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ARTICLE VI.

EDITORIAL CORRESPONDENCE.

LETTER FROM REV. B. SCHNEIDER, AINTAB, SYRIA, MARCH 26, 1862.

IN passing through Oorfa, supposed to be the ancient Ur of the Chaldees, we examined some excavations in the environs of the city. These were evidently tombs, and apparently family tombs. They are exceedingly numerous; the high rocks, surrounding the city to the west and south, being full of them. They all have the same general form and size, and are always in the side of a hill, and the excavation is made horizontally, so that by stooping a little at the entrance you can walk right into them. On your entrance you find a room some twelve or fifteen feet long and nearly as wide, and perhaps eight feet high; and at the right and left side and at the further end there are niches in the wall, just large enough to receive a full-grown human body. The generality of them have only these three receptacles for the dead, but occasionally there were side rooms, entered from the central one, of the same form and size, in each of which there were again three such niches or sarcophagi. In two or three there were images carved over these niches. In one it was the image of a Roman warrior, in a reclining position, with a female standing at his feet. Both figures were in a tolerably good state of preservation. In a second were two similar images, though not very distinct; and in a third, two angelic figures and one of an eagle. In a fourth there was an inscription over one of the niches, in rather large characters. A copy of it was once sent to Dr. Robinson by the Rev. Mr. White; but it could not be deciphered.

That these excavations were tombs, seems not only probable from their form, but is positively proved by our observations. One of them had been opened quite recently, and we found the remains of human bones still in the niches. We handled parts of the skull and other portions of the human frame, and found also small pieces of glass. These we conjectured to have been pieces of the tear bottles, often deposited with the dead in ancient times. I have seen a perfect one of these bottles, taken from a similar tomb on the banks of the Euphrates; and, again, in the island of Cyprus I once had some beautiful ones shown me, made from translucent marble.

One feature of these tombs interested us particularly. It was a semicircular groove outside of the entrance to the left, and of such a size as to receive a large round stone, which was evidently used to close the entrance. Whenever the tomb was to be opened, this stone was rolled to the left into this groove, especially made for its reception; and when it was closed again, it was rolled back before the entrance or door. At one of them, brought to view by removal of the earth only a few days before our examination, we found the stone actually standing before the entrance, so as to preclude our ingress. It was of the size and thickness of a common mill-stone, large and heavy, standing perpendicularly right in front.

These tombs are all expressly hewn out of solid limestone rock ; and those recently opened appear as fresh as though the excavation had been made within quite a recent date.

Was not the tomb in which Christ was laid, in all probability, precisely like those here mentioned ? In Matt. xxvii. 60, it is said : " He laid it in his own new tomb, which he had hewn out in the rock ; and he *rolled a great stone* to the door of the sepulchre, and departed." In Mark xvi. 3, 4, it is said of the women who were on their way to the sepulchre : " And they said among themselves, ' Who shall *roll* us away the stone from the sepulchre' . . . for it was very great." When we saw the size and weight of the stone above mentioned, we could not at all wonder that these females felt themselves unable to roll it away, being so large and heavy. Rolling seems a much more proper word than moving or raising ; for the round stone, standing perpendicularly before the door, must be *rolled* away, and not lifted or moved, to secure an entrance. With tombs like those we saw, before our mind the whole account of the opening of a tomb out of a rock, and closing it by means of a large circular stone, and of the men's entering it (not going down into it), and of a " young man sitting at the right side," is perfectly natural and consistent, and just what the circumstances require.

The only possible objection to the idea that Christ's tomb was like these, arises from the expression in Matt. xxviii. 2, where it is said the angel " rolled back the stone, and sat upon it." But the expression ἐκάθητο ἐπάνω αὐτοῦ may not necessarily imply that he sat down upon it, as we usually understand the phrase ; but simply that the angel having rolled away the stone, took a position by the side of it, and leaned against it. The word ἀποκλίω is translated *rolled back* in Matthew ; but it could not be rolled *back* unless it was a stone precisely of the kind we saw ; but, considering it of that nature, no word could have expressed the act more truly, as is readily seen : it was rolled back into this semicircular groove, made expressly for it, and not rolled off from a grave beneath the surface of the ground.

