessons. A translation-book, not unlike the English Arnold with rules, is often used besides Zumpt's grammar, but the right understanding and the best exercises come from the teacher. In Upper Tertia and Lower Secunda the German text for translation is prepared by the teachers, in which some care is taken of the weekly reading and of the still fluctuating grammatical precepts. But in Upper Secunda and Prima, at least for two years, the Latin exercises are *free compositions* on a given theme. They are not always weekly, but half-monthly and monthly, in order to allow a longer time to larger compositions of six to ten pages, while the review of the same is going on usually two hours a week. These free exercises are not only an important, but also a pleasant task to the advanced scholar, who is beyond the reach

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of a grammatical blunder, in the possession of all the necessary words, and fond of moving freely in imitating what he has read and in expressing what he thinks best. And only to him they are useful to whom they are easy. Another help for writing Latin are the "*Extemporalia*," in which the students, as the name indicates, is obliged to write immediately down in Latin what they are told in German. This quiet combination and exchange of the two languages promotes greatly the faculty of thinking in Latin, necessary to speaking and writing. In one gymnasium we noticed the usage of spending in Prima one hour of the week in making a brief composition on a given subject, read in Cicero or spoken of during the week. The short time does not allow deep reflection, still, it is long enough to the eager student, to make a few periods chiefly with regard to the form, and to apply some elegancies of style remembered from the last Cicero-lesson. It is a matter of course, that free compositions in the German are made besides, and that they rank quite as high.

The teaching of the *Greek* reveals naturally a somewhat different character, as no reproduction either for speaking or for writing is intended. There is some writing in and for the grammar-lessons throughout all classes (*Rost* and *Wüstemann's* Exercises are much used), but it is easily perceived that the writing is by-work, and tends only to make authors and language better understood. Thus it happens that a young man who reads Homer without wanting the aid of a lexicon, is sometimes in some perplexity to find a common Greek word, if asked in German. And the Greek is not the worse for it, provided that on the one hand is gained, what on the other is lost. It may be supposed, however, that the philologist in the university is so well acquainted with the language by reading and explaining Greek writers, that he will be able to write and even to speak Greek tolerably, if compelled to do so.

In order to understand and enjoy poetry, one hour is appointed in every class for prosody and metre. The student of Tertia who commences reading Ovid, is prepared for it by a long practice of the rules of prosody and of the laws of the hexameter distichs. In Secunda it is required of the student to make free verses, hexameters or distichs. Having been introduced into the variegated world of lyrical forms, and enabled to read and appreciate the odes of Horace, the "Primaner" makes little poems of whatever metre, heroic, lyric or dramatic. We hold these lessons and exercises to be very useful, not only to get a correct idea of the poetical but also of the general rhythmical laws of the languages, without which a nice understanding of prose as well as of poetry is next to impossible. There is not more talent required

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to make a short poem, whatever its poetical worth may be, than to understand good poetry; and after much reading and exercise it will be even an easy task to write, if not in self-made thoughts, at least in the adopted language of poetry. And many a would-be-poet did not more. Hear Schiller's epigram:

> Weil ihm ein Vers gelingt in einer gebildeten Sprache,
> Die für ihn dichtet und denkt, glaubt er ein Dichter zu sein!

But it is neither necessary to be a poet, nor to have the vain fancy of being one; however, to know the metrical laws and to practise them, is in the same degree desirable to a scholar, as it is the requisite of a well-bred gentleman to understand poetry.

Let us add a few words in regard to private studies. Our readers will have rightly inferred from the large number of lessons, that a German gymnasiast has plenty of work in order to do his public task conscientiously, and very little time left for fancy-studying, provided that he takes a sufficient time for meals, rest and exercise. On the other hand, it is obvious, that not all the authors mentioned above can be read. Yet some acquaintance with all of them is required, and the view is generally taken by the professors, that the reading which cannot be done in the lessons ought to be supplied at home. The student, therefore, must work pretty hard to be well prepared for the lessons, to have his weekly exercises, as German and Latin compositions, Greek, metrical and mathematical lessons, exactly studied, and to give, as it is required in some colleges, every month a good account of his private studies. There he presents extracts of an author with compositions of any kind he pleases, in prose or poetry; and where no such account is given publicly, private studies of the same sort are nevertheless expected. Besides the morning and night hours, the free afternoons of Wednesday and Saturday afford a longer series of study-hours. There are in the whole about eight weeks, vacation. The results of the home-studies are, of course, soon perceived by teacher and pupil, and the loss of time is doubly compensated by the rapid progress and by the ability to make the best exercises in the shortest time. Still, we do not mean merely free and independent reading and working, but chiefly the free spirit of diligence used independently of the necessities of school, yet in doing the school-work. Then the instruction of the professor and his suggestions, as well as his corrections, do safely conduct the student through the classical paradise.