In Birsdgik, on the Euphrates, and in many other parts of Mesopotamia through which we passed, we saw many of these tombs ; and in all cases the form was the same. Many poor families of Koords and Arabs now actually occupy these abodes of the dead as habitations for themselves.

Another object of interest in Oorfa is what we supposed must be the site of the famous school of Edessa. The position is one very favorable and suitable for such an institution, and there is an abundant supply of flowing water. Some parts of the ancient wall are still to be seen, and some remains of marble pillars, scattered about, may have adorned some of the doors and entrances of the building. But the most prominent relic of the edifice is a tower, or steeple, which seems to have been the belfrey. It is square in its form, and the upper part is so constructed as to indicate, very plainly, that a bell was once suspended there, and poured forth its clear tones all over the city. It is now used as a minaret, from which the Turkish muezzin daily calls the followers of the false prophet to their prayers. But Mohamedans do not construct their minarets in that form ; but finding it ready-made, they use it for this purpose.

ARTICLE VII.

RECENT GERMAN WORKS ON LIBERAL EDUCATION.

So we designate that whole class of books which discuss the subject of education in the *gymnasia*. Within a few years past the press has been unusually prolific in productions of this kind. Some of these attack the entire system of classical education, as no longer suited to our times; others defend it, and maintain that it needs no modification; but most of them take middle ground, contending for the study of the classics and, at the same time, for giving increased attention to the sciences. This last class falls into two subdivisions, the one giving more prominence to the study of antiquity than to modern science; the other combining the two in nearly equal proportions. Some of the writers, especially those who are inimical to the classics, are flippant and superficial; and, while they may influence the minds of the uneducated, produce no other effect upon the learned than to arouse them to the effort of making a more thorough refutation. The greater part of the advocates of reform, however, plead for scientific and practical study without proscribing the classics. A majority of all the writers urge the necessity of a reform, not so much by dropping the study of the classics, as by devoting less time to the study of mere words and the cultivation of style, and more to the study of the subjects and facts embodied in Greek and Roman literature. Of these numerous writers we shall notice none who hold extreme views, and only the best of those who occupy their several positions between the two extremes.

One of the most interesting features of all these works is their thoroughly religious and sober character. They are evidently written, not from motives of professional pride, nor as the result of learned leisure, but from motives of humanity, of patriotism, and of profound religious conviction. Twenty-five years ago the great body of the teachers in the *gymnasia* were of doubtful religious character. Some were avowedly sceptical. By far the greater portion were rationalists. Few went further than to adopt the moral precepts of the New Testament, with a part of its doctrines, and to teach the formulas of the creed, while they undermined all its peculiar doctrines. All this is changed. The most influential men in the *gymnasia* are now firm believers in Christianity, with its miraculous history and divinely inspired doctrines, and insist on an education that shall be, first Christian, then classical and historical, and finally, patriotic and, in the true sense of the word, practical.

We begin with the small work of Heiland, entitled *The End and Aim of a Christian Gymnasium*.¹ The first discourse is on the Nature and

¹ Die Aufgabe des evangelischen Gymnasiums nach ihren wesentlichen Seiten dargestellt in Schulreden von Dr. Karl Gustav Heiland, Weimar, 1860.

Objects of a Liberal Education, of which the following are some of the leading thoughts :

There was a time when there was no doubt as to what constituted the bone and sinew of education in the gymnasia. Resting upon the foundation laid by the venerable founders of our churches and schools, the structure of our German erudition rose to a proud eminence, whose apartments were occupied and adorned by philosophers and poets, scholars and artists. Ravished with the new light of classical antiquity, the German mind, sanctified by a Christian faith, entered upon a new career of intellectual and spiritual freedom, and achieved victory after victory in art and science. If the time has gone by in which a knowledge of the classics and education are supposed to mean the same thing ; if no one now excludes all other means of culture ; it nevertheless remains true, and it cannot be too often repeated in this utilitarian age, that classical studies form the groundwork of a liberal education. From the soil of antiquity spring all the sources of human culture which in a thousand rivulets flow through all the world. In the classical works of the Greeks and Romans are to be sought the grand outlines of literature and art, law and justice, and even morality. Those persons have very narrow views of things, who suppose that the ancient languages are dead, and that the men who spoke them have passed away. Does not experience teach us how soon the immortality of our great men ends, while the suns and stars of that ancient firmament continue to shine in unfading splendor ? If we ask our leaders in science and art to what models they look, what examples they follow, from whom they learn nice discrimination, clearness, and order, transparency and beauty of representation, they will uncover their heads, and point you to Thucydides and Tacitus, Plato and Aristotle, Demosthenes and Cicero. Our great poets are not a little indebted to the ancients for their classical elegance. Think of Goethe, that stately tree in the forest of German poets, which taking its root in its native soil spreads its crown of rich foliage out towards Greece. Into that classic home, a sound education will ever strive to lead the youth of our gymnasia, to prepare them for future greatness in literature and art. While modern authors, by the fulness of their knowledge, and the abstract and scientific arrangement of their materials, are removed from the sphere of thought familiar to juvenile minds, the ancients, by the directness, naturalness, and simplicity of their thoughts, find easy access to such. By the clearness of their ideas, the sincerity of their feelings, the strength of their will, by the symmetry, dignity, and transparency of their language, they have in all ages seized and captivated the hearts of the young.

What the ancients have written on law and justice, on freedom and the love of country, comes not from the speculations of the closet, nor from immature thought, but is the result of varied observation and experience in the forum and in the camp. Hence the clearness of their conceptions, the sobriety of their views, and the soundness of their judgments and feelings. This fresh vitality breathes upon us like the spirit of health, and contrasts strikingly with the sickliness of modern speculations. By the deeds of their

more public life, which were inspired by patriotic sentiment and political integrity, they furnish, for all times, models of political wisdom, patriotism, and civic virtues. To this day the young learn from them obedience to the laws, respect for rulers, the love of country, simplicity and temperance in private life, and modesty and propriety in public life.

Little need be said in regard to the other studies complementary to these. No one questions the value of history, in which the young should learn in what way God educates the human race. That the classical productions of our own literature should be studied, is conceded by all. The importance of the study of mathematics and of the sciences is nowhere denied, though most persons value them for their utilitarian character, rather than for the discipline they give to the mind. The object of a gymnasium is not so much to impart useful knowledge, as to form the character and train the mind. The gymnasium is a school for exercising the mental faculties, so that the pupil may acquire the power of mastering all knowledge, and of fitting himself for any profession. Its motto is not *discere*, but *discere discere*. Not varied knowledge, but intellectual vigor, capable of acting in any direction, is its object. In the acquisition of the former the mind may be comparatively passive, or merely receptive, and is in danger of forming habits of superficiality and of coming to hasty conclusions.

The second discourse is on the Formation of the Character, as a chief aim of a liberal education. Antiquity and Christianity are the chief pillars of modern culture. There is no literary culture for us without Greece and Rome; and no education without Christianity, if by education is meant something more than mental development; if it means the subduing of the will, the humbling of human pride, and the regeneration of the soul. On this foundation of "the languages and the gospel," as Luther expresses it, our gymnasia have stood the test of centuries. It is unnatural to put those two in opposition to each other. If an Augustine did not scruple to adorn his "City of God" with ornaments drawn from the ancient poets, historians, and orators; if he found something almost Christian in Plato; if he confesses that by reading Cicero he was led to search for divine truth; if Luther believed that ancient literature was revived for the sake of the gospel, and that the latter could not be maintained in its purity without the former — then the fear sometimes entertained that the study of the classics will prove dangerous to Christianity may safely be dismissed as groundless. The earnest religious character of the German mind, its reverence for the Sacred scriptures, long ago put classical studies in their right place in a system of education. As our fathers drank in the spirit of the apostles more than others, so, by their natural aptitude to imbibe all foreign elements of culture, have their descendants appropriated, with singular success, the spirit of ancient literature. In these two elements, classical antiquity and Christianity, are found the sources, so far as culture goes, of all our intellectual greatness. It is from them that the nourishment of our gymnasia is now mainly derived. From these schools have sprung those