The boy of fourteen is now a young gentleman of twenty years. Having made his lawful run, and having the permission of the professors to graduate, he must bite a sour apple and get examined. This

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"examen maturitatis" is somewhat more difficult and more important than the usual semi-annual or annual examinations, for it will declare him prepared for independent and professional studies, and also decide on the degree of his maturity ("imprimis," "omnis," "satis," dignus). Commonly one or two delegates of the country are present to preside, sometimes to examine themselves (in Berlin, Hegel examined the "*Arbiturienten*" in philosophy). Still, if the student has entered upon that last part of the examination, he may be certain of success, since those who have not satisfied by their compositions written previously, are commonly by a friendly hint prevented from exposing themselves to a useless display. To each composition one day is allowed. Sometimes students of other gymnasia come to be examined, in order to get their certificates or diplomas from a college of their State, after they have been educated in another State. Such have a harder work to get through, unless they are prepared like that student, who, being asked what authors he had read particularly, confidently answered, "I have read them all." Of course, he was about to study philology, and thus we hope, he read the remainder afterwards. With some allowance, we hope there are some like him. All however have laid a good foundation for any kind of scholarship, are likely to read with ease the New Testament (such as are to be theologians are taught the Hebrew in Prima), the Corpus Juris and Celsus, can understand a Latin lecture or oration, and retain so much during their professional life in the university, as to be able generally to speak Latin after three years, in the theological, juridical or medical examinations.

Alexander Humboldt in his "Kosmos," calls it a judicious remark, "that we in spite of the great telescopes know more about the interior than about the exterior of the stars." Not half so judicious, we know, nor likely to meet with much acknowledgment, will be our remark, that in many respects the same seems to be the case here with the star of German philology. All know its light, weight and productivity, but few know its physical condition and growth. We shall be happy if we have succeeded in acquainting a larger number with the organization of the German colleges or gymnasia.

The classical education, as common to all scholars, is here closed. But for those who intend devoting their lives to classical learning and teaching, the philological training continues in the universities. These professional institutions, especially with regard to philology, will be described in another article.

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Table of Lessons in the Blochmann-Vizthum College (1840) *at Dresden.*

IV.

	H.		H.		H.
1. Religion	3	C. German	2	5. Natural Hist.	1
2. Languages:		D. French	3	6. Geography	2
A. Greek	6	3. Mathematics:		7. Drawing	2
B. Latin		(a) Algebra	1	8. Singing	2
(a) Cornelius Nep.	4	(b) Arithmetic	1	9. Gymnastics	2
(b) Grammar	3	(c) Geometry	2	10. Dancing	2
(c) Prosody	1	4. History	3		40

III.

1. Religion	2	(c) Grammar	4	5. Natural Hist.	1
2. Languages:		(d) Prosody	1	6. Geography	2
A. Greek,		C. German	2	7. Drawing	1
(a) Homer	2	D. French	3	8. Singing	2
(b) Lucian	2	3. Mathematics:		9. Gymnastics	2
(c) Grammar	2	(a) Algebra	1	10. Dancing	1
B. Latin,		(b) Arithmetic	1		—
(a) Caesar	4	(c) Geometry	2		40
(b) Ovid	2	4. History	3		

II.

1. Religion	2	(b) Cicero	2	(a) Algebra	1
2. Languages:		(c) Sallust	2	(b) Arithmetic	1
A. Greek,		(d) Grammar	3	(c) Trigonometry	2
(a) Iliad	2	(e) Prosody	1	4. History	2
(b) Herodotus	2	C. German	2	5. Natural Hist.	2
(c) Grammar	3	D. French	3	6. Gymnastics	2
B. Latin,		E. English	2	7. Singing	2
(a) Virgil	2	3. Mathematics:		8. Dancing	2
					40

I.

1. Religion	2	B. Latin,		E. English	2
2. Languages:		(a) Tacitus	2	3. Mathematics:	
A. Greek,		(b) Cicero, phil. cursor.	1	(a) Stereometry	2
(a) A) Sophocles } B) Euripides }	2	A) Cic. philos. } B) Cic. epis. }	2	(b) Higher proport. 4. History	2 2
(b) A) Thucydides } B) Demosthen. }	2	(c) Horace (d) Exercises	2 2	5. Natural phil. 6. Gymnastics	2 2
(c) Homer cursor.	1	(e) Latin speak.	1	7. Singing	2
(d) Exercises	1	C. German lit.	3	8. Dancing	2
(e) Greek Antiquit.	1	D. French	2		40

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Progymnasium.

	II.	I.		II.	I.
Religion	4	"	Bot., Zool., Min.,	2	"
Latin	6	9	Drawing	2	"
German	3	"	Calligraphy	2	"
French	4	"	Gymnastics	3	2
Arithmetic	3	"		—	Singing 2
Geography	2	"		34	—
					38

ARTICLE VI.

COLLEGE EDUCATION.

By Prof. W. G. T. Shedd, University of Vermont.

THE general and growing interest in the subject of education is one of the most hopeful features of the present age. Throughout the country the popular mind is becoming increasingly awake to the importance of knowledge, and the nation as a body is coming to regard Education as one of the great natural interests. Already is it provided for and protected, as commerce, and manufactures, and agriculture are provided for; and the number is already large who clearly see and feel that it is of more importance and exerts a far greater influence upon the perpetuity of the Republic than any or all of the economical interests united.

There is, however, one characteristic attending this general interest upon the subject of Education which cannot but strike the eye of a thoughtful observer. It is a characteristic which, as history shows, invariably attends the movement of the popular mind in proportion as it becomes more extensive and far-reaching, and one that is deleterious in its influence if it does not find its counterpart and corrective.

We refer to the tendency to *popularize* knowledge in an excessive and injurious degree. By this is not meant the disposition to diffuse knowledge among the greatest number possible, but the disposition to render all knowledge superficial and *in this form* to diffuse it through society. If we mistake not, there are signs of a disposition to destroy the distinction between popular and scientific knowledge, and while en-

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