distinguished men who, by their profound learning and scientific investigations, have made the German name respected throughout the world. Where is there a people that can boast of such deep thinkers, thorough investigators, and erudite scholars as the German? And is there one among them that did not derive his nurture from Hellas and Latium? These schools, from the beginning seminaries of the church, were by our forefathers made nurseries of Christian morals and good order, in which prayer was united with study, and the Bible was read along with Cicero. But I am speaking as if our schools had ceased to be what they once were. So many think; and I believe they are not wholly in the wrong. I will not dwell upon this. I will not attempt to show how, for a time, knowledge was overvalued and *education* neglected; how a premature criticism in the young undermined the character. Intellectual culture apart from a sound moral feeling often becomes superficial and perverse. The formation of the character by habits of industry, of self-control, of self-denial, of respect for just authority, and by sentiments of modesty, reverence, and piety is the principal object of education, without which all the other ends of education are liable to be sacrificed.

The third discourse, being his inaugural at Weimar, as the first and second were at Oels and Stendal, is of a similar character and tendency, and is still more eloquent and inspiring. The fourth, delivered at the celebration of the founding of the gymnasium at Weimar, is on its original religious character. The fifth, on the Revival of Learning, is one of the most attractive of the series. The sixth, delivered in 1859, when the celebration of the founding of the gymnasium and that of the Reformation happened to fall on the same day, is, by a happy choice of the theme, on the Relation of Classical Antiquity to Christianity. After pointing out the various ways in which the study of the ancient languages has proved useful to society and subservient to the interests of Christianity, and showing how closely they are connected historically, the author closes his address in the following words: "Classical antiquity will always continue to be a means of education, for the human race. Literature and art will never cease to rejuvenate themselves by recurring to that youthful age of the world. Our poets will ever descend anew into the fountain of the Muses in Mount Parnassus. Our philosophers will pluck branches from the tree of wisdom in the garden of Plato. Our artists will find the lines of beauty and of proportion in the plastic productions of Greece. Our public men will find models of political wisdom and self-sacrificing patriotism in the great men of the Grecian and Roman states. Classical culture will preserve our theology from ignorance, scepticism, and fanaticism. It was not an accident that Schleiermacher, the restorer of our theology from low rationalism, was a diligent student of Plato. The classics will ever remain a storehouse of practical wisdom for the old and the young. To our condition of social disintegration the states of antiquity, with their unity of nationality, religion, and manners, will present a healthful antidote. But as high as the heaven is the above

the earth, so high above all these glorious things is the gospel, the power of God for the salvation of all who believe."

The next discourse, on Patriotic Education, is, according to our republican ideas, hardly equal to the theme. The following one, on the Choice of a Profession, by the Christian elevation of its sentiments and its noble enthusiasm for the higher interests of society, exceeds the expectations we had formed.

The ninth discourse, on the Relation of Learning to Active Life, deserves a more particular notice. While the cultivated nations of antiquity preserved these two things in a state of happy union — active men pursuing study, and studious men fructifying life with the seeds of wisdom — learning, says the author, in our native land, the home of profound thinkers and investigators, has acquired such an independence that, in its ideal flight, it often leaves real life quite behind, and goes its own upward way. The higher schools are subject to the influence of both tendencies, the ideal and the real; and it is their proper office to harmonize the claims of both. The old saying, that "we learn not for the school, but for life," expresses the general conviction that education should prepare men for life. But here the question arises: What constitutes a preparation for life? If we look at life as it appears in the present age, with its thousand springs of action, we see a wide chasm between it and the subjects which occupy the attention of the learned. The bustling spirit of the age, its eagerness for external things, is unfavorable to that calm and collected state of mind necessary to the search after wisdom. It were a degradation of the schools, to aim merely at ministering to the material interests of society. The latter, forming a constituent part of our public prosperity, and growing out of the condition of the people, deserve, indeed, consideration. The scriptures themselves say: "all things are yours." But, at the same time, it should be the aim of knowledge to let all its light shine; to fill the minds of its disciples with ideas of the beautiful and the true, as they are treasured up in the noblest productions of genius; to cherish an enthusiastic devotion to what is invisible and eternal, and to guard the mind against the selfish pursuit of those material objects which makes it forget its heavenly origin, and sink like lead to the earth and to the gross realities of common life. There may also be a false idealism, converting the living God into a logical idea, or a speculative materialism, converting him into a physical law. But such things can happen only when philosophy and real life are divorced from each other. There was a happy period in our history when they went hand in hand, — the period of the Reformation, when men of learning were the truest guardians both of the church and of the state; and there are now signs of a return to such a condition, by making the schools nurseries of piety and of practical wisdom.

Learning ministers to life by imparting the knowledge necessary to understand life, with all its social, political, and religious institutions, as growing out of the past; by imbuing its disciples with those lofty and pure

sentiments which will preserve them from all that is selfish, sensual, and mean; by forming the mind, through the acquisition and the love of truth, for all those callings by which it can serve the church, the state, and civil society at large. While mammon-worshippers contribute little or nothing to the improvement of the national character, the lover of learning, the student of history, and the cultivator of our national literature are scattering those seeds of knowledge which connect the schools with the life of the people. Do we not contribute something to the improvement of life when we introduce the young student to the pure and simple creations of beauty which characterize the works of the ancients, that have served as models for our national culture? Is it of no practical importance to make him familiar with the wisdom of the most eminent nations of antiquity, to kindle in his soul an ardent love of their patriotism and virtues, and to inspire him with their noble sentiments? What an instructress for real life is history which is a fresh life of itself, guarding men against the worship of theories, and teaching them moderation and sobriety in their judgments! Above all, does the history of our own country open to the view of the young the path of honor and glory by which the nation has risen to greatness. Do we not educate our youth for life and its most sacred interests, when we initiate them into the spirit of our poets who have touched all the cords in the depths of the German heart, and whose harps are strung to truth, fidelity, the love of country, and the fear of God? And need I mention the study of the book that most of all connects the learning of the schools with the life of the people? The Bible is the book of books. It is the scholar's best guide in his deepest reflections, and the poor man's stay and staff in affliction and sorrow. The critical knowledge of the scriptures, of the history of the church, of the lives and deeds of its heroes and martyrs, who have produced greater revolutions than kings or warriors, prepare men to act in the great crises of a nation's history.

The remaining five discourses on high aims (mental gymnastics), moral earnestness, a German heart and character, a historical spirit (in opposition to hasty abstract theories), and Herder as a school reformer, are no less interesting and important than the preceding; but, for want of space, we must content ourselves with the specimens of thought [and style already given.

*Hoffman's Eight School Addresses on Educational Topics connected with the Gymnasia.*¹ — This pamphlet of seventy-two pages, notwithstanding the brevity with which the several topics embraced in it are treated, is decidedly the most sensible, the most comprehensive, the clearest, the soundest, and the best of all that we have seen on the same subjects. The author

¹ Acht Schulreden über pädagogischen Zeitfragen für Freunde des Gymnasialwesens, herausgegeben von K. A. J. Hoffmann, Director des Johanneums zu Lüneburg. 1859.

analyzes and classifies his materials perfectly ; omits nothing that is essential ; introduces nothing, not even a word, that is superfluous ; is brief without being obscure, and advances none but well-considered opinions, the very statement of which carries its own evidence with it. The opening address gives us a fair sample of his manner. It does not admit of material abridgment.

Of all the demands, he says, made upon the higher schools in recent times, none is presented with more urgency than that for nationality in the education of our youth. Go back with me for a moment, and let us see if it was so in the last century. You know that such a demand was hardly possible then ; scarcely was such a thought entertained. Then one of the greatest of men sat upon the Prussian throne, the great Frederick, who professed to be a philosopher ; but he was more ambitious to be a Frenchman than a German. It was then that the noble Emperor of Austria, Joseph II., inscribed upon the gates of his park, the Augarten, the words : "Dedicated to all men, by their friend." Then men's hearts glowed with the thought of being citizens of the world, and they prided themselves in being cosmopolitans. When, at the close of the century, the revolution broke out which aimed at obliterating all historical recollections, there was in many noble minds a longing that peace might prevail, and that the people of all nations might extend a friendly hand to each other, and unite in efforts for freedom and progress.

But how changed are all things in the space of fifty years ! As the great Pericles said, "the thoughts and feelings of men change beyond all calculation." Why, then, is a national education now demanded ? A series of afflictive events came over Europe, and especially over our country, such as rarely ever occur. The contempt with which the invading conqueror treated all whose resistance he had overcome, drove men back upon themselves, and awakened in their minds an indignation at their violated nationality, and called forth the determination to throw off the foreign yoke. The national feeling was aroused, and it has not slumbered since. This is sufficient to explain the existence of the demand for a national culture. But what is the precise meaning of the demand ? It can mean nothing but these two things : first, that we should educate our pupils to be Germans — should nourish and cherish in their hearts German sympathies and a German character ; secondly that, for the accomplishment of this end, we should draw the means and the materials of education from our own national literature and culture.

Let us begin with the second, and inquire what these means are. We have a peculiarly German music, a German architecture, a German school of painting, a German history, a German language, and literature ; and in all these branches of culture and art, the German mind has exhibited a greatness and elevation surpassed by no other nation. Our music, our Gothic cathedral architecture, and our old paintings are incomparably rich. But these three arts do not properly belong to the schools. They

are not adapted to every person, are not sufficiently general. It is not the office of the schools to train artists. Our history and our language and literature alone remain as a means of general education; and in these we excel. They, of course, cannot be neglected in any system of education. But it is quite another question whether these alone are a sufficient means of education for our times. To this question, so often proposed, I must reply emphatically in the negative.

I hardly need say that the intercourse of nations, which for the last three centuries has extended to all quarters of the world, compels us to learn other languages. As to our literature, we will certainly study it diligently in the schools. But it is not sufficient of itself. The German literature of the Middle Ages has power to attract us; but it does not offer the means of a sufficiently various culture on account of its limited range of thought. And where in our modern literature, excellent as it confessedly is, do we find the gigantic greatness of a Shakspeare, the wonderful power and loveliness of a Homer, the comic genius of an Aristophanes and Molière? How many writers have the smoothness and transparent clearness of the best French prose-writers? How many of our historians have the picturesque, ease, and grace of the Greek and Roman historians? What we need is the best means of education, whether national or not. The best are none too good.

Our own history needs no commendation to awaken an interest for it in our youth. But he who has studied only German history, cannot understand our times and our present public and social life. He who would know the good and the evil of an absolute monarchy, must study Spanish and French history. He who would learn the rapid growth and decay of democracies, must study the history of Athens, of Rome, and of Florence: and he who would understand constitutional government, must know the history of England. It is not enough to know one side of national life. We must be able to compare it with another, of a wholly different people. A Humboldt failed to understand many of the phenomena of the forms of our territory till he observed similar ones, in gigantic proportions and in a much more distinct outline, in the Andes. So we often learn the delicate traits of our own national character, only when we have seen them magnified in the character of another people.

We may be told that the other is the main point to be insisted upon in securing a national education; namely, that we should cultivate German sympathies and form a German character in our pupils. If by German sympathies and character are meant good nature, fidelity, industry, perseverance, simplicity, moderation, depth of feeling and thoroughness of knowledge, — if modesty, orderly conduct, composure in danger, and persistent courage in calamity are meant, then it were a disgrace not to inculcate them. This, however, is but one side, and that the bright side, of our national character. All national character — ours no less than others — has its weaknesses; and they are often an essential element of it. Shall

we also cherish these? Let it be remembered, too, that all great nations, whether ancient or modern, have possessed, if not all, yet the greater part, of these same qualities; and if some were wanting, others of equal value were found in their place.

In truth, teachers have only one thing to strive for: the good, wherever it is found; and to remove whatever is evil and wrong, however closely it may be interwoven with our national life. This course will not expose us to the undue imitation of what is foreign; for many good traits in the character of other people will be incompatible with those of our own. Does Christianity, which is the highest perfection, recognize nationality as essential to itself? Is not that which is purest and noblest in art universal, except that it must take on some definite form? Let me not be misunderstood. In nationality I recognize the stamp of the coin, not the precious metal itself. Let the stamp be clear and distinct; but also let the gold be pure, so that it may have an independent and universal value apart from its form.

The best way to bring this little work to the notice of our readers, would be to translate it entire. But we must be excused from doing anything further in this line. The second address is on the relation of the gymnasium to the people, in respect to which he lays down two propositions: first, the school rules; second, the school serves. Quaint as these statements may seem to be, they are nevertheless true. Within its own appropriate sphere, the school rules. It does not ask leave to define its own aims and to make its own regulations. Both the parent and the pupil expect that the school will have its laws, to which they must conform. Order is a part of the education which it gives. The school is a little community, where the authority is less parental than in the family, and more parental than in the state. Here the young make their first essay at living in a public way, and feel the influence of a public sentiment, and the force of inflexible rules. In another, and quite a different sense, the school serves. It serves the community, by toiling for the general good. Serving the whole, it cannot sacrifice the whole to any of its parts. It cannot attempt to teach those things in which all do not, in a certain order, participate. It cannot undertake to qualify men specifically for any particular calling. This would be abandoning the common ground of a learned school,—a school for liberal culture, and trenching upon that of professional or practical schools. A gymnasium best serves all, when it so exercises and disciplines the minds of all that they shall be able, in the end, to master whatever they undertake.

In another discourse the author discusses the importance of an idea element in education. Deep in the soul of man, unexplained and perhaps inexplicable in their origin, exist the natural or intuitive ideas of the beautiful, the good, and the true. While these are the standards by which he ultimately judges of things, he feels assured that, in its actual form, as it is met in life, there is nothing beautiful or good without some foreign admixture. These ideas, more perfect than any observed reality, present models

— ideals, for approximate imitation in all the individual acts relating to them in life. The ideal element in education is therefore the direction of the mind to something higher, nobler, and better than is to be seen on earth; namely, to ideas of perfect beauty, goodness, and truth. But the ideal should not merely furnish matter for philosophical contemplation; it should be, as far as possible, realized in life. To realize ideas and to idealize life, are substantially the same thing. It is so when the sculptor resorts to marble, the painter to colors, the poet to words, or the musician to tones. It is no less so when the domestic circle strive to manifest nothing but pure and unselfish affections; when a statesman nobly endeavors to lift society into a higher and purer atmosphere; when the philosopher lives to pour the light of truth upon the minds of all; when the patriot finds in the safety and welfare of his country something better and dearer than life; when the martyr testifies to truth in the midst of devouring flames. Thus it is apparent that an ideal tendency is the noblest direction which a teacher can give to the minds of his pupils.

We pass over the address on education in general and the principles on which it is to be conducted, and that on the difference between domestic and school education, and come to the sixth, on the instruction peculiar to the gymnasium. Its object cannot, of course, be at variance with that of education in general. Nor can its aim be to give any special education with reference to a particular occupation. It is concerned with literature, science, and art. To the last belong poetry and oratory. Some maintain that its proper aim is the study of the humanities. This view, though true as far as it goes, is too restricted. If it included science, and religion, and the like, there would be no objection to it. Others say its office is to give a general culture; this is true, only we are left in uncertainty as to how much is to be included under the term general. The lines need to be more sharply drawn. Others still affirm that the culture which it gives is purely subjective; that is, its object is discipline rather than knowledge. It would be more correct to say, discipline and a thorough elementary knowledge of a given class of subjects. It is convenient to call a gymnasium a learned school, though no single epithet adequately describes such a school. Leaving definitions, we may remark that the leading object of a gymnasium is to give depth of knowledge in a limited number of well-chosen subjects. Knowledge is disciplinary only when it has thoroughness and accuracy. Other kinds of knowledge, though unavoidable, are incidental and subordinate rather than essential. The power to investigate subjects is to be created or developed; and habits of investigation formed. The student must learn to trace knowledge to its sources. The mind of the pupil has indeed to perform much mechanical work, like that of the memory, and must take many things on trust; but these are the instruments of education rather than education itself. If a few select subjects are well understood and comprehended, the benefit of this mastery will not be lost because other subjects are less perfectly known. He who has learned two or three

things properly, knows how to learn other things in the same way. One of these subjects, and the most important, no doubt, is classical antiquity. It is not necessary here to argue this point, though the author does so to a considerable extent, nor to enumerate the other studies which should be associated with that above named, in order to furnish a liberal education. Experience has settled this question with tolerable accuracy. The practice of the majority of the best schools of learning in different countries cannot be a very unsafe guide, if due regard be had to the circumstances of each case.

The last two discourses will be specially interesting to the teacher of Latin, the former on the Latin as the centre of instruction in the gymnasium, and the latter giving a history of instruction in that language from the sixteenth century to the present. The details of these subjects are so numerous that we must forego the pleasure of presenting them.

*L. Döderlein's Public Addresses ; with an Appendix.*¹ — The volume before us, though published separately, may be considered as a continuation of the *Addresses and Essays (Reden und Aussätze)* of which the first volume appeared in 1843, and the second in 1847. The three volumes together contain the results of the experience of a great scholar and first-rate teacher and director of a gymnasium, extending over a period of more than forty years. In this country he is known more as a critic, and as the author of a large work on Latin Synonyms, than as a practical teacher. His *Addresses*, which are in Germany classed among the best, present him to us in a new light, and most favorably. The subjects discussed all relate to education, and yet vary widely from each other. The contents of these three volumes are so various that we cannot attempt to represent them, much less make any selections from them. The last volume, not materially different in its plan from the others, has thirteen addresses on topics similar to those discussed by Hoffman; six on the life and character of eminent deceased teachers, and ten articles relating to classical studies, which are mostly critical, grammatical, or rhetorical (specimens of translations). In the first volume, which was also published separately, the addresses predominate; in the second, critical essays. We regard the first volume as the best; the third, as the next best for teachers generally; the mere philologist would prefer the second.

For the sake of unity we add here the following work published some years ago.

*C. L. Roth's Minor Productions relating to Education.*² — Roth, director in Nuremberg, and Döderlein in Erlangen, have been for

¹ *Öffentliche Reden mit einem Anhang pädagogischer und philologischer Beiträge von Ludwig Döderlein.* pp. 446. Frankfurt: 1860.

² *Kleine Schriften pädagogischen und biographischen Inhalts von Carl Ludwig Roth, Th. Dr. Zwei Bde. Stuttgart: 1857.*

nearly half a century the two leaders among classical teachers in the gymnasia of the south of Germany. These two volumes relate more exclusively to education than Döderlein's, and less so than those of Heiland and Hoffmann. We regret that Hoffmann is so brief; we *almost* regret that Döderlein is so voluminous. With the two small volumes of Roth we are satisfied in all respects. More varied and less compact than Hoffmann; as religious as Heiland, though less fiery; as classical as Döderlein, though less powerful; he alone would represent tolerably well the whole class of writers referred to in this and the preceding notices. Besides a clear discussion and sound views of the principles involved in education, we find in these volumes, incidentally, much historical information pertaining to the German gymnasia, especially those in the south, reaching back as far as the Reformation. To the majority of classical teachers, these minor works of Roth would, on the whole, be more useful than the more stately addresses and the more elaborate and critical essays of Döderlein.

ARTICLE VIII.

MISCELLANEOUS GERMAN WORKS.

THOLUCK'S PRELIMINARY HISTORY OF RATIONALISM, Second and last Part: the Religious Life of the Church in the Seventeenth Century to the beginning of the Period of Illumination, First Division. The first half of the Seventeenth Century, extending to the Peace of Westphalia. Berlin: 1861.¹

THE second half of this last part of the Preliminary History of Rationalism will soon be put to press, and this will complete the author's elaborate introduction to the subject. This history must be considered as the chief work of his life. It was begun early in life, and has been continued to old age. As a compendious account of rationalism was his first publication on the general subject, we may fairly suppose that a new and enlarged edition of it will not cost much additional labor, or require any great length of time. Taken together, the whole work will constitute a complete view of one of the most wonderful moral revolutions in the history of the church. As the causes of the French revolution lay far back in the moral history of the

¹ Vorgeschichte des Rationalismus, von Dr. A. Tholuck, Zweiter und letzter Theil. Das kirchliche Leben des siebenzehnten Jahrhunderts bis in die Anfänge dem Aufklärung. Erste Abtheilung. Die erste Hälfte des siebenzehnten Jahrhunderts bis zum Westphälischen Frieden